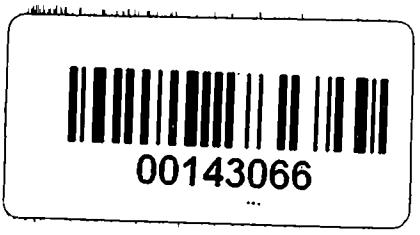
00143066

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 10 March, 2016


00143066

THE Harvard

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

Vol. 15

FOR THE YEAR 1816.

BEING. 143003

THE FIFTEENTH VOLUME. CC

LONDON:

PRINTED BY ELLERTON AND HENDERSON,

Johnson's Court, Fleet Street.

PUBLISHED BY JOHN HATCHARD, BOOKSELLER TO HER MAJESTY, 190, PICCADILLY; TO WHOM COMMUNICATIONS (POST PAID) MAY BE ADDRESSED; AND OF WHOM MAY BE HAD THE PRECEDING NUMBERS OF THIS WORK, EITHER SEPARATELY OR BOUND UP IN VOLUMES.

SOLD ALSO,

IN LONDON, BY CEELEY, FLEET STREET; AND SHERWOOD, NEELY, AND JONES, PATERNOSTER ROW: AT OXFORD, BY HANWELL AND PARKER, AND COOKE: AT CAMBRIDGE, BY DEIGHTON, AND NICHOLSON: AT BATH, BY HAZARD: AT BRISTOL, BY MILLS, AND BULGIN: AT EDINBURGH, BY OGLE, AND OLIPHANT, WAUGH, AND INNES: AT GLASGOW, BY OGLE: AT DUBLIN, BY COLBERT:

AND BY ALL OTHER BOOKSELLERS, AND BY THE NEWSMEN, THROUGHOUT THE KINGDOM.

1817.

God
230.05
Chr/Chr.
143066

TABLE OF CONTENTS.

VOL. XV.

BEING FOR THE YEAR 1816.

NUMBER I.

Page

RELIG. COM.—Erroneous Principles of Interpretation, and Defects of Preaching illustrated 1
Family Sermon, on 1 John i. 1—4 11
Evil of Display in Persons professing Godliness 17
Counsel to Christian Observer, &c. 18
MISCEL.—Letters of late Rev. H. Martyn 21
On the Science of Cranioscopy .. 22
Portrait of Bonaparte, by Massillon 25
Idolatry encouraged by Government of Ceylon 26
Hymns 27
REV. OF—Reasons for a Registry of Slaves 28
LIT. INTEL.—New Works; Oxford; Cambridge; St. David's Society; New Noses and New Jaws; Saving Banks, &c. 59
RELIG. INTEL.—British Society for Servants 61
London Society for Female Servants 62
African Institution ..... ib.
PUB. AFF.—France; Law of Amnesty 64
Escape of Lavalette; Arrest of Sir Robert Wilson, &c. 65
Persecutions at Nismes ..... ib.
United States; President's Speech, &c. 68
Ceylon; Religion of Budhoo favoured ..... ib.

NUMBER II.

RELIG. COM.—Address to Society for promoting Christian Knowledge, on Dr. Mant's Tracts .. 69
On 1 Sam. xx. 23 76
Practical Errors among professing Christians ..... ib.
Family Sermon, on 1 John i. 5—7 80
On the Benefits of Affliction 85
MISCEL.—Moderation, an Allegory 87
Religious Instruction in Oxford 89
On the Want of Churches 90
Journey to Switzerland 92
On the Use of ardent Spirits 95
REV. OF—Adams's History of the Jews 99
Cuvier's Theory of the Earth .. 105
Earl of Elgin's Letter 114
Earl of Elgin's Postscript ..... ib.
LIT. INTEL.—Great Britain; New Works; Cambridge; Georgium Sidus; Apothecaries 118
Germany; Hydrophobia 119
East Indies; Jagganath's Festival ib.
RELIG. INTEL.—Church Missionary Society; Malta; Sierra Leone; Agra; Madras; Travancore.. 121
National Education Society 125
PUB. AFF.—France; Russia, Ukase against the Jesuits; Christian Convention 127
Great Britain; Parliamentary Proceedings; Peace Establishment; Income Tax; Treaties 128
Persecutions in France 130
Prince of Saxe Cobourg; New Appointments 131
OBIT.—Mr. Charles Edwards .... ib.
ECCLESIASTICAL PREFERMENTS .. 132
ERRATA ..... ib.

NUMBER III.

RELIG. COM.—Bishop Andrews .. 133
Extracts from the Writings of Luther 139
Visit to the holy Sepulchre 141
Family Sermon, on 1 John i. 8—10 146
The New Cross 150
MISCEL.—Letters of Rev. Henry Martyn 151
Journey to Switzerland 153
Pronunciation of English 155
Pliny longing for Consolations of Christianity 156
Remarks on Chalmers's Address 157
REV. OF—Mant's Tracts 162
Scott's Answer to Dr. Mant .... ib.
Biddulph's Reply to Dr. Mant .. ib.
LIT. INTEL.—Great Britain; New Works; Cambridge; Ancient MS. of Pentateuch, &c. 187
RELIG. INTEL.—British and Foreign Bible Society; Visit to Apocalyptic Churches 190
Sweden: Russia; Don Cossacks, &c. 191
Danish, Swedish, Norwegian, and Calcutta Societies 192

Page
Naval and Military Bible Society 192
Forest of Dean 195
PUB. AFF.—France 197
Great Britain; Parliamentary Proceedings; Marriage of Princess Charlotte; Property Tax, &c.; Lord Grenville on Registration of Slaves ..... ib.

NUMBER IV.

RELIG. COM.—Society for Propagating Gospel in Foreign Parts 201
Exposition of Rom. i. 1—7 204
Family Sermon, on 2 Cor. v. 14 .. 209
Bishop Hall on Baptism 213
On Reading Liturgy of Church 214
MISCEL.—Plan of Religious Society 217
On Preaching intelligibly 220
Evil of encouraging Poaching .. 222
"The Whole" and "New Whole Duty of Man" 223
British Critic 225
Journey to Switzerland 226
REV. OF—Mant's Tracts 228
Biddulph's Reply to Mant ..... ib.
Scott's Reply to Mant ..... *ib.*
Bugg's Reply to Mant *251*
LIT. INTEL.—New Works; Polyglot; Bibles printed, &c.; New Classical Works discovered; Grecian Sculptures; Hulks; Education in France; Sunday School Union 254
RELIG. INTEL.—Church Missionary Society; Madras; Tranquebar; Ceylon; New Zealand; West Africa 258
Wesleyan Missions; Ceylon .. . 260
Edinburgh Missionary Society .. 261
Society for Poor Pious Clergy .. ib.
Missions of the United Brethren 262
PUB. AFF.—France; Sir R. Wilson, &c.; French Budget, &c. 266
Great Britain 267
ECCLESIASTICAL PREFERMENTS ib.

NUMBER V.

RELIG. COM.—Bishop Bedell 271
Meaning of the Word Μαρτυρ .. 279
Family Sermon, on Ephes. ii. 4, 5 ib.
Chalmers's Address 284
On the New Cross 285
On Prayer 287
MISCEL.—Sunday Newspapers 288
Aspect of Public Affairs 292
REV. OF—Fraser's Scripture Doctrine of Sanctification 296
Sumner's Apostolical Preaching 311
LIT. INTEL.—Great Britain; New Works; Steering Vessel in Air; extinguishing Fires; Elgin Marbles 327
Italy: Classical Discoveries; Heidelburg Manuscripts 328
RELIG. INTEL.—Church Missionary Society 330
Prayer-book and Homily Society; Hindoostanee Version 331
Sunday-School Society 332
Hibernian Society 333
City of London Bible Society .. ib.
PUB. AFF.—France; Trial of Sir R. Wilson, &c.; Protestant Persecutions, &c.; Schools for Poor; Insurrections at Grenoble, &c. 335
Italy; Inquisition 337
States of Barbary ..... ib.
Great Britain; Princess Charlotte, &c.; Riots, &c.; Peace with Nepaul 337
Parliament; Economy; Bank Restrictions; Education; Tythes; Ireland, &c. 338

NUMBER VI.

RELIG. COM.—Bishop Bedell 339
New Translation of the Bible .. 346
Family Sermon, on Rom. viii. 13 352
Gospel an Antidote to Fear of Death 355
Difference of Law and Gospel .. 357
MISCEL.—Defence of Mr. Jebb 358
Eclectic Review on Regeneration 365
Journey to Switzerland 366
REV. OF—Fraser on Sanctification 370
Jesse's Sermons 383
LIT. INTEL.—Great Britain; New Works announced; Ordnance Maps, &c. 393
Italy; Hydrophobia; United States, &c. 394
RELIG. INTEL.—Society for promoting Christian Knowledge; Tracts on Regeneration 396
British and Foreign Bible Society; Twelfth Anniversary .. 398
Society for Conversion of Jews 402
PUB. AFF.—Insurrection in Barbadoes; its Connection with the Registry Bill 403
Proceedings in Parliament on the Subject 409
Barbary States; Rioters in Norfolk, &c. 414

NUMBER VII.

RELIG. COM.—Bishop Bedell 415
Appendix to Mr. Jebb's Sermons 419
On Meaning of Μαρτυρ 428
Family Sermon, on Rom. viii. 9 .. 429
MISCEL.—*Scott on Eclectic Review 433*
Author of Whole Duty of Man .. 435
Journey to Switzerland 436
Dr. Pinckard's Notes on West Indies *438*
REV. OF—The Eclectic Review on Baptism 443
LIT. INTEL.—Great Britain; New Works; Cancer Institution; Gas-light Company; Hydrophobia; Chimney Sweeping; Cambridge; Oxford, &c. 465
United States Episcopacy 467

Page
[illegible] Weights .. 467
[illegible] Patent .. ib.
[illegible] and Foreign [illegible] abstract of its [illegible] 469
[illegible] Report, &c. 474
[illegible] Brethren 477
[illegible] Holland; Sar- [illegible] Barbary 478
[illegible] War ..... ib.
[illegible] Barbadoes ..... ib.
[illegible] Prince Regent's Speech; Missionaries in West Indies; Catholic Claims; Marriage of Duke of Gloucester; Defalcation of Revenue, &c... 479
OBIT.—Rev. Thomas Wood, M.A. . 480
Rev. John Crosse, M.A. 485
ECCLESIASTICAL PREFERMENTS 486
ERRATA ..... ib.

NUMBER VIII.

RELIG. COM.—Appendix to Jebb's Sermons 489
Family Sermon, on Gal. iii. 10 ... 497
On Deliverance from Fear of Death 501
MISCEL.—Pinckard on West Indies 507
Journey to Switzerland 511
Chapel in the Forest of Dean .. 514
REV. OF—Belsham's Calm Inquiry .. 515
Belsham's Claims of Dr. Priestley ib.
Bishop of St. David's to Unitarians ib.
Gisborne on the Colossians 524
LIT. INTEL.—Great Britain; New Works; Steam Vessels; Vaccine Institution Report, &c. .. 534
Italy; Herculaneum; Pompeii; &c. 535
RELIG. INTEL.—Report of British and Foreign Bible Society 536
Yearly Epistle of Quakers 540
Missions of United Brethren 541
PUB. AFF.—Association for Relief of Labouring Classes 547
Nepaul War; Barbary; St. Domingo; American and French Slave Trade; Earthquake in Scotland, &c. 552
ECCLESIASTICAL PREFERMENTS .. 553
Eclectic Review; Persecutions at Nismes, &c. 554

NUMBER IX.

RELIG. COM.—Appendix to Jebb's Sermons 555
On the Term Μαρτυρ 564
Family Sermon, on John vii. 19 .. 566
Authorities on Baptism 570
Non-conformists on Baptismal Service 572
MISCEL.—Scotch & English Churches ib.
Journey to Switzerland 577
Pinckard on West Indies 580
REV. OF—Heber's Bampton Lectures 584
LIT. INTEL.—Great Britain; New Works, &c. 606
Deaf and Dumb; Chemical Reagent; Eau Medicinale, &c... 607
Hamburg; Poland; Switzerland; Norway; East Indies 608
RELIG. INTEL.—Baptist Missions in India 610
Translations of Scriptures 612
Schools 613
PUB. AFF.—Expedition to Algiers 616
Dissolution of French Chamber .. 618

NUMBER X.

RELIG. COM.—The Rev. J. Scott on the Baptismal Controversy 619
Family Sermon, on John vi. 35 .. 628
The Meaning of the Word Μαρτυρ 633
Religious World warned 634
Deceitfulness of Human Heart .. 635
Dr. Whitby on Regeneration .... ib.
MISCEL.—Journey to Switzerland .. 636
Rev. J. Scott on Eclectic Review 638
Efforts to mitigate Slavery 639
American Editor of Christian Observer 640
Author of Whole Duty of Man .. 643
Omission of the Second Commandment by Catholics 644
Lutheran Church at Copenhagen ib.
REV. OF—Sancho, or the Proverbialist 645
Charge of the Bishop of Gloucester 653
LIT. INTEL.—Great Britain; New Works; America; Sir H. Davy; Eclectic Review; Captain Manby; Scotch Juries; Vaccination 665
RELIG. INTEL.—American Bible Society 668
Society for promoting Christian Knowledge; Report 674
British and Foreign Bible Society; Moscow; Simpheropol; Russia; Dorpat; Holstein; Norway; Osnaburg; Calcutta; Amboyna; Sierra Leone; Expenditure 677
London Society for Jews; Report 680
India; a Hindoo Reformer 682
PUB. AFF.—Re-election of French Deputies; holy Alliance; Domestic State; Lord Mayor, &c. 685
OBIT.—Richard Reynolds, Esq. of Bristol 686
William Green 688
ERRATA 690

NUMBER XI.

RELIG. COM.—Case of Ministers ordained in a State of Unconversion 691
On Acts viii. 14—16 698
Family Sermon, on John iii. 5 .. 699
Resemblance between Fishermen and Ministers of Christ 703
On Abrogation of Moral Law .. 706
Bishop Taylor on Regeneration .. 708
MISCEL.—Anecdotes of Latimer .. 709
Difficulties of a Scotch Episcopalian 713
Battle of Waterloo 715
REV. OF—Owen's History of British and Foreign Bible Society 717

Page
Weyland on Population 732
Rev. of Revs.—Mr. Faber on British Review of his Work on Idolatry 744
Lit. Intel.—Great Britain; New Works; University Officers; Gas Lights, &c. 749
France; Switzerland; Russia .. 750
Relig. Intel.—Church Missionary Society; Rev. E. Bickersteth's Report of his Visit to Africa .. 751
British and Foreign Bible Society; Speech of Earl of Bristol 780
Pub. Aff.—Meeting of French Chambers; King's Speech; French Budget; Death of King of Wirtemberg, &c. 781
Great Britain; Distress among Labouring Class; Mischievous Effects of tumultuous Assemblages, &c. ..... ib.
Errata ..... ib.

NUMBER XII.

Relig. Com.—On the Intermediate State 763
Duty of enforcing Baptismal Covenant 772
Family Sermon, on 2 Cor. v. 17 .. 775
On Dr. Adam Clarke's Commentary 779
Miscel.—Practice at Public Schools 780
On the Distress among the Poor 782
Observations on Novel Reading 784
Recollections on New-year's-day 787
The Sabbath, a Hymn 789
Paraphrase on Heb. xii. 18, a Fragment ..... ib.
Rev. of—Weyland on Population .. 790
Every-day Christianity 804
Rev. of Revs.—Rev. T. Scott, on Eclectic Review 817
Another Letter on the same 818
Lit. Intel.—Great Britain; New Works; Dublin; Lord Elgin's Marbles, &c. 819
Silesia; Copy of Four Evangelists in Latin 820
East Indies; Hindoo College .. ib.
Page
Relig. Intel.—Bombay Bible Society; Report; Letter of Abbè Dubois; Defence of Syrian Christians, &c. 821
Church Missionary Society; Travancore; Syrian Christians, &c. 824
Strangers' Friend Society 826
Society for Support of Gaelic Schools 830
Society for Conversion of Jews .. 832
Pub. Aff.—America and Russia; Spain and Spanish America; Hayti; prevailing Distress; Riots, &c. 833

APPENDIX.

Relig. Intel.—Church Missionary Society; Mr. Corrie's Sermon; Annual Report; Abdool Messee; New Zealand 835
(London) Missionary Society; Society Islands; China; Java; Amboyna; India; South Africa; West Indies, &c. 853
London Society for Female Servants 860
Missions of Methodist Conference; Gibraltar; Brussels; France; Ceylon; New South Wales; Sierra Leone; Cape of Good Hope; West Indies; Numbers in Wesleyan Connection 861
Edinburgh Missionary Society; Karass; Astrachan; Orenberg 869
Missions of the United Brethren Labrador; Jamaica; Surinam; North America; Greenland; Sarepta; Cape of Good Hope 871
Naval and Military Bible Society 874
African and Asiatic Society 876
Hibernian Society 878
Episcopal Church of United States 880
Ecclesiastical Preferments 881
INDEX to the Essays, &c.; Reviews; Principal Names; Texts referred to, and Signatures used .. 883

THE

CHRISTIAN OBSERVER.

No. 169.] JANUARY, 1816. [No. 1. Vol. XV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE following communication was made to me some years since by a highly valued friend. Some recent occurrences in the religious world have led me to think, that its publication at this time may prove particularly seasonable. Should you be of the same opinion, you will consent, I doubt not, to its early insertion in your useful miscellany. I am, &c.

S.

A few days ago I heard a sermon preached at —— church, by the Rev. Mr. ——, from Mark i. 17, "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." The preacher began by some rather sober, and not unsuitable, remarks on the character of Jesus Christ as a Teacher; such as—that he did not enter the ministry without a call; that he was above thirty years of age before he entered it; that he was baptized regularly by John, and then tempted in the wilderness. An old Puritan had said, that three things were required to form a minister; namely, study, temptation, and prayer. Christ delighted to meditate on the Scriptures, he was tempted in the wilderness, and after spent whole nights in prayer. The Apostles also were regularly called. No man, therefore, should reckon himself authorized to take the office of a minister, unless he had a call. It did not follow because fishermen were then ministers, that therefore a fisherman might set up for a minister now. Let him shew the same call from God as the Apostles, and then his pretensions might be allowed.—All this was said rather familiarly, and it was not at all explained what was a proper call.

Mr. —— then observed, that Jesus Christ was used to teach the people spiritual things, by means of sensible and familiar objects. In the present case, he spoke to fishermen, who understood well what fishing was: he therefore represented to them the nature of the Gospel-ministry by means of this their trade. "In prosecution of this idea, I propose," said the preacher, "to shew you three things: First, As the fish caught by these fishermen were taken out of the sea, so I shall shew you what is that sea out of which those spiritual fish spoken of by Christ are taken: secondly, I shall shew the manner of taking them; and thirdly, the effects of their being so taken. For as Christ made use of this metaphor, we may be sure that the metaphor is perfect, and that it must be a suitable one in all its parts.

"First, then, what is that sea out of which the spiritual fish are taken. —The sea unquestionably is the world; that world, I mean, which 'lieth in wickedness.' To prove this, let us mark some other passages of Scripture.

"1st, Does not the Scripture say, 'That the wicked are like a troubled sea:' yea, that they are like a sea 'which casteth up mire and dirt?' Again, does not Job speak of the sea as containing things innumerable, both small and great?—and there is that great Leviathan, which hath his pastime therein. So the world contains people great

and small, high and low; people various and innumerable.—In another striking particular does the wicked world resemble the sea. In the sea the fishes, of which some are great and some are small, devour one another. They live by this means; for God has appointed it. And in this wicked world what a confusion is there! Confusion in families, confusion in cities, confusion in kingdoms! Turn your face now to France, turn it to Italy—what horrid wickedness and confusion is every where seen—how does one man or one party devour another! At one time the king of France is put to death by the people, then the people are overwhelmed by one faction and then by another, and so it is; confusion upon confusion, factions and individuals all destroying one another.

"Again, the wicked world is like the sea, inasmuch as the fishes in the sea, like the wicked men in the world, are all following their own natural propensities, and have no taste for any thing else. How do the youth run to the ball, and the play, and the card-table, and place all their delight therein! They have no taste for spiritual pleasures—no more than a fish has for any pleasures or employments out of the water.

"And this brings me to the second thing, which is to shew you what is the manner in which these spiritual fish are caught. But here, first, I would observe, that there is such a thing as unlawful nets; and so in the Gospel there is an unlawful net which some fishermen throw; I mean the net of mere morality. Morality never did, nor ever can convert one poor sinner to God. From the creation of the world to the present hour, it never converted one;—and why? Because it is not the Gospel. When men speak of the stupendous love of Christ, of his mercy and grace to sinners, of the guilt and wretchedness of man, and of a free salvation, then they throw the Gospel-net, and God will then bless his word, for he has promised that such fishermen as those shall never labour in vain. They may be disappointed for a time. We may throw our net on one Sunday and catch no fish, and then throw it again on another Sunday; but on one day if not on another, some poor soul shall be converted to God by it. It is true, that angling is another way of catching fish; on which I must say, that they who preach mere morality are like fishermen who throw the bait into the water—a pleasing bait which the fish are very eager after, but there is no hook to it. The spiritual fish are never caught in this way.

"What, then, is the way in which these spiritual fish are caught?—And first I would say, that they are taken out of the water, and no more return to it. And so is the matter represented in Scripture, where it is said, that God hath *translated* us into the kingdom of his dear Son. He that is caught in the Gospel-net never returns to the world. He experiences a total change in conversion—as great a change as it would be for a fish to be taken out of the sea and to have the nature of one of those animals given him which live on dry land; for this would be a miracle undoubtedly, and so conversions are miracles. Each individual conversion is as much a miracle as that would be, for it is wrought by the omnipotent power of God. And in this I apprehend consists the chief beauty of the present metaphor. It is that which seems to have been particularly intended by it.

"Again, when fish are caught, you know they always strive to get back again, though they cannot. So the sinner, when caught in the Gospel-net, struggles hard to get back into the sea; that *is*, into the world; but the omnipotent power of God keeps him out. Say, now, you that have been drawn out of the world by the grace of God, did you not struggle a while to return thither again?

"Again, there are nets of various sorts and sizes used in fishing; and so the Gospel-minister has various subjects by which he endeavours to draw his hearers—'We do not use the same net for sprats that we do for salmon.' Some ministers alarm the conscience by the terrors of the Lord, some melt and draw the sinner by the sweet mercies of the Gospel, &c. &c. I have often admired those passages in St. Paul, by which he endeavoured to win the hearts of his several hearers. And so we also have our different nets. We take one text on one day and endeavour to catch you by it, and we take another text another day; and we handle the Gospel sometimes in one manner, and sometimes in a new and different manner; and thus it is, that different souls are caught.

"And now, thirdly, what is the effect or consequence of catching these spiritual fish? The first and chief consequence I would name is, that as a fish dies when taken out of the water, so are *they* dead to the things in which they once lived. Mark now that passage of the Apostle, 'For ye are dead, and your life is hid with Christ in God.' They come into a new element: they have no taste for the pleasures of that element in which alone they could once live. What is the world's element? It is pleasure, riches, and so forth. But the converted person is dead to these.—And here let me call your attention to that particular passage of Scripture, in which Peter is employed in catching a fish, in whose mouth a piece of money was found. On this there is, I believe, a remark made by an old expositor which will be of use to us in the present case. Peter threw in his hook at the command of Christ, and drew up the fish; and behold in its mouth was a piece of money! Now this money in the fish's mouth may shew how much money and wealth are apt to be in the mouth, and also in the heart, of the unconverted man, till the fisherman catches him and draws him out. But when the fish is drawn out of the water, then he drops the money out of his mouth; and what does he do with it? 'He gives it to Peter,'—that is to say, he *commits* it to Peter, or some minister or steward of God, to be employed by him in deeds of mercy and loving-kindness to his brethren.

"Again, when the spiritual fish are caught we may observe, that their next business is to catch others: 'when thou art converted, strengthen thy brethren." One becomes a bait for another, &c.

"And now, my brethren," the preacher observed in conclusion, "may God grant that some of you may be converted to God this night; or if not this night, may you at least be caught in the Gospel-net before the awful hour of death shall come. Think of that hour: how dreadful to the sinner! how happy to the saint! We set before you the Gospel-promises. If it were not for these, we should have no hope of gaining your soul. But it is because your bodies must die and moulder in the grave: it is because your souls must live for ever: it is because heaven is so glorious, and hell so dreadful, that we so earnestly address you. These are the baits by which we would allure you. But ye must be born again: ye cannot go to heaven without it. An unconverted man, if he was in heaven, would be more miserable than if he was in the lowest hell; for what pleasure would there be in heaven to him who has no heart to pray, to attend the preaching of the Gospel, and to hear the precious name of Christ sounded forth in his ears?"—He ended with praying that what had now been said might be the means of awakening and converting some present, and that Jesus Christ would send down his Spirit, that his name might be glorified, and their souls everlastingly saved.

In *justification* of the above sermon, it will probably be said by the favourers of this mode of preaching,

and it may in part, perhaps, be said with truth—

1. That though faulty in some particulars, it contains much "Gospel-truth;" that the fundamental points of Christianity, viz. the fall and total corruption of man, the necessity of regeneration, salvation by free grace, and faith in Christ are either strongly asserted or clearly implied; and that to these whenever clearly preached, though with much imperfection, God may be expected to give his blessing.

2. That this manner of preaching is also popular, being likely both to draw a congregation to church, and also to fix their attention when there, which is a great point; most ministers finding it very difficult to gain hearers, while this preacher's church is always remarkably full.

3. It will also perhaps be urged, that this gentleman's preaching has been found useful, many having been awakened and converted by it, and that the test of good and bad preaching is, generally speaking, the effect.

In *palliation* of the faults of it, it will probably be said—

1. That the preacher is a man of a lively, and perhaps too fanciful, turn of mind; that all men have their particularities; and that too strict criticism must not be applied to the sermons of every lively preacher; for whose sermons will bear this?

2. That although some texts of Scripture were strained by the preacher, and many inferences from the text pushed beyond our Saviour's intention, yet that every material thing stated in the course of the sermon was true, and proveable from other texts of Scripture, if not from his own text.

3. That many other good men besides Mr. ——, fall into the same way of too much spiritualizing a plain text; that, in particular, many a good old Puritan used to do so; and that the part of his sermon most liable to the objection of a critic seems to have been borrowed from some old Puritan or commentator of Scripture, who partook largely of this fault.

Having thus stated what may be said in favour of this mode of preaching, it will now be well to consider what are the objections to it.

1. And first, the use made of the words of the text (which were words spoken by our Saviour himself) *is clearly not the use which our Saviour intended that we should make of them.* The truth of this objection it seems hardly necessary to prove; for who can believe that our Saviour, in merely saying to these fishermen, "Come after me, and I will make you fishers of men," meant also to teach us that the world was like the sea, and also that it was like the [illegible] because both fishes and men are in the habit of devouring one another, &c. &c. &c. The manner, indeed, in which Mr. —— attempts to establish the resemblance, is a clear proof how ridiculous is the attempt. He quotes the following text, "The wicked are like the troubled sea, the waves whereof cast up mire and dirt:" that is to say, wicked *men* are like the troubled sea; but what he had asserted was that the *world* or *place* in which wicked men live was like the sea, not that wicked men themselves were. The wicked men themselves he had compared to fishes. Thus the introduction of the text from Isaiah only increases the confusion, not to mention how ridiculous it would be to suppose a connection between this passage of Isaiah and our Saviour's words in the text, even if they accorded. He next says, The sea is like the world, because as there are fishes of many sizes in the sea, so there are men of many degrees in the world. Equally, therefore, might it be said that the world is like the *air* because there are in it birds of many sizes; or, like, in short, almost every thing in nature which consists of many parts; for what is

there of which the many parts are not of many sizes?

The error as to the present point seems to be this: Mr. —— says, that "the words of Christ in the text are a metaphor," and that "we may be sure that every metaphor used by Christ must be perfect and complete in all its parts." To which it is answered, that every metaphor is perfect and complete if it perfectly and completely answers the purpose of giving the one simple impression intended by it. "Alexander was a lion," is a metaphor which has been often used; and this is the common instance of a metaphor which is given in the most simple books on that subject. Does it then follow that they who have used that metaphor have intended to say that Alexander was like a lion in any thing else than in his fierceness and his courage? Is the metaphor imperfect unless Alexander can be also shewn, in some ingenious way or other, to have four legs like a lion, and a long and flowing mane? So likewise it is not to be supposed, that because our Saviour by a metaphor called ministers fishers of men, he intended therefore that we should find out a resemblance between the world and the sea, between the act of drawing a fish out of the sea and the act of converting a sinner, and between the effects which follow after catching a fish and the effects which follow after converting a man. To attempt such a resemblance is not ingenious; it is ridiculous; and it tends, therefore, to render the Gospel ridiculous. What, indeed, is the effect of taking a fish out of the sea which naturally occurs to every mind? The chief effect is, that then you have a fish for your dinner, and that you boil it and eat it. But where is the correspondence between this effect and the effect of the conversion of a sinner to God? We have been induced to say this, in order to shew how profane therefore it is to attempt or even to think of a resemblance. Mr. ——, however, finds out this resemblance—that the fish when taken out of the water dies and for ever leaves the water, and that so also, the sinner when taken out of the world dies to the world: but what is this more than saying, that when the fish leaves the water it leaves the water, and that when the sinner leaves the wicked world he leaves the wicked world, and that therefore the fish and the sinner resemble one another.

Our Saviour was sober and serious, and not playful, when he used the expression in the text: he meant to speak seriously, and only generally and briefly, of the future occupation of the fisherman whom he was then calling to the ministry, and he did not advert at all to the multitude of little circumstances which belong to fishing or belong to the Gospel-ministry; but Mr. —— has run a long parallel between fishing and preaching, &c. &c. and he has therefore done that which was never intended by Christ. And thus, while he has amused his hearers, he has sacrificed their edification; for perhaps hardly any thing is more hostile to edification than the little wit and humour and petty conceit of the pulpit.

He that negociates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!

2. Let us consider, a little more closely, some of *the serious mischiefs which result from this as well as from every other false and corrupt mode of treating Scripture.* —For the preacher to give to the people, in any respect, a false idea of the things intended by God to be taught by a text is certainly a serious evil. The Scriptures are Scriptures of truth: they should

be reverenced as conveying truth. A truly serious mind is athirst to search out those truths they contain, and is anxious to have no human alterations or additions made to them. Such a one wishes to have a text of Scripture explained, applied to his conscience, and accommodated to present circumstances and present times, by fair and simple inference; but he wishes not to have any new, conceited, entertaining, or surprising meaning given to it: he desires only to have the pure word of God.

This anxiety to know the truth, which must be the characteristic of every serious mind, will be accompanied with much jealousy on the subject. Such a person will be afraid of being seduced out of the plain path of Scripture in order to gather flowers: he will keep close to Scripture in every respect. He will not be satisfied, therefore, with that apology for misinterpreting a text which is so common; namely, that though the text is misinterpreted, yet there might be found other texts which would prove the point that is assumed. He reflects that this is an unsafe way of proceeding for one whose eternal interests are at stake; that a false interpreter of one text is but too likely to be a false interpreter of another; that interpretations must be watched in each case; and that one false interpretation is apt, in many instances, almost necessarily to beget another. Moreover he considers that there are some false interpretations which indicate a false system of interpretation; such, for instance, as the present; for the same person who thinks he must, by his ingenuity, discover certain coincidences in treating the present metaphor, which coincidences our Saviour never intended, will be likely to exercise a like sort of mischievous ingenuity in explaining every other metaphor and parable, and possibly almost every other passage in Scripture which he may chance to handle. Nay, there is great danger lest he should choose those texts to preach upon, the false and conceited interpretation of which he may find it most easy to deal in without being detected by his hearers. When this is the case, it will be the dark, the doubtful, and difficult texts that will be chiefly presented to a congregation; and the plainest, which are the most important, will be neglected as not affording scope for the ingenuity of the orator. How awful a case is this! How awful for the hearers on the one hand! How awful also for the preacher! The guilt of such a conduct in one who is a steward of the mysteries of God, and who is required to be found faithful, and especially in one who professes to preach not himself but Christ Jesus the Lord, is what I will not attempt to estimate. It can only be estimated on the great judgment-day. Every indulgence of a conceited taste *leads, however, this way;* and this taste is one of the great corrupters of the oracles of God. Again—when this habit of false interpretation takes place, who shall say that the orthodoxy of the preacher is a sufficient security to his hearers; for does not orthodoxy, in its enlarged and most proper sense, consist in thinking rightly as to all the several parts of Scripture, as to practice as well as faith; and even if the faith in a few great doctrines continues right, yet does not the liberty which men take with texts give great opportunity of destroying the due proportion and the just symmetry of Scripture? May not a favourite tenet be magnified beyond all bounds? May not apostles and prophets be represented, by means of this ingenuity, as ever dwelling on the same point as the preacher? May not one class of texts be multiplied, and another class of texts diminished, just as much as if erasures and interpolations of Scripture were to take place? And is not a woe pronounced on the man who shall either add to, or take away from, the words of that book?

Again—if one man may interpret

falsely for one purpose, why may not another man claim the same right for another? How is Scripture thus rendered a book of a thousand different and contrary meanings; and how may every point of orthodoxy be thus successfully attacked or undermined, by those who use only the same false system of interpretation in attacking it, which others use in defending it! How may error be thus promoted on every side! How may also differences of opinion be multiplied, and Christian charity and unity destroyed! How may the several and contradictory whims of men become all sanctioned by its being pretended of them all that they make a part of the word of God! All this, I say, may be done by that free and general use of misapplied ingenuity and conceit, of which this sermon, throughout the chief parts of it, affords a licence and an example.

There is, perhaps, no point in what is commonly called orthodoxy, which it is more necessary to guard, than our general system and habit of interpreting Scripture. A preacher whose general rules and habits of interpreting Scripture are false and incorrect, insensibly but most effectually communicates to his hearers the same habits which he has unhappily adopted. The hearer learns to misinterpret his own Bible at home, to make it bend to his own prejudices, extravagancies, and errors, and perhaps learns to look into it for little else than riddles and conceits, and not for plain and sober directions how he may walk so as to please God.

3. Another evil arising from a preacher's using this false ingenuity in treating texts of Scripture is, *the disadvantage under which it places those more upright and more faithful ministers, whose consciences will not allow them to resort to the same art of pleasing a congregation.*—The true minister of the Gospel is undervalued; his explanations of Scripture seem flat and insipid; his spiritual knowledge and penetration into Scripture are thought inferior; his character is discredited; perhaps it is doubted whether he is a true minister of the Gospel; his church is thinned; in the mean time, the man of mere conceit is followed, and is extolled for his spiritual light.

4. But the great evil of all is, *the mischief done to the souls of the persons who croud to hear those entertaining harangues, which consist of sparkling conceits and misinterpretations of Scripture.*—There can be no doubt that the hearers mistake the pleasure they feel in partaking of the entertainment for the pleasure of hearing the Gospel. Man is a being extremely liable to be deceived by false associations of things. Is there a sermon preached which is half fanciful and ludicrous, and half evangelical and just? Hearers will flock to it for the sake of the fanciful part; will confound the whole together in their minds; and though in truth, they are only or chiefly entertained by the many fanciful passages, they will confidently think that it is the evangelical part of the sermon which pleases them. It is thus that multitudes deceive their own souls; "for the heart of man is *deceitful* above all things, as well as desperately wicked." It seems to have been for this reason that Paul abstained from all meretricious ornaments, when he preached the Gospel of Christ. He was afraid lest his hearers, if he mixed his own fancifulness, or his own studied and affected oratory, with the pure word which he delivered, should follow him for the sake of this, and not for the sake of the Gospel. "I determined," therefore, said he, "not to know any thing among you, save Jesus Christ, and him crucified, and my speech and my preaching were not with enticing words of man's wisdom;" "for do I now please man or God?"

It is material to apply this observation still more particularly to

the present sermon. There is in it, undoubtedly, an occasional mention (and in a plain manner) of some leading truths of the Gospel: and yet, if the manner of mentioning these is well considered; if the probable character of the audience is taken into contemplation; and if, likewise, the general drift of the sermon is weighed, it may then possibly be found that even those Gospel-truths, stated as they were, and under all the circumstances of the case, were likely not only to be inefficient, but perhaps even worse than inefficient, in respect to no small part of the congregation.

The Gospel-truths chiefly asserted were the total corruption of man, the necessity of conversion, of faith, and of the love of Christ, as well as the inefficacy of preaching morality;—all points of infinite importance, but which need to be taught, not by being briefly named only, or violently asserted, but by being fully and clearly explained, both as to their nature and effects.

Now it may be observed, that the common people (of whom a large part of this congregation consisted) generally like strong doctrine, and seldom take the least offence at its strength. We mean, that even they whose lives evince that they are not the better for it, seldom quarrel with the doctrine, if they are people of the lower class. The reasons of this are several:—One is, that the lower people are credulous, and apt to take upon trust any doctrine that is vehemently preached. Another is, that the common people reflect and reason little, and do not therefore easily perceive the holiness of life and practice to which the doctrine binds them, nor even the manner in which a doctrine condemns themselves. A further reason of their loving strong doctrine is, that they love to be somewhat roughly dealt with, and to be even, in any way, strongly and vehemently impressed. The brief mention of two or three strong doctrines to an unlettered audience, is therefore both a means of being popular among them, and, if this brief and strong mention of it be all, is a means of doing but little good. In the present case, there is reason to fear, that the good and sound doctrine, for such there certainly is in it, may have been given only in such manner and quantity, as even to promote in many persons the self-delusion so much to be dreaded; for, in order successfully to introduce into any mixed congregation delusion and error, there must always be some mixture of truths. Pure unmixed error is too gross to be believed. In order to pass, it must be always sheltered under the cover of some admitted truths. Had Mr. ———'s sermons consisted of nothing else than an uninterrupted succession of mere conceits, few, or none, probably would have been misled by it; but the good Gospel-sayings in it would make it pass. But let us also examine still more closely these Gospel-sayings. One of these was, that preaching morality would never convert men—an important and certain truth. But what is that idea of morality which it is likely that this sermon would convey to the minds of many of the hearers? There is great reason to fear, that not a few of those who heard and admired this sermon would conceive "the preaching of morality" to mean that sort of preaching which should be materially unlike to what they were now hearing. Is there at least no danger that a minister, who should rise up after Mr. ——, and preach on, "Husbands, love your wives, and be not bitter against them:" "Wives submit yourselves to your husbands:" "Servants, obey your masters in all things, for this is well pleasing to the Lord:" "Whatsoever ye would that others should do unto you, do ye so unto them;" and other such texts, even though he should enforce the duties involved in them

on principles the most scriptural, would be at once condemned as a mere moral preacher for doing so. By this unexplained and unqualified abuse of morality might not men be led to respect too little the very morality of the Gospel, and to neglect and disdain, for instance, the precepts even of our Saviour's own Sermon on the Mount? The hearers, it must be admitted, were told, that without a new nature, fitted for heaven, they could not be happy, even if they should be there: but here, again, let it be considered how very scanty, poor, and inadequate an idea of this new nature was given them in this sermon. They were told, that the unconverted man hates to hear the preaching of the Gospel; that he also hates to hear "the sound of the name of Christ;" and that therefore he never can be happy, even in heaven. Now how easily would self-love suggest to many a one in the congregation the following application of this Gospel-truth to his own case, under all the circumstances under which it was delivered:—"I hear and I believe (the hearer would say) that the sinner cannot go to heaven, because he never can be happy there; and also that he never can be happy there, because he is one who loves not to hear the preaching of the Gospel, nor the sound of the name of Christ: but am I the sinner that has been thus described? I trust certainly not, for I am now hearing with great pleasure a very fine Gospel-sermon from Mr. ——, and my feelings also seem to be peculiarly gratified while he is sounding forth the name of Jesus: I therefore am not one of those persons who are unfit for heaven: I must be a converted person, for I perceive that I possess the only evidence which the preacher seems to me to have much insisted on, of my being in a state of grace; and I have only, therefore, to go on receiving the comfort due to me as a child of God from the future sermons of this same minister."

Such, I say, it is natural to suppose, will have been the reasoning of a multitude of superficial people in such a congregation. It is only necessary to impute to them the common share of ignorance of themselves, and the common disposition to self-flattery, in order to suppose this. While thus inflated with the idea of being children of God, on account of the mere pleasure felt in hearing Mr. ——, they might nevertheless be of that numerous class of persons who go about talking of the Gospel in that common-place language which is so easily learnt, and at the same time disgracing it by their life and conversation. They might be living all the while in pride and vanity, or in envy and malice, or in indolence and sloth; they might be practising a thousand of the common frauds which are in the world; or might be making bad husbands, or bad fathers; or might be shutting up their bowels of compassion to the poor; or be neglecting possibly secret prayer; or falling frequently even into the grossest sins, which, for any thing such sermons as this might teach to the contrary, they might term the mere spots of the children of God.

Let it not be presumed too hastily that this is a prejudiced and unfair statement of the dangers of the sort of preaching in question. The character of many who are called professors of religion, especially of the lower class, tends but too clearly to prove the justice of our remark. How are we to account for this astonishing inconsistency between those evangelical doctrines which are supposed to be embraced, and the practice of those who appear to have embraced them? Is it that the doctrines do not really possess that efficacy which is ascribed to them; or is it not rather

that a *defective mode of preaching the Gospel* is adopted, and that the practical evils now so rife in the world are to be thus, in part at least, accounted for?

It will, however, probably be replied to all that has been said, that such preaching as that of Mr. —— has, in point of fact, been found very useful, very many persons having been converted by it. To this I answer, that it would not be enough to say that many had been converted by him; for the very point which I have been labouring to prove, is that the word Conversion, unless the clear nature of the thing be fully and at large explained, is a word extremely vague and delusive. Before we can admit the force of the observation, it must be therefore shewn in detail *from* what and *to* what he has converted so many people. The fair presumption certainly is, that he has converted them to just his own way of interpreting Scripture, and to all his own tenets as far as they appear in his sermons. The mere circumstance of an *effect* being produced is not to be allowed to be in itself material. The Pharisees of old produced an effect by their preaching; for it is observed in Scripture, that they made proselytes; but then the misfortune was, that their proselytes were ten times more the children of hell than before. The Socinians of this day make converts; but unhappily it is converts to Socinianism. Mr. Huntington has made many converts, but they are many of them converts to every tittle of his own extravagant and antinomian opinions. It is of the nature of every seed to produce after its own kind. To assume that the circumstance of a man's preaching makes converts to his own opinions is a conclusive proof of the goodness of the preacher, is therefore to beg the whole question. The probability in this case is, that since the hearers of Mr. —— occasionally hear other preachers, the effect produced is the joint effect of the whole of the preaching which they hear. What may be defective in Mr. ——'s preaching, may partly be supplied by others, and the full evil of his system may for that reason not appear.

The defect in the case of Mr. —— appears from this sermon in a very striking light. In the case of some other preachers, it is only perhaps to be discovered by a discerning eye. Conversion is preached, it is true, and some true marks of conversion are stated; but what signifies this, if the preacher do not explain so clearly as not to be very easily misunderstood, what is meant by being converted? The necessity of the influences of the Holy Spirit is insisted on; but what signifies this, if the nature and effect of those influences, in producing the several Christian tempers, so much dwelt upon in the Scriptures, be not also set forth? Without clear explanations of this sort, conversion, it is to be feared, will be thought chiefly to consist in believing in the necessity of conversion; and the influence of the Holy Spirit will be thought to consist in merely believing in the necessity of that influence.

What seems wanted in order to give the people a right idea of Christian conversion, is to shew them from what and to what they must be converted; to name, therefore, and point out to them clearly, from time to time, the several sins, evil habits, evil tempers, unchristian prejudices, and delusive errors, which they must quit; and also to describe largely and circumstantially what are those several duties which the converted man is to perform, what are those tempers also with which he must perform them, and what is the manner in which people must fill the several situations in life. In

particular, it must be taught that both morality and good works, which are seldom mentioned by some preachers—widely differing in this respect from the Scriptures—but in order to stigmatize them, (though these must never be put in the place of Christ), make, nevertheless, an essential and indispensable part of the Gospel. And here indeed we may observe, that the principles of morality, unless they are in some degree considered in the mind, and talked over among strict and Christian friends, will in general be so very ill understood, that men, though they may be great professors of the Gospel, may almost unavoidably neglect some very plain duties of morality, through this utter inconsideration and ignorance of such subjects; for God will not suddenly inspire that man with a knowledge of what is exactly just or equitable, or right or beneficial, who has never given himself any previous trouble in canvassing and considering the various parts of moral duty, and the nature of what is right and wrong in such cases. Self-denial also needs to be insisted on much more than is common, as a leading feature in the Christian character; for "except a man deny himself, and take up his cross daily, and follow Christ, he cannot be his disciple."

I might have said much of the discredit brought on the cause of vital piety, by the general style and manner of such sermons as this. Can it be supposed that if a bishop, for instance, had heard this sermon, or had been informed with perfect honesty and fairness of Mr. ——'s manner of preaching, he would have been disposed to shew him favour? And would not a prejudice have been excited, not against him only, but against all who were connected with him, and supposed to support and accredit him? Are not, in short, *the faults* of the mode of preaching of such persons as Mr. —— the cause of a part at least of that offence which he and others have supposed to be taken against *the Gospel?* And is it not, therefore, the duty of every serious minister and Christian, to use his zealous and honest endeavours to discountenance, to reprove, and to avoid those faults?

I might also have dwelt on the subject of the false taste and conceit of certain parts of this sermon, and particularly of one part of it, which seems to have been a quotation. Such ludicrous expositions of Scripture are well known to have marked the character of those persons who, in the time of Cromwell, most shamefully disgraced the profession of religion, and are not unlikely to be considered by reflecting men as symptoms of a similar tendency among the zealous religionists of the present day. We have chosen, however, to attack this sermon chiefly in what appeared to be most fundamental; namely, on account of the ineffectual way in which Gospel-doctrine is taught in it; on account of the room for self-flattery which it affords to the bulk of hearers; and also on account of the unfair and unwarrantable mode in which the preacher attempts to catch attention, by a false system of interpreting Scripture. To borrow his own phrase, may it not be even questioned whether he himself, in this instance, may not be one of those persons who have been fishing with an unlawful net, and casting among his hearers an agreeable bait, which, however, may have had no hook attached to it?

FAMILY SERMONS. No. LXXXV.

1 John i. 1—4. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life:*

(for the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us:) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

THIS Epistle is supposed to have been written, not for any particular church, but for the general benefit of the churches; and it displays throughout the mild spirit of him who leaned upon the breast of his Master, and who was rooted and grounded in love. We may consider it as a parting legacy, bequeathed to us by the last of the disciples; by one who was even now waiting for his dismissal from the world, and daily expecting when his Lord should come. It is probable, that, when this Epistle was composed, the age of this venerable man was little short of 100 years; and his testimony must frequently have been given in the cause of Christ. Yet so long as the breath of life is continued, he cannot refrain from bearing witness to the things that he had seen and heard, and proclaiming the Gospel of that Saviour, whose voice had been the guide of his youth, and whose spiritual presence was the comfort of his declining years. To the men of that day, who beheld the face of the venerable preacher, and listened to the evidence which he delivered, the scene must have been peculiarly impressive: but the doctrine and the authority remain in all their force to the present hour; and to us there is a voice which speaks even as from the tomb, "That which was from the beginning," &c.

I. Here let us first consider the testimony of this Apostle.—We declare, "that which was from the beginning:" clearly meaning that great and uncreated Good, which existed from all eternity; that glorious Being, which dwelt in the world of light before this earth had any place in the creation. "In the beginning was the Word, and the Word was with God, and the Word was God." The phrase is used by St. John at the opening both of his Gospel and this Epistle, apparently in the same sense: and in both cases he proceeds, from an assertion of the *Divine* nature of Christ, to give evidence also of his appearing in the flesh, and assuming the nature of man.

In the opening of his Gospel, he advances step by step in the way of instruction; stating, that the Word was in the beginning with God; that all things were made by him; that in him was light and life; that the Baptist was sent to announce his approach, and bear witness to his person; and that he was made flesh, and dwelt among us. In the Epistle he considers himself simply in the light of a witness; and he therefore passes at once from asserting the eternal generation of Christ, to declare the knowledge which he himself possessed of his person and character.

It was important that those who were first sent out into the world to preach Christ crucified, should themselves have been hearers of his doctrines, and eye-witnesses of his mighty works. They could thus speak with boldness, and with authority: and thus they *did* speak. It has sometimes been objected to persons who were the bearers of a marvellous tale, that possibly they might be deceived. A person may fall into mistake with respect to many things which have only the evidence of one sense; but we seldom bring the charge against those who have the concurrent testimony of many senses. Should any objection, therefore, be raised on this ground against the evidence of St. John, he imme-

diately destroys its force, by declaring that the disciples had heard and had seen for themselves, and had looked upon, and their hands had handled the Word. "We have been the friends and companions of Christ from the period that he called us to follow him. We beheld him in his humiliation, and we were eye-witnesses of his majesty: we heard him speak as never man spake: we saw the daily habits of his life, and the course of his ministrations: we witnessed the converse which he held on the mount of transfiguration, when the glory of God shone around him: we followed him to the judgment-hall: we can testify that he expired upon the cross, that he rose from the grave, that he visited us again in that same body which had suffered, and that he ascended from Bethany into heaven. We had all the proof required to satisfy a rational mind; and that which we have seen, and heard, and handled, declare we unto you."

The phrase used by the Apostle to describe the person and character of Christ is, "the Word of Life." This expression is formed of two parts, each of which is used in the New Testament as descriptive of the Son of God. In the Gospel of St. John, he is mentioned as the Word of God; as that Divine person by whom the will and counsels of the Most High were made known to men. And this mode of speaking was common with the Jews, who were accustomed to hear of their promised Messiah under the same title, and believed that by the Word all things were created.

In other parts of the sacred writings he is represented as *the Life*.—This phrase may be understood as it related to the *natural* life of all animated things, to the *spiritual* life of his people, and to the *eternal* life of those that partake of a blessed resurrection.

He is the source of *natural* life; for such is the declaration of John: "In him was life, and the life was the light of men." This life he possessed in himself, and from him it flowed to all his creatures.—He is self-existent; "The first and the last, and the living one*." This life was the light of men, as is furnished us with capacities and powers which distinguish us from the brute creation, and imparted to man a reasonable soul.

He is also the author of *spiritual* life. It is by virtue of his death and resurrection that those who were dead in trespasses, are raised to newness of life. "I live," saith the Apostle, "yet not I, but Christ liveth in me." This quickening and renovating power belongs to the Son in the same manner as it is ascribed to the Father: "As the Father hath life in himself, so hath he given to the Son to have life in himself, and he quickeneth whomsoever he will."

He is also the source of *eternal* life: "Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Ye are dead," saith the Apostle, "and your life is hid with Christ in God: when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The Apostle, considering himself as a witness to the truth of the Gospel, lays great emphasis upon the personal appearance of this "Word of life." After stating in various ways the intercourse with him which he and his brethren had enjoyed, he adds, with the view of giving a still stronger impression, "For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us." This eternal life they could not see but in a bodily form: they saw him

* "ὁ πρῶτος, καὶ ὁ ἔσχατος; καὶ ὁ ζῶν." Rev. i. 17.

that was the source and author of it—God manifested in the flesh: and in him they beheld the display of those perfections which constitute the fulness of the Godhead. If it were asked, what proof could be given that the Son of God was that *eternal* life, which the Apostles declared him to be, they could affirm that he was manifested to them under this very character. His word could animate the dead: they were present when Lazarus was summoned from the grave, and conversed with him as a living witness of the doctrine which they taught. They could state that death had no dominion over the person of their Lord: that he raised himself by his own power from the tomb, and in the sight of the followers whom he had chosen was taken up into heaven.

II. Such is the nature of the Apostle's testimony. I now proceed to consider *the object for which he gives it.*

It appears that the object of this attestation is two-fold: *first*, that the persons addressed might "have fellowship" with the Apostles; and, *secondly*, "that their joy might be full."

The word fellowship, or communion, is of large signification. It is evident that St. John did not confine the term to *personal* communication with them that had been eye-witnesses of the majesty of Christ; for, with the single exception of himself, all these had already been driven from the world. Whatever may be the delights of Christian intercourse and Christian society, he coveted for his converts better things than personal acquaintance even with himself, and higher privileges than it was in his power to bestow. It was the desire of his heart, that all those by whom this Epistle should be read, might walk as he walked, and be blessed with that Spirit which had been imparted to himself. "If we walk in the light, we have fellowship one with another:" we share in the same ordinances, we unite in the same worship, we eat and drink at the same table of the Lord. There is a bond of Christian brotherhood which encircles, as in one family, all the children of the light; and however removed by situation, or separated by time, their hopes and prospects and enjoyments are all of the same character, and all belong to them as members of the same mystical body. They are influenced by a mutual love and affection, which makes the interest of each the interest of all. They live by one rule; they have been baptized into one faith; and they labour in Christian harmony to maintain the unity of the Spirit in the bond of peace. No clearer evidence can be given of the disciples of Christ, than their love one to another: it is a feature by which they are universally known, and without which that Christian fellowship here mentioned by the Apostle could never exist.—But much more is implied in this communion of saints than a feeling of mutual interest or common regard: "Truly our fellowship is with the Father, and with his Son Jesus Christ."

However mean might be the opinion which men of the world were induced to form concerning the followers of Christ, they claimed a high relation peculiar to themselves. They had little connection with the rulers of earthly kingdoms, but they had a sacred communion with Him who is a King above all the princes of the earth. It is obvious that this was a spiritual communion: for the time had long gone by, when the patriarch was permitted to converse with God as a man talketh with his friend; and many years had passed away since the Saviour of mankind was made flesh, and dwelt among us. It is likewise obvious that this was not an imaginary communion: it did not consist in certain violent emotions of the mind, or transient and inexplicable sensations: it was

a communion of which, upon scriptural principles, the Apostles were conscious, and concerning which the Spirit of God testified with their spirits. The figure is taken from the intercourse of man with man: we know that this intercourse exists; we are fully convinced of its reality; and we perceive in many ways the effects of it. Those that have fellowship with the Father and the Son, must in like manner be aware of that relation, and must derive from it many blessings, which sufficiently attest it.—St. John says, our fellowship *is* with the Father and the Son. It is a fellowship not existing at certain intervals only, and under circumstances very peculiar; but this is the general habit of our lives: it is a privilege which we enjoy by virtue of the love of God in Christ Jesus, who hath manifested himself to us, and given us his Spirit in our hearts. We *abide* in the doctrine of Christ, and therefore have both the Father and the Son.

Concerning those who possess this fellowship, two things may be observed.

1. That they bear a resemblance to their God and Saviour, is not merely *inferred* from the expression of the text; it is asserted with great emphasis by the inspired writers. The Apostle Peter represents those who had obtained like precious faith with himself, as "partakers of the Divine nature:" as adorned with some portion of those perfections which belong to the Godhead. Looking unto Jesus, as the author and finisher of their faith, they imitate his example; and from the privilege afforded them of beholding, as in a glass, the glory of the Lord, they are changed into the same image. "The love of God is shed abroad in their hearts;" and "he that dwelleth in love dwelleth in God, and God in him." It is chiefly in this view of union that our Saviour prayed with such earnestness for his afflicted disciples, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us"..."I in them, and thou in me, that they may be made perfect in one."

2. It is further implied, that believers derive from this relation every blessing of which they stand in need.—Our Lord has illustrated the subject by the figure of a vine and its branches. He describes himself as the vine, his Father as the husbandman, and his people as the branches. The branches, if separated from the vine, wither and die: by union with it they flourish and are fruitful: their life depends upon their connection with the root, and from it they derive their nourishment. Thus it is that holy communications are made to the hearts of them who have fellowship with the Father and the Son. They receive out of the Divine fulness grace for grace: they derive from it knowledge, and boldness, and strength, and peace and joy in believing. They seem already to hold converse with Uncreated Wisdom; and they find that God is ever with them, and that to bless them. The lip of Truth hath said, "Lo, I am with you always, even unto the end of the world:" and by the Spirit which he hath given to them, and the blessings which he is daily conferring upon them, they know that he is in *them*, and they in *Him:* and whatever be their progress, they will ascribe it all to the influence of his mercy and grace.

But there is still another object, which the Apostle proposed to himself in the testimony here delivered, viz. to inspire the believer with joy. "These things write we unto you, that your joy may be full."

If men were duly sensible of their condition, and of the value of that gift which it has pleased God to bestow upon a fallen world, it cannot be doubted that every heart would be filled with exultation. When we reflect upon the guilt and

corruption of our nature, upon the attributes of Him against whom we have sinned, and upon the punishment which his righteous law has denounced against transgressors, we should imagine that the intelligence of a Saviour would be welcome to every human creature. This intelligence the Apostle communicates, declaring that he was himself a witness of the Word of Life, and that it had been manifested visibly before him.

To this statement he adds, that, weak and sinful as we are, we may be elevated to a new society of holiness and love; that we may be united in the bonds of fellowship, not with the Apostles alone, but with the Father and the Son: not with men like ourselves, however distinguished by Divine wisdom and miraculous works, but with Him that was from the beginning, the Author of eternal life. In such a union we have reason to rejoice: it is the pledge of every thing which can promote our present happiness and immortal welfare; of consolation through life, of peace in death, and eternal glory in the world to come.

The view which is here presented to us of the religion of Jesus Christ, was given by one who was ordained to bear witness to the Truth, who had himself derived it from personal communication with the Redeemer of the world, and who knew and experienced its effects upon his own heart and conduct. But if this view be correct, how defective are the principles of many, who profess and call themselves Christians! For what is the amount of their Christianity? They assent to the narrative which has been recorded of the incarnation and sufferings of the Son of God; they admit that salvation is to be procured in some way by his death and mediation; they preserve a certain qualified regard to the more important moral duties; and meet at stated times for the purpose of regular devotion: but if you tell them of the exalted nature of this religion of Christ; if you speak of this communion with the saints, this holy fellowship with God the Father and his Son Jesus Christ, through the influence of the blessed Spirit; it is a doctrine which enters so little into their system, and accords so little with their opinions, that they are generally disposed to reject and condemn it. Let us not be led away by the errors of ignorant and thoughtless men. This spiritual communion is as much the privilege of the true disciple at this day, as it was in the apostolic age. If we believe in the Lord Jesus Christ for the forgiveness of our sins, we have the same free access to the Throne of Grace, the same consolations of the Spirit, the same hope of immortality. That Word of Life, which was manifested to the disciples in a human form, will, if we take upon us the yoke of Christ, be manifested to us by the eye of faith and the testimony of the Spirit. The declaration of our Lord to this effect is true in every age; "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him." It is to this fellowship with the Father and the Son, that St. John invited his hearers in the times of old; and to this sacred fellowship the ministers of Him who is the same yesterday, to-day, and for ever, invite you and all mankind. Let us not rest, then, in the mere form of religion; let us seek for its internal power. Let us not be contented with a *name* to live, while we know that it is our privilege to have the *Life itself*, "that eternal Life which was with the Father," manifested in our *hearts*. All earthly connections will vanish and be done away; but if we be numbered among the children of God, we be-

long to a family which shall never be disunited: while travelling as pilgrims on the earth, we are joined in heart to the saints of other days, who have gone before us in the Christian course; and we can proceed with the cheering reflection, that multitudes of our brethren are now pursuing the same path, and that if we meet them not here, we shall find them in the paradise of God. We rejoice in their happiness, and we anticipate their triumph; for the same bond which unites us to each other, unites the whole family to their Father in heaven: and the voice which shall call us from this scene of trial, and separate us from the society on earth, shall summon us only to a more perfect fellowship with the Father and the Son, with the general assembly and church of the first born, and with the spirits of the just made perfect. The sacred union which was begun below, will be completed in the kingdom of the Lord.—Now unto him, &c.

To the Editor of the Christian Observer.

IN a day of profession like the present, in which a certain appearance of religion is considered highly respectable, I had almost said fashionable, in every rank of society; it becomes a man to look well to the principles by which he is actuated, and to the hold those principles have upon his heart. "Beware of hypocrisy," is one of those important admonitions which He who best "knew what was in man" has thought fit to leave to the professed members of his church in every age. But, perhaps, there never was one in which it was more needful to be attended to, than the present. God, in his wise and gracious providence, has indulged his people with a season of rest; and persecution, of almost every kind, has been obliged either to hide its head, or to operate more by crafty insinuation than by open attack. And what has been the effect? Is every Christian's heart overflowing with gratitude, and his mouth with praise? Is he considering in what way he may most glorify his Heavenly Father, and be more closely united to his Saviour? Do we find him more frequently at the Throne of Grace, and more importunate for the sanctifying influences of the Holy Spirit, that he may improve the present, and be ready in every future dispensation, whether of mercy or judgment, to do or suffer whatever the wisdom of God shall see fit to appoint? Permit me to ask, does such appear to be the prevalent spirit among us? Oh that the question could be answered in the affirmative! But, alas! I fear there are too many who are the counterpart of the Laodicean Church, in whom the ardour of zeal, the fervour of love, and the patience of hope, have little or no place. I would not sit in judgment on the conduct of my brethren; but, as a fellow-candidate for eternal happiness, I would warn and exhort all who are pressing towards the mark of our high calling: and I would say to such, See that ye dishonour not the Saviour in whom ye trust, by a careless, trifling walk and conversation. There is among many, who hold the purest doctrines of the Gospel, and of whom we charitably indulge a favourable hope, but too great a conformity to the spirit of the world. They seem to be studying how to avoid singularity with as much circumspection as if it were a Divine command to do so, and as if the precepts, "Love not the world," "Come out from among them," "Be ye separate," and, "Avoid every appearance of evil," were erased from the Bible.

An affectation of display is another evil against which many are not sufficiently on their guard. A style of expenditure is adopted beyond what prudence can justify, but which pride will not suffer them to diminish; and if they do not actually bring open discredit on

religion, they at least leave a strong prejudice against it in the minds of those who are apt to attribute every instance of misconduct to the principles which a man professes, instead of referring it to the passions by which, in defiance of these principles, he is actuated.

But there is another kind of display, of a still more dangerous nature, because it often steals into the hearts even of those who consider their property as a talent for which they must account to God, and are therefore endeavouring to use it in the manner they believe to be pleasing to him, but who nevertheless feel the influence of the same pride in their hearts, though under a more specious appearance. Satan suits his temptations to the temper and character of those whom he means to ensnare: and *religious* display is perhaps as much adapted to foster the corruption of the human heart, and as fatally opposed to the growth of grace, as when it appears in any other form; for it is an indisputable truth, that where there is too great a desire to appear well in the sight of man, there will be too little to be so in the sight of the heart-searching God. "Take heed that ye do not your works before men, *to be seen* of them." A Christian must indeed "let his light shine before men," but it must not be with any view to gain their applause, or to elevate his own character, but with a single eye to "glorify his Father which is in heaven."

I do not mean to accuse all who feel this tendency to display, with hypocrisy; but I do mean to say, that such a disposition is a proof of the strong working of pride in the heart, and is very likely to occasion great inconsistency of conduct. Hence we see persons not unfrequently speaking and acting in one company, in a manner that they would be sorry had been witnessed by another; their conversation, their amusements, and in some cases their very opinions, are made to correspond with the notions of their associates. Others again, under the influence of the same spirit, deem it a sufficient test of their zeal for religion to be active members of two or three benevolent or religious societies: they stand high in the esteem of others as zealous, useful men; and with this they are satisfied; not considering, that, though to assist in every good work is the Christian's duty, yet there is something more in true religion than merely to give our goods to feed the poor, or even our bodies to be burned. The heart is the only offering that will be accepted in the sight of God; and unless his works are performed from a principle of love to him, and with a view to his glory, the most splendid actions are nothing worth. To conclude:—Perhaps this is a day, of all others, in which persons professing religion ought to try themselves by the word of God, and be importunate for the aid of the Holy Spirit to enable them to make a right decision respecting their spiritual state, and to be enabled to improve this day of grace and mercy.—I am, &c.

C—O—G.

To the Editor of the Christian Observer.

I BEG permission, as a hearty well-wisher to the cause of truth, to intrude a few thoughts, that have occurred to my mind at the close of the present year, distinguishable in the annals of the Christian no less than of the political world for unusual occurrences, that may serve to remind us of that second and more glorious appearing of the Son of man, to which the eye of faith at this holy season is directed by the church, when he "shall come again in his glorious majesty to judge both the quick and dead." Since the glorious days of the Reformation, I believe no period like the present has ever occurred in the history of the Church of Christ, when more important differences concerning

the religion of the New Testament have prevailed, and to such an extent, as almost to tempt the weak and timid believer to renounce his faith, and to give occasion for infidels to triumph, and to indulge the sneer, "Aha! so would we have it."—It becomes us then, sir, the duty of every man who wishes prosperity to Zion, tender favour, as far as it may be safe and practicable, to put an end to those disputes by which her cause has been wounded; and not to minister occasion to the enemies of God and his word for triumph; lest "the blood of those that perish through our heedlessness should be required at our hands," in that day when God shall judge the secrets of men's hearts by Christ's Gospel, "and reward every man according to his work." Oh! sir, this is a most solemn thought! May it be deeply imprinted upon all our minds and hearts by the Spirit of the living God! Amen.

The remedy I would humbly but seriously recommend to heal our divisions, is simple and easy,—a recurrence to the main Protestant principle — "the religion of the *Bible* is the religion of Protestants." It is the principle on which avowedly our own Church is founded, independently of human opinions, and on which her *Articles, Homilies,* and *Liturgy* will, I feel persuaded, be found to rest. May I then suggest to the serious consideration of yourself and readers, the most imperious necessity of adhering strictly to it, from which I fear there has been a partial declension among Protestant Churches; and of insisting upon nothing, *as essential* to the religion of the New Testament, but what can be clearly proved from the word of inspiration; and especially of cautioning *churchmen* against any breach of this rule, lest they be found injuring or weakening the cause they have embarked in, and afford an easy triumph to their opponents.—I have long since thought that a *recurrence* to this great fundamental principle was the only expedient by which all Protestants might be brought to a nearer assimilation of sentiment. The present period seems to be peculiarly marked out for the adoption of the measure; and if it should be attended only with this effect, to prevail with Christians in general, who "hold the truth as in Jesus," to forego some of their mutual prejudices, and to consent to walk together as friends, though they still differ in *non-essentials,* it will be a most desirable event.

It is deeply to be regretted, sir, that at this remarkable era of light and religious knowledge, so much disunion in sentiment should continue to exist between the followers of "the meek and lowly Jesus," and afford a pretext to the careless and ungodly for desisting from a serious investigation of the religion of the New Testament, which, in spite of all the malevolent efforts made to oppose its progress, must ultimately prevail over all opposition; for the unerring word of prophecy has declared, "The earth *shall* be full of the knowledge of the Lord, as the waters cover the sea."

It must be also peculiarly unhappy to renew controversies at this period, when the attention of the Christian world has been awakened towards the state of the Jews, and attempts are making to bring them over to the Christian faith; for surely, if those who advocate the cause of Christianity among them be so divided in opinion concerning its *real nature,* how can they expect to make any considerable progress towards the attainment of their object; and will they not be likely rather to excite the prejudices of that nation still more against Christianity, and thus, humanly speaking, to render their conversion still more impracticable? I would then, sir, most solemnly warn the Christian world at large, and the members of our own national church, against laying such apparently insurmountable obstacles in the way of their *Jewish brethren;* and I would most earnestly

entreat them to lay aside all inferior and party attachments, and unite together as strongly as possible in promoting the cause of Christianity among the Jews; and to insist upon nothing that is not clearly *essential* to "the faith once delivered to the saints," nor *characteristic* of the glorious Gospel of the blessed Jesus. Thus they may most effectually dethrone the narrow prejudices of that ancient people, and convince them that "God hath not cast away his people which he foreknew," but that "*they also*, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again." Rom. xi.

I have been pleased in observing that you, sir, take no part with the modern troublers of Israel; that you keep independent of all *human* systems of theology, and will not cease to watch the progress of error on the right hand and on the left; that you will restrain any encroachments on the word of God wherever they may be detected; and that you will watch the motions of that formidable but specious monster, *Antinomianism*, which, I fear, has already entrapped some few unsteady, though I would hope sincere, professors, whose experience has not been of sufficient standing to propose themselves as guides to others, though they seem dissatisfied with their former teachers, who maintain, for the sake of a good conscience, the *obligations* of the Moral Law, whilst they as strenuously contend "that a man is justified by faith without the deeds of the law." I fervently pray God to enable you to adhere strictly to your determination, expressed so manfully in the following words, which afforded me much satisfaction:—"It is our determination, under God, to watch and resist it (Antinomianism); to plant our foot upon the rock of Scripture, and thence to level at this evil all the artillery with which we are there supplied." And with equal pleasure I observe, "that you will also endeavour to promote *moderation:* to call all men indeed to the faith and love of Christ, but to incite them also to shew that faith and love by keeping his commandments." Methinks, si[illegible] behold in the success [illegible] valuable work, at the close [illegible] ther year, shou[illegible] to witness it, the wis[illegible] and propriety of such a condu[illegible] and that, however you may invite the reproaches of the few and injudicious, you will certainly secure the warm wishes and hearty co-operation of the many and more sober-minded, who desire to keep in mind the apostolic rule, "Let not then your good be evil spoken of."—Be firm, sir, to your purpose; "be strong in the grace that is in Christ Jesus;" and continue to refresh the minds of the brethren with a pure, unsophisticated statement of Divine truths, "charging them before the Lord, that they strive not [illegible] *words* to no profit, but to the subverting of the hea[illegible] Stand aloof from the temptations of *party distinctions;* maintain the ground you have taken; but "let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." You will have, I hope, the prayers of "all that love our Lord Jesus Christ in sincerity;" of all that wish well to our British Zion; and especially of those that would, by a *temperate* defence of her constitution, uphold the character of our national church, distinguished as it is no less for its moderation than for its purity of doctrine and spiritual and edifying forms of public worship. May the Lord prosper your labours; "send thee help from the sanctuary, and strengthen thee out of Zion."

Thus prays yours, &c.

A CHURCH-OF-ENGLAND DIVINE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE following are extracts from letters which I received from my late and valued friend Martyn, at at the interval of their respective dates. The circumstances of their being extracts will, of course, much detract from their interest; yet, perhaps, you may think them, even in their detached form, sufficiently interesting for insertion in your excellent miscellany.

I am, &c.

T. C. L. E. S.

"St. John's, July 5, 1803.

"Dear ——,

"I must not let —— go away without sending you a few lines by him, first, to blame and expostulate with you for shewing my letters; and, secondly, to desire you do so no more. Indeed, I do not suppose any great harm would come of it either to myself or others; for should they form a slight opinion of me, that would be only my due. But I could never prevail on myself to speak unreservedly to you the feelings of my heart, if I thought I were writing a *circular* letter. Correspondence with a pious friend is generally an occasion on which we look within, in order to send a transcript of our spiritual state; and you know how readily we admit the vainest excuse for omitting the work of self-examination. Let then no obstacle intervene, my dear ——, to prevent the increase of my self-knowledge, in which I am lamentably deficient. Let us both bend our minds to the discipline necessary to obtain it, and communicate our discoveries for our mutual benefit. How strongly is the importance of self-knowledge, and the difficulty of obtaining it, marked by these words; 'Keep thy heart with all diligence, for out of it are the issues of life.' And to those who cannot keep their hearts for want of knowing any thing about them, very compassionate are the words of our Lord; '*Because* thou knowest not, &c.....' 'I counsel thee, &c.....' You put me in mind, in your last letter, of former days. What fruit had we then in those things, whereof we are now ashamed? But those days have passed away for ever. Sorrow and suffering may return, but no habitual, presumptuous, deliberate sin. And when glory shall open upon our view, neither sorrow nor sin shall again interrupt our joys for ever. I will echo your words, and say, 'What manner of love is this, that we should be called the sons of God!' We may look upon one another, and remember our former selves, and say, 'What hath God wrought!' 'Not by works of righteousness which thou hast done, but according to his mercy he saved thee.' Now then, my dear brother, let all the rest of our life be cheerfully devoted to God. We are no longer our own, but are bought with a price—with what a price! Let us adore him also, that we are called in our youth; that while our hearts are susceptible of warm emotions, they are taught the glow of Divine affections. Let us glorify him on the earth, if many years are assigned us, and finish the work which he hath given us to do. And may we come to our graves in a full age, as a shock of corn cometh in his season."

"St. John's, Nov. 26, 1803.

"On the 23d of October I was ordained at Ely. This occasion, so solemn in itself, through want of retirement, was not much so to me. On the Thursday night after, I read for the first time at Trinity Church; and on Sunday

afternoon preached at Lolworth, my country curacy, on Job xiv. 14; the Sunday after, on Job iv. 10, which sermon I also preached at Trinity Church the Thursday following; the next Sunday, on Psalm ix. 17; and on Thursday, on Heb. vi. 11. I am preparing a sermon for to-morrow, on John ix. 17. Another part of my stated ministrations is to visit one part of Mr. S.'s people every week. Unless the mind be in a spiritual and heavenly frame, it is difficult to go through this service with any degree of satisfaction. However, though I have often gone to them crampt with sinful fear, I have been enabled to go through with ease and comfort, thanks be to God. I have been generally in great depression of spirits ever since my ordination; for, having at that time not a single sermon, my hands and head have been constantly employed in that business, while my heart has not had its due share of exercise. I am now recovering from my cowardly despondency on that head; but lately I have been in heaviness again, through the prevalence of self-will, and the prospect of incessant self-denial. God help me to endure hardness, as a good soldier of Christ Jesus; to fight the good fight of faith; and to be a partaker of the afflictions of the Gospel, according to the power of God. My chief comfort is to meditate on the world to come, though it is a happiness which I can seldom steadily enjoy, the train of one's thoughts is so influenced and directed by the empty concerns of human life. Another evil with me is great childish levity, and want of serious conviction of the awful work of the ministry. In the pulpit I have hitherto been thinking only of the sermon before me, unconscious of the presence of God or the people. Deliver me from blood-guiltiness, O God!—You used to say, if you remember, that I read the lessons in chapel like a newspaper. Mr. S. has also complained to me now, of my want of solemnity and devotion. But time and attention will, I trust, rectify this evil, as also my low and indistinct articulation.—I sometimes lament that you are not at St. John's, but perhaps you are better as you are, with no temptation to be worldly in the retirement of college. Even the religious part of the University [illegible] to preserve them from the trifling spirit that pervades the place.—The Christian Observer I have taken in from the beginning.....The letter from Miles on Duelling is the only effort of your correspondent. I have heard from —— twice since you saw him: in what an extended sphere is he called to act! Let us persevere in a laborious diligence for souls, in hope that, when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away, or, as I like it better in the Greek, τὸν ἀμαράντινον τῆς δόξης στέφανον.

"Believe me to be, my dear brother, your's ever,

H. Martyn."

To the Editor of the Christian Observer.

THE pages of your Magazine are so seldom defaced by prejudice or ignorance, that I am at a loss to account for the introduction of an essay, in your Number for November, which bears the signature "ANTI-GALL-ICUS," and which professes to point out some of the *disastrous fruits of the prevailing rage for the science of cranioscopy*, or, as I will beg leave to translate the word for the benefit of your unlearned readers, "*skull-surveying*." The writer of this essay himself professes that he is more than commonly ignorant of the principles of the science, and of the facts on which those principles depend; and yet, with a disingenuity little fitting the character of a Clergyman, which I am unwilling to believe he assumed to render his

attack more palatable, he insidiously endeavours to root up this most noble discovery, by appealing to, what every reasonable man must allow to be a fallacious criterion, the absurdities it would produce if universally received.'

One would think, sir, that the very definition of the science, as given in your correspondent's own words, would be sufficient to interest a man of candour and learning to bestow a little time on its consideration, or at least to hesitate before he condemned it unconsidered. What, sir! a science which professes to teach its votaries to penetrate into the inmost depths of the human mind by examining the skull, and to decide with mathematical demonstration on the moral and intellectual qualities of the heart by counting the protuberances on the head, to be treated with scorn; to be considered as unworthy even of a hearing! Strange, that in this enlightened age there should be found a man so dead to the blessings of new inventions, so insensible of the advantages of bold speculation!

Your correspondent has endeavoured to invalidate the evidence on which the science of Craniology rests, by tracing the absurdities he conceives would be produced by its establishment. Inconclusive as I have shewn this reasoning to be, I will adopt it however; and endeavour to turn it against himself, by enumerating a few of the many benefits which would result from the universal reception of this grand discovery of modern times.

And first, sir, let me observe, that the science of Craniology establishes a new era in the annals of philosophy. We are told by Sir Isaac Newton, (a man certainly of some eminence in his day, but whose principles, like those of Aristotle, are passing fast into oblivion,) that when men pretend to account for the operations of nature, the causes assigned for them ought, in the first place, to have a real existence, and not be merely conjectural; and in the next, that they ought to be sufficient to produce the effect ascribed to them. But Dr. Spurzheim has broken the shackles of this illiberal confinement, and laid open the fields of philosophy once more to the excursions of fancy. That there may be bumps on the heads of most men, is indeed a fact which a man has only to run his head against a wall to be convinced of. But to apply the dogmas of Sir Isaac to this fact, and to argue that those bumps must be shewn to be sufficient to produce their correspondent operations in the mind, would be now an exploded absurdity; for it would puzzle the brain of a Newton himself, to discover any connection between a protuberance on the head and a faculty in the mind.

But, sir, it is in a practical point of view your correspondent treats his subject, and in the same point of view I will meet him.—Every man, who has been in the habit of attending our courts of criminal jurisprudence, must have been struck with amazement at the long, presumptive, and frequently contradictory evidence, on which a man accused of a crime against the laws is condemned to imprisonment or death. Now were the science of Craniology once generally received, all this confusion and uncertainty would vanish. Instead of appealing to the testimony of mere erring men, and those frequently of the most profligate cast of character, we should have a much surer test of truth in the skull of the culprit. Instead of having to decide whether a man *did* or *did not* commit a particular act, a jury of Craniologists would be impanneled, who would decide beyond controversy, from an inspection of the prisoner's skull, whether he *could* or *could not* commit the act. We should no longer have to attribute murders to cruelty, rapaciousness, or lust; we

should not even be obliged to account for them from the highly probable, it must be acknowledged, but still fallacious, effects of the Bible Society, when we had so absolute a clue furnished as this for their resolution.

I dare say, Mr. Editor, you have often, in hiring a servant, been deceived by the specious qualifications with which artifice or self-love has decorated him in his advertisements. Now here again is a practical benefit of the utmost possible importance. Instead of being referred to the last master for an undeniable character for honesty, sobriety, and cleanliness, where it is obvious we are liable to be imposed upon by partiality on the one hand, and by churlishness on the other, we should be referred to an accurate cast of the advertiser's skull, and might then, by merely drawing our hand over its various protuberances, discover in a moment, and with the utmost possible certainty, whether the qualifications we required were real or imaginary. It should be observed, however, that a man might easily obtrude a bump in his cast, which does not exist on his head; and might lessen or elevate others which he did possess, as it suited his purpose: and I would therefore advise, by way of caution, that the master, before he actually hired his servant, should require an inspection of the head itself, unless, indeed, the legislature should think proper to provide for the establishment of an office, with a suitable number of clerks, dependants, and salaries, to be entitled "THE CRANIOLOGICAL VERIFICATION OFFICE," where every man should be compelled to swear that the cast exhibited of his skull was a "true and perfect copy of the same, and of the various bumps, eminences, protuberances, and depressions existing thereon."

There is another important result of this science, which, though not strictly of a practical nature, I cannot forbear adverting to, for the benefit of yourself and your correspondents. We have all been struck with that jumbled kind of intellect, which all men more or less possess; and which some exhibit to such an extent as disables them from acquiring a single idea, simple and unmixed with others. Various theories have been invented to account for this phenomenon; but I will venture to [illegible] that on no principles but those of Craniology will it ever be rationally explained. We are taught, sir, that the brain is divided into a great number of small departments, called organs*, which have each of them their correspondent operation in the mind, but which are not separated from each other by any visible line of demarcation. Now it is natural to conjecture, that in a long journey on a rough road, or in the stupendous feats of pedestrianism, which so worthily attract the admiration of the [illegible] these organs would occasionally pass their imaginary line or boundary, and intermix with their neighbours. It is demonstrable, that, this being the case, a sympathetic intermixture would take place in the operations of the mind, and thus produce that jumble of intellect which, as I have said, can on no other principle be accounted for.

But by far the most important deduction from this most important discovery, is the death-blow it inflicts on all the arguments that have been adduced for the existence of a soul, and the consequent liberation it extends to all mankind from the bondage of moral responsibility. The learned author starts indeed from this inference,

* For a more complete illustration, I must refer your readers to Dr. Spurzheim's frontispiece to his book, where these organs are delineated and described with as much accuracy as the several joints of an ox or a calf are depicted for the benefit of practitioners in carving, in the last edition of the New London Cookery Book.

and endeavours to obviate it; prudently conceiving that such deep-rooted prejudices should be attacked with caution, and that many a bold speculation has been rejected with contempt, because it assumed at once a tone of confidence which it ought to have acquired by gentle insinuation, and step by step. But, sir, if these bumps upon one head necessarily produce correspondent operations within, what occasion is there for a soul? And if a man's moral and intellectual character depend upon the situation, number, and prominence of his bumps, it is obvious, that, as he cannot bump himself, but receives his bumps from Nature, he cannot with any justice be bumped for obeying their influence.

And this leads me to the only possible objection I could ever devise against the system—that, moral responsibility being destroyed, we should be deluged with murders, rapes, and robberies, which would be palliated on the plea of a necessary disposition of mind manifested by its correspondent protuberance. To this objection I have applied myself with the most intense reflection, and I think the result of my lucubrations has not been wholly inefficient. We have instances, sir, of men's losing a very considerable quantity of the matter of which the brain is composed, (I have been told by an eminent surgeon, as much as a tea-cup full) and surviving the loss. Now, the whole brain being divided into its different organs, if a man lose part of the former, he loses also a correspondent part of the latter; and as each organ has its appropriate operation in the mind and disposition, it is obvious, that, take away the organ, and its mental quality is no more. I would propose therefore, that in early youth, so soon as the organs begin decidedly to develop themselves, all the destructive and unholy ones should be extracted, which might easily be effected by the simple operation of two or three fractures of the skull. Thus, not only will the destructive passions be prevented from exercising themselves, but the mind, having them completely rooted out, will have more leisure to cultivate the more amiable and benevolent ones.

Having thus, sir, endeavoured to trace the beneficial effects of Craniology in a variety of cases, and to obviate the only objection to it which seems worthy of notice, I have only to recommend my strictures to the consideration of your correspondent. And I request him, immediately on receiving them, carefully to search his cranium for the organs of candour and liberality; and, if he find them in the least degree developed, I have no doubt that he will apologize, in a subsequent Number of your Review, for his ungenerous reception of a system the grandest and the most important that was ever submitted for the melioration of mankind.

I am, sir, &c.

A WOLF IN SHEEP'S CLOTHING.

To the Editor of the Christian Observer.

WHEN I was lately at Paris, I met with a work entitled, "Campagnes de Buonaparte en 1812, 1813, et 1814, traduit de l'Allemand, par M. Breton de la Martinière;"—a work which, although it contains many official statements, is evidently partial. But what made it an object of curiosity to me, was to see the quotation in it from Massillon's sermon on human glory; because the friends of Bonaparte were struck with the parallel in his character, and suppressed the edition. The passage is as follows:—

"Tout ce que lui paroitra *glorieux*, deviendra *legitime;* il re-

gardera les momens d'un repos sage et majestueux, comme une oisiveté honteuse, et des momens qu'on derobe à sa gloire: ses voisins deviendront ses ennemis, des qu'ils pourront devenir sa conquête; ses peuples eux-mêmes fourniront de leurs larmes et de leur sang la triste matière de ses triomphes: il épuisera et renversera ses propres états pour en conquerir de nouveaux: il armera contre lui les peuples et les nations: il troublera la paix de l'univers: *il se rendra célèbre en faisant des millions de malheureux.* Quel fleau pour le genre humain! et s'il y a un peuple sur la terre capable de lui donner des éloges, *il n'y a qu'à lui souhaiter un tel maître.*"—Petit Carême, Sermon pour la Dimanche de la Passion.

I am, &c.

CLERICUS.

To the Editor of the Christian Observer.

THE following is an extract from a letter dated Candy, 29th April, inserted in the Ceylon Gazette of May 3d, and copied in the General Evening Post of Nov. 12, 1815:—

"I shall now give you the particulars of the ceremony of replacing the sacred relic, which took place last Monday. About one o'clock it was intimated to Mr. D'Oyly* that the procession was approaching, when he, attended by Mr. Wright and myself, left the palace on foot and proceeded towards the entrance of the town *to join it.* On our arrival we were met by the high priest and chiefs, who appeared delighted *at this mark of respect to their religion.*"..... "The sacred relic was taken from off the elephant's back by two servants of the temple, whose mouths were covered for the purpose of preventing their breath from contaminating the object of their worship. After this the chiefs, attended by their priests, retired within the temple, *Mr. D'Oyley, &c. being invited to enter, which (we) did, first taking off our shoes:* after a few complimentary words, *Mr. D'Oyly intimated that he wished* TO MAKE AN OFFERING TO THE TEMPLE *in the name of his Excellency the Governor*, and would retire to bring it. After a short interval, he returned *and presented as an offering to the temple*, a most beautiful musical clock which was sent out during the government of General Maitland." ..... "When, as if by magic, this little machine was put in motion, the expressions of delight by both priests and chiefs exceeded all belief. Several other smaller customary offerings were made."

Now, sir, if the above extracts contain truth, we can no longer be surprised that men should be found who are hostile to the propagation of the Christian religion in India. We have here an account of Englishmen, servants of the crown, not only sanctioning idolatrous processions and worship by their presence, but actually *joining in an act of idolatry by presenting an offering in a heathen temple.* And the transaction is the more worthy of notice, as being done, according to the statement, *in the name of his Excellency the Governor.*

Now, however expedient it may be to guarantee to conquered nations the possession of their religion and laws, it can never be necessary to join an idolatrous people in their acts of worship, in order further to gain their good will; and surely no other motive can be assigned for such conduct, unless we suppose that our countrymen have indeed renounced their religion.

The piece of machinery, too, appears to me to be an ill-judged present (call it only by that name) to a superstitious people, as by their manner of receiving it, we cannot wonder if, in their ignorant state, the clock itself should be made an ad-

* "Collector of Columbo, John D'Oyley, Esq." Court Calendar. I do not find the name of Wright under the head Ceylon.

ditional object of adoration. At all events, the conduct of the parties present ought to be thoroughly investigated, for it is entirely out of the question to suppose that they were authorized in it by our government at home.

I am, &c.

CLERICUS DAMNONIENSIS.

For the Christian Observer.

HYMNS.

VIEW OF DEATH.

OH SAVIOUR of the faithful dead!
With whom Thy servants dwell,
Tho' cold and green the turf is spread
Above their narrow cell!
No more we cling to mortal clay,
We doubt and weep no more,
Nor shrink to tread the darksome way
Which Thou hast trod before.

'Tis hard from those we love, to go,
Who weep beside our bed,
Whose tears bedew our burning brow,
Whose arm supports our head:
When fading from the dizzy view,
I sought their forms in vain;
The bitterness of death I knew,
And groaned to live again.

'Tis dreadful when the accuser's power
Assails the sinking heart,
Recalling ev'ry wasted hour,
And each unworthy part.
Yet, JESUS, in that mortal fray,
Thy blessed comfort stole,
Like sunshine in an autumn day,
Across my darkened soul.

When soon or late this feeble breath
No more to Thee can pray,
Support me thro' the vale of death,
And in the darksome way.
When cloth'd in fleshly weeds again,
I wait Thy dread decree,
Judge of the world, remember then
That Thou hast died for me.

PATIENCE.

OH God who madest earth and sky,
The darkness and the day,
Give ear to this Thy family,
And help us when we pray.

For wide the waves of wickedness
Around our vessel roar,
And heavy grows the pilot's heart,
To view the distant shore.

The cross our Master bore for us,
For Him we fain would bear;
But mortal strength to weakness turns,
And courage to despair.

Have mercy on our failings, Lord,
Our sinking faith renew;
And when Thy sorrows visit us,
Oh send Thy patience too!

SPRING.

WHEN spring unlocks the flowers
To paint the laughing soil;
When summer's balmy breezes
Refresh the mower's toil;
When winter holds in frosty chains
The fallow and the flood;
In God the earth rejoices still,
And owns her Maker good.

The birds that wake the morning,
And those that love the shade;
The winds that sweep the ocean,
Or lull the drowsy glade;
The sun that from his amber bower,
Rejoices on his way;
The moon and stars, their Ruler's state
In silent pomp display.

Shall man the heir of nature,
Expectant of the sky—
Shall man alone, unthankful,
The voice of praise deny?
No, let the sun forsake his course,
The seasons cease to be—
Thee, Maker, shall we yet adore,
And, Saviour, honour Thee.

The flowers of spring may wither,
The fruits of summer fade,
The winter fall untimely,
The birds forsake the shade,
The rivers fail, the ocean's tide
Learn his old decree,
But, Lord, in Nature's dying hour,
Our love shall cling to Thee.

R.

PSALM XIX.

THY glory, Lord, the heavens display;
Thy work the firmament declares:
The circling change of night and day
The message of Thy wisdom bears.

That message needs nor voice nor sound
To spread its tale of power abroad:
Light's silent march alone, around
Proclaims to all the worlds their God.

High 'mid those worlds, the giant force
Of yon bright sun, Thy might obeys:
Thy word impels his morning course,
Thy word recals his ev'ning rays.

Forth from the chambers of the night
He rushes to his glad career,
And spreads thro' all the paths of light
The splendours of his welcome year

Thus rising in a brighter morn,
In cloudless majesty sublime,
The Sun of Righteousness shall dawn
Thro' heaven, thro' earth, thro' space and time;
And, scatt'ring broad the piercing gleam,
O'er worlds, around, above, beneath,
The Christ of God, the living Beam
Shall brighten all the glooms of death.

SECOND PART.

O SAVIOUR, Life, and Love, and Light,
Pour on my heart Thy quick'ning ray,
And give Thy peace to ev'ry night,
And hea'ven's own dawn to ev'ry day.
O cleanse me from the sins, unknown
To my own proud and careless eye!
O, pitying, hear the conscious groan
(Awakened guilt's full agony)!

And save me from the deeper stain,
Of wild presumption's rebel will;
And save me from the last worst reign
Of sin, once quell'd, but victor still.

O, let each thought, each look, each word,
Each path in joy or sorrow trod,
Be pleasing in Thy sight, O Lord,
My Hope, my Strength, Redeemer-God.

T. Y. S.

REVIEW OF NEW PUBLICATIONS.

Reasons for establishing a Registry of Slaves in the British Colonies: being a Report of a Committee of the African Institution. Published by Order of that Society. London: Hatchard, 1815. pp. 118.

IT is much to be wished that some persons competent to the task would write a full and impartial history of the Abolition of the Slave Trade. No single event is more curious or important. The same generation of men heard the first promulgation, and have witnessed the final triumph, of the great principles of mercy and justice which form the charter of freedom to the unnumbered nations of Africa. Sentiments which, in the recollection of every man of mature age, were derided, even in the sanctuary of liberty and science, as the visions of fanatics, have now been solemnly adopted into the great code of National Law by all the states of the civilized world. Never was a contest more arduous, nor a victory more complete. Yet when the historian of this great revolution had, in the course of his narrative, arrived at the present period, he would close his volume with a strange union of exultation and alarm. After recording successes surpassing the hopes of the most sanguine, he would perceive that the final deliverance of Africa had not yet been accomplished.—Two nations in the centre of the Christian world still sanction a system which they have concurred to reprobate as merciless and inhuman. —In the Western Hemisphere every maritime state of Europe yet holds in bondage the natives of Africa or their descendants. The colonies, which have so long been the disgrace of one continent, and the bane of the other, remain without a reformation or even a visible change in their domestic system. Whatever motives once prompted the proprietors of land in those settlements to encourage the desolation of Africa, still operate with undiminished force. Probibitory laws may have abridged the resources of guilt, but they have not destroyed the inducement to the commission of it. With such a scene before him, the writer whom we have imagined would doubtless close his labours with an earnest warning against a premature and indolent security. Whilst the Slave Trade is either publicly tolerated, or privately carried on; while any means of openly resisting, or secretly

evading this great law of nations are yet unobstructed; while the temptation or the power to violate it exists; so long the hopes of humanity are unfulfilled, and its labours unfinished *.

It has been the peculiar advantage of the Abolitionists, that the leaders in their controversy have been eminently fitted for that high station. They have been accomplished statesmen, learned in the theory and practised in the arts of government. Men of this class are distinguished by nothing more than their aversion to equivocation in the statement of their principles, and to compromise and half measures in their course of conduct. From the first day of that ever-memorable contest, Mr. Wilberforce in this spirit declared, that he aimed at nothing short of the utter extinction of the Slave Trade. The abolition of it, by an Act of the British Parliament, was proposed as the first, in time and in importance, of the measures which he contemplated; but, assuredly, it was never for an instant represented by that eminent character as the single end of his efforts. After many a hard-fought day, this great act of national justice was performed. But the leader in that conflict was too well acquainted with the world to be ignorant of the general inefficacy of penalties and mere legal prohibitions. What the British Parliament had forbidden to be done, he therefore next endeavoured to render impracticable. Knowing that multitudes estimate the moral character of actions merely by the words used to describe them, the Abolitionists procured the enactment of a law declaring the trade in slaves to be a felony. Apprehending that, under the protection of foreign flags, the West-Indian seas would still be covered with African traders, they laboured with unwearied diligence to procure the concurrence of other States in the condemnation of that traffic. Not content, however, with these precautions, they now propose to take a further security against the same dreadful evil. The plan which, in its present Report, the African Institution has submitted to the public, is only, as is well known to those who have attended to these discussions, one of that series of measures which has long been contemplated for the same general purpose—the *entire* suppression of the trade in African Negroes.

But is not this danger imaginary? Is it possible to shew either that an illicit importation of slaves actually exists at present, or will probably exist hereafter? In answering this inquiry, the natural course seems to be, first, to consider what is probably true, and then to ascertain what is positively attested. A very little direct evidence, in support of any assertion which is in itself easily credible, will be sufficient to induce the most perfect conviction of its truth. On the contrary, testimony the most distinct, consistent, and circumstantial will seldom enforce belief when advanced in support of any very improbable narrative. On which side, then, does the presumption of truth lie in the present case? Is it or is it not reasonable to believe, that since the Abolition of the Slave Trade any considerable number of African Negroes have been imported into our West-Indian islands?

From that period, nine years have elapsed, and in the interval

* Some of our readers may suppose that such a history as we have desiderated has already been supplied by Mr. Clarkson. It is, however, to be observed, that his history does not reach to the present time, and that it is remarkable, chiefly for the earnest and natural warmth of heart which it manifests, and for the strange redundancies and still stranger omissions, and, above all, the extravagant egotism with which it abounds.

there has scarcely been a State in Europe whose flag would not have afforded a legal protection to a slave cargo. If any person, therefore, wished to evade the law, his intentions would not have been defeated from the want of fit and ready instruments. A ship under the colours of Spain, with a crew and supercargo of the same nation, might on any day, since the year 1807, have been fitted out on British account at Cadiz, for a voyage to the African Coast and the West Indies, with scarcely the possibility of detection. On her arrival in Africa, no hindrance would arise to obstruct the operations of slaving. The cessation of the direct British trade would give to such an adventurer a sort of monopoly in the African market, and his purchases would therefore be made with unusual economy and dispatch. In the subsequent voyage of the same ship to Cuba, or Porto Rico (lawful ports of destination), she would still encounter no impediment. The course of her voyage would bring her within hail of the shores of our colonies, at many points accessible by boats, remote from the habitations of public functionaries, and frequented only by the planter and his gang. Here then is a market, in which, with little risk, a slave trader may sell his human cargo. Now, is it at all improbable that he will seek a market so apparently inviting? Does it require much evidence to prove that a merchant will eagerly traffic in a commodity which, with a very slight danger of loss, he can buy in one country where its price has fallen, and sell in another where its value has largely increased?

In such a transaction, the Spanish trader, and the purchaser in the West Indies, if not also the British merchant, must concur. The two last of these would violate the recent and solemn laws of their country, would expose themselves to the risk of heavy penalties, and commit an act which all men would now concur to reprobate as barbarous and unchristian. Is not, then, the apprehension of these consequences sufficient to deter the most daring from the commission of the offence? That the terror of punishment and infamy will often restrain those who know no other fear, is unquestionably true. If it were not so, human legislation would be an idle mockery. Yet the efficacy of penal laws, upon the conduct of those who acknowledge no higher and more generous obligation, is by no means certain. Now, with respect to the crime of slave trading, one thing is quite clear, that not only the great mass of society in the West Indies, but a large number of persons in this country, consider it as no crime at all. Nine years have not elapsed since they proclaimed this opinion loudly and earnestly. In the Parliament of Great Britain this doctrine was supported by advocates of high rank and great public consideration. In the Colonial Assemblies not a solitary voice was raised to oppose it. In addresses, in speeches, in votes and resolutions, the Slave Trade was there justified, nay, applauded, as an excellent scheme for mitigating the horrors of African bondage. The same things are not said now, it is true. No man who should adopt, and promulgate as his own, the opinions of the late Council and Assembly of Jamaica on this subject, would find admittance into decent society. But why suppose this silence the result of conviction? For what reason are those, who, under the constraining power of an Act of Parliament, and the no-less-constraining force of public opinion, depart from the profession of faith of the West-Indian legislatures, entitled to unreserved credit? Has any argument been advanced since the year 1806, which had not been reiterated before? Have any new facts been discovered, or has any new light broken in on them, since that time?

If we give these men credit for the sincerity of their past professions, what motive, except the dread of punishment, can now prevent their continuance of the practice they so lately derided and extolled? How far, then, is this fear likely to operate? Just so far as the law can be enforced with vigilance and rigour. Like any other felon, the slave trader will calculate the means of detection and his chance of escape, and will act accordingly. Now, in the transaction we have supposed, there may be two parties to the offence; the British owner, and the West-Indian importer.

The first of these persons must be a moderate proficient indeed in the base arts of simulating papers, if he suffers a fragment to appear in the ship's documents to betray his interest in the cargo. To the master and mariners of the vessel it would perhaps be unnecessary to divulge so important a secret: but even if it were not, the commerce of our country was, alas! so long degraded by a system of audacious perjury, that they who can stoop to such practices will now never want inventions to conceal, and fit instruments to perpetrate, the most extensive schemes of illegal profit.

In the West Indies the chance of detection or of punishment is still more remote. So long as the testimony of Slaves is rejected (under what pretext of law we know not) in the colonial courts, felonies and crimes of every order may be committed by White Men, in their presence, with impunity. So long as the presumption of slavery attaches to every Negro who does not carry with him the evidences of his freedom, the wretched African captive himself will labour under all the fatal consequences of that presumption. Even could he find an opportunity in which to state his wrongs, a magistrate to hear, or language to express them; yet, as a slave, he would be unable to maintain an action for the recovery of his freedom, or to give evidence in any criminal prosecution which might be instituted against the person by whom he had been purchased.

Consider also by whom the supposed offender, if discovered and accused, is to be tried. By judges and a jury of his brother-colonists—men who, as usually happens in those small communities, are connected with himself by family ties or by local interests; men, also, who have so lately united to defend in public the very practice which constitutes the offence of the supposed culprit, and who may too often be subject to the suspicion of similar delinquency. In this situation, is the chance of detection, of accusation, or of conviction, very formidable? Is it sufficiently so to restrain men who, by their own repeated avowal, acknowledge on this subject no restraint of conscience?

So far, therefore, it does not appear that an illegal importation of slaves into the West-Indian islands is an event highly improbable in itself. The same conclusion will not less clearly follow from a short review of the interior condition of those settlements.

There is no state of society which forms so perfect an anomaly among civilized nations, as that which exists in the West Indies. The relation of master and slave, as it obtains there, was never known in modern Europe, nor in any part of the continent of Asia: the forms and principles of their internal government resemble nothing with which history has made us acquainted. The character of the White population, the political and moral condition of the free People of Colour, the mode of husbandry, the nature of the interest which the occupier holds in the soil, and the *corpus* of written and unwritten law promulgated or recognised by their legislatures, are all utterly unprecedented. Whether they have done wisely in thus departing from the beaten paths of law and policy, or whether the habits of thought and action which they have struck out

for themselves are more or less prudent and generous than those of their European ancestry and kindred, few amongst us know or care to inquire. The manners, the polity, the arts of New Zealand, of Cairo, of Petersburgh, of Philadelphia, who cannot describe? But where is the man who could give, or the audience who would listen to, any account of the state of Barbadoes, Surinam, or St. Vincent? Nothing certainly can be more natural than this. There is no one, profound or frivolous, who is not eager to extend his knowledge of the character of his fellow-men. In a faithful delineation of the manners of a Parisian, or a Hottentot, a few will find matter for deep reflection, and every one a source of amusement and interest. There is one link only in the chain which excites no attention: man in a state of absolute domestic slavery is, to those who devote their days to amusement or to speculation, quite uninteresting. With nothing to hope, and therefore with little to fear; governed neither by interest, by passion, by ambition, nor by affection; exhibiting neither the lawless daring of savage life, nor the amenity and grace of polished society; the slave is an object of curiosity with two classes of persons only—those who seek to mitigate his misfortunes, and such as are led by their avocations to study the market-prices of their fellow-creatures.

A state of ignorance thus natural would be a matter of little concern, if we considered only the interests of science. But when it is remembered how fatally this general darkness protects the abuses necessarily inherent in any system of domestic slavery, no humane man will think it a slight evil. It is the glory of the age, and especially of the country, in which we live, that no considerable innovation can take place, without the concurrence of the great body of the people. But this benefit is not enjoyed without some important compensations. Too often fundamental principles are to be taught, when the period for applying them to practice has arrived; and reasoning the most cogent fails to convince, because men have few grounds in common, from which to deduce their arguments. In all discussions which relate to the condition of our slave colonies, this inconvenience is very sensibly felt. Men reason respecting them upon analogies which have no foundation in truth, and therefore give an easy credit to assertions the most fallacious. A greater service could not be rendered to humanity, than to exhibit to the world a minute picture of the state of the Negro population of the West-Indian islands, of their legal disabilities and actual condition. But there is perhaps only one man in this country, who, from an union of professional studies and personal experience, is in possession of the materials from which such a delineation could be made.

It is no considerable advance in any controversy, when the disputants on either side have arrived at any one common conclusion of fact. In the abolition-question, there was one such ground of argument which, as far as we remember, was conceded on all sides: no one doubted that the stock of slaves was not regularly maintained by natural increase. Very different solutions of the cause of this deviation from the ordinary course of nature were advanced, and practical inferences the most opposite were deduced from it. The fact itself, however, was loudly proclaimed by the West-Indian party. They asserted, that, from inevitable causes, a very great inequality existed, amongst their Negroes, between the number of the sexes; that the females were comparatively few, and the births consequently very rare in proportion to the extent of the adult population; and they inferred the necessity of a continued importation to supply the waste of the existing stock.

Mr. Wilberforce and his followers, on the other hand, advanced a different solution of the same phænomenon. They contended, that the numerical inequality of the sexes was greatly exaggerated; that the negro race, like all other inhabitants of tropical climates, was naturally prolific to a great degree; that their decrease in the West Indies was to be ascribed to the disuse of marriage, to the consequent profligacy of manners, to inattention to the health of pregnant women, to insufficient food, and to extreme and murderous agricultural labour. They insisted that all these abuses afforded an adequate explanation of the continual diminution in the numbers of slaves; that the facility with which a planter could supply by importation the waste of his gang exposed him to a continual temptation to commit those enormities by which their numbers were reduced; and that so long as buying continued to be a cheaper means of recruiting the stock than breeding, so long the slaves would be prematurely worn down to the grave.

The conclusion they drew from these premises was, that measures should be adopted by Parliament for the effectual prevention of the external supply; and, as the first and chief of these measures, that the Slave Trade should be declared illegal. Nothing, we think, can be more just than this reasoning; yet, without some attention, the accuracy of it will not be fully perceived. In a state of domestic servitude, men have never been known to maintain their numbers, so long as their loss could be supplied by foreign importation. Every one who cultivates land by the manual labour of others must maintain on his estate such a number of able-bodied labourers as may be sufficient for the various purposes of agriculture. If he hires freemen, he will engage with such only as are strong and active. If he purchases slaves, he will, for the same reason, select men in full health and in the prime of life. In neither case will he wish to encumber himself with the young, the aged, or the decrepid. The master of slaves is not, however, at liberty wholly to decline these burdens. As he assumes to himself all the rights, so he incurs many of the natural obligations, of his bondman, and among them the duty of supporting his infirm parent or helpless offspring. His obvious policy, therefore, is to avoid these burdens as far as possible: in other words, it is his interest that the females on his estate should not bear children, and that the active labourers should not, by the progress of years, become helpless supernumeraries. If his humanity forbids him to prevent the propagation and longevity of his slaves, his interest forbids him to promote it. He may perhaps abstain from murderous severities, but he will hardly exert any tender or watchful care to create or keep alive incumbrances on his own property.

"The comparison is shocking between the management of human creatures and that of cattle; but being extremely just, when applied to the present subject, it may be proper to trace the consequences of it. At the capital, near all great cities, in all populous, rich, industrious provinces, few cattle are bred. Provisions, lodgings, attendance, labour, are there dear; and men find their account better in buying the cattle, after they come to a certain age, from the remoter and cheaper countries. These are consequently the only breeding countries for cattle; and, by a parity of reason for men too, when the latter are put on the same footing with the former. To rear a child in London, till he could be serviceable, would cost much dearer than to buy one of the same age from Scotland or Ireland, where he had been bred in a cottage, covered with rags, and fed on

oatmeal and potatoes. Those who had slaves, therefore, in all the richer and more populous countries, would discourage the pregnancy of the females, and either prevent or destroy the birth. The human species would perish in those places where it ought to increase the fastest; and a perpetual recruit be wanted from the poorer and desert provinces. Such a continued drain would tend mightily to depopulate the state, and render great cities ten times more destructive than with us; where every man is master of himself, and provides for his children from the powerful instinct of nature, not the calculations of sordid interest. If London, at present, without much increasing, needs a yearly recruit from the country of 5000 people, as is usually computed, what must it require, if the greater part of the tradesmen and common people were slaves, and were hindered from breeding by their avaricious masters?"—Hume's Essays, vol. I. pp. 405, 406.

Such is the general history of population, in a country where manual labour is usually performed by slaves. This reasoning applies with peculiar force to the state of the West-Indian colonies.

Of all the sources of private revenue in this country, the profits of agriculture are the least precarious. No man can calculate with so much reason, on a regular and permanent income, as the proprietor of land. In the West Indies, the case is very different: the culture of the soil is there a commercial speculation more hazardous, probably, than any of the other countless forms of adventure which the trading spirit of this great mercantile empire has devised. A sugar plantation is an establishment of great magnitude, and of a very costly nature: of this the Negroes form the most valuable part. But it is also provided with cattle, implements of husbandry, mills, and other buildings, which, from the destructive effects of the climate, must frequently be renewed or repaired at a heavy expense. For this purpose, mechanics of every description are maintained on the estate: to these are to be added medical attendants, drivers, white overseers or book-keepers, and a manager. The cultivator has not to pay the wages of labour, but he is compelled to import from foreign markets provision and clothing for his slaves; and he must erect and maintain huts for their residence. For every species of manufacture, down to the meanest utensil of common life, he is dependent on other countries, and he therefore consumes them at a price enhanced by the freight, and other incidental expenses of carriage and importation. The soil which he cultivates is eminently capricious. It demands unremitting vigilance, and great experience and skill. But after all that art can accomplish, many successive seasons often pass away without producing a crop sufficient to replace the expenses of cultivation. The population of the West-India islands themselves, consume only a very inconsiderable proportion of their own staple commodity. The real market is in Great Britain; and the planter, therefore, in addition to his other burdens, has to pay the freight and charges of shipping his sugars to this country. When arrived at their place of destination, his produce has still to incur the risks of a market incessantly fluctuating, and must frequently be warehoused for a long period of time, in the prospect of a future advantageous sale.

For all these reasons no man can engage in the business of planting, who has not at command a large ready-money capital. Without such a resource, he could neither stock his estate, manufacture his sugars, nor maintain himself during the long period which must often elapse before he receives any returns from Europe. But as men of large capital seldom care to quit the comforts of residence in England, to pursue a toilsome occupation under a pestilential climate, they who en-

gage their fortunes in these speculations very rarely superintend them in person. The proprietors of an immense majority of the West-Indian plantations cultivate them on funds borrowed from the merchants of Bristol, Glasgow, Liverpool, or London. These loans are secured by mortgages of their lands and Negroes; and as an additional consideration for such advances, the borrower engages to consign the produce of his estates to the person by whose capital they are maintained. If the planter is unfortunate, or his lands unproductive, the merchant is forced gradually to extend his supplies till they have equalled or exceeded the whole value of the pledge. A contest then commences for the possession of the estate, and this dispute not seldom issues in the bankruptcy of both of the contending parties. The plantation and slaves are then sold under a judicial process to some new adventurer, who, in his turn, runs the same course of borrowing, insolvency, and ruin. This is the ordinary history of these transactions. There are, however, some exceptions: occasionally, and under very favourable circumstances, a West-Indian plantation repays its expenses with the most usurious interest; and a few abundant crops have sometimes created fortunes which princes might envy. These are the prizes in the lottery. Every man is playing a game full of interest and hazard. Ruin and perpetual banishment from his native country on the one hand, and princely magnificence on the other, are the alternatives before him. In the smaller islands at least, the planter considers himself as in a state of voluntary exile, for which he is to be hereafter indemnified by a life of affluence and splendour in England. Sober industry, and the patient accumulation of regular profits, form no part of his system of conduct. He is a debtor involved in embarrassments, and an adventurer immersed in speculations. He lives in an endless vicissitude of hopes and fears, of financial expedients, and legal chicanery.

There is no code of morals, however lax, which does not reprobate the character of a gamester. All men admit, that his habits tend to harden and brutalize the heart. Now, if the practice of braving desperate risks of fortune is alone sufficient to create these propensities, need it be doubted that a more determined ferocity of mind will be cherished by him whose hazardous pursuit of wealth can succeed only by exacting incessant labour from his fellow-men. He who, under the pressure of pecuniary difficulties, rigidly respects the rights of others, has no lesson of self-denial more arduous to learn. But to expect that such forbearance should be shewn to those who are wholly at our mercy, and by the oppression of whom we have a prospect of escape from our difficulties, is much more than ordinary experience of human virtue will justify. Now the West-Indian (we speak generally; there are doubtless many exceptions, especially in the larger islands), is at once a gamester and insolvent. If his gains can be secured, or his distresses avoided by the sufferings of his slaves, he acts only as other men in similar situations act, by inflicting those sufferings upon them. It is no uncharitable imputation to suspect that if his interests are opposed to theirs, he will pursue his own. There is no reason why very strong temptation should not have the same power over him as over other men.

From this view of the course of West-Indian agriculture, the following inferences appear to follow: first, that they who engage in it are seldom in circumstances sufficiently prosperous to afford their slaves the maintenance necessary for their health and comfortable support; secondly, that the planter's scheme of life frequently requires a great sacrifice of future

benefit, in the hope of present gains; thirdly, that this sacrifice must frequently be made at the expense of the strength and lives of the Negroes on his estate; and lastly, that in the view of such adventurers, the importation of the necessary number of full-grown field-labourers will obviously be preferable to the slow and less certain supply arising from their natural increase. The general conclusion is, that the great body of West-Indian planters are exposed to a constant temptation to discourage the natural propagation of their slaves, by insufficient food and excessive labour, and to supply the waste by importations from Africa.

We recur then to our former general position, the probability of the growth of an illegal Slave Trade. The case is shortly this. In the colonies, and in this country, there is a large body of persons, planters, merchants, ship-owners, and mariners, who conceive they have a deep and permanent interest in the continuance of this traffic; who by their own avowal are withheld by no scruples of conscience from embarking in it, who can be restrained from such speculations by nothing but the fear of detection; and who, by artifices that are obvious and easy of execution, may evade that danger.

The apprehension of an extensive violation of the existing law, under such circumstances, is surely no idle or unreasonable fear.

Presumptive evidence, however, it may be argued, is often an unsafe guide. We proceed, therefore, to consider the nature and amount of the positive testimony which is offered in proof of the existence of an illegal Slave Trade. But while we do this, we are far from admitting that the strength of our cause depends on the amount of the evidence by which an actual importation of slaves into the colonies may be substantiated. The measure of a Registry Bill is imperiously called for, no less by the necessity of cutting off all hope of a future supply of slaves from Africa, than by that of preventing present violations of the abolition laws.

The clearest proof of the fact of illicit importation would, doubtless, be the judicial conviction of the smugglers. A lower, though still a very convincing, evidence would be the open, though extra-judicial testimony of the White residents in the West-Indian islands, in legislative or other public acts. A similar declaration by the negro population, or by the imported captives themselves, would also supply a proof of great weight. Now we admit that we can produce no such evidence.

The want of judicial convictions and of *public* statements of the practice, either by the White, or the Coloured, population of the islands, we conceive, however, to be perfectly consistent with the open, notorious, and frequent violation of the Abolition Law. To illustrate this, let it be supposed that a cargo of African Negroes were put on shore at the island of Nevis. In that colony, the number of slaves is stated* to be 9326; the number of White inhabitants, men, women, and children, only 501. Only one person in nineteen, therefore, is competent to give evidence in a court of justice. The slave trader is consequently quite exempt from all risk of conviction from the evidence of the great mass of the population of the colony. Besides, Nevis contains† 16,720 square acres of land; and in this extent of country, the smuggler must be inexpert indeed, if he does not carry on his trade out of sight of the privileged five hundred. Suppose, however, the fact to be otherwise, and that he should land his cargo in the very harbour of Charlestown, the capital of the settlement, he would find the mass even of the White population disposed to favour his attempt, rather than

* See House of Commons papers, printed 12th January, 1815, p. 184.

† Ibid.

to prevent and punish it. But some reliance, it will be said, may be placed on the public functionaries of the island. Who then is the collector of the customs, by whom the offender is to be prosecuted? The *Rev. Lockhart Gordon*, well known in this country as the chief actor in the tragical story of the unfortunate Mrs. Leigh. Before what judges would the offender be tried? Before the assessors of the same *Rev.* gentleman, who himself graces the bench of the supreme civil and criminal courts of that island. Such is the *judicial* establishment of Nevis: and since the acquittal of Mr. Huggins*, the temper of the *juries* of that settlement has not been wholly unknown in England. That convictions of slave traders in due course of law should not have taken place there, may therefore be accounted for, without supposing a perfect absence of guilt. Their impunity indeed, assured as we are that numerous importations have actually taken place, is one strong ground of passing the present bill. —The Council and Assembly would, however, it may be thought, enter a solemn and public protest against so shameless an inactivity in the officers of public justice. If there are any who entertain such an opinion, they probably have not been informed that, within a few years, an act was passed by this legislature imposing a tax of 500*l.* currency on the emancipation of a slave; that since the date of the acquittal of Huggins, several of the jury who pronounced that verdict, have been elected into the colonial assembly, so as to form an actual majority of its members; and that the same well-known character possesses, in the election of that body, an authority precisely analogous to that exercised by the dukes of Norfolk in the nomination of burgesses for the independent borough of Arundel. Such is the aristocracy of the island. The lower ranks are composed of such persons as overseers, hucksters, clerks, retailers of spirits, &c. who in Nevis, as in other places, are dependent on their superiors, adopt their feelings, and labour to conciliate their kindness. It is not then, we think, reasonable to expect from such a society any loud or earnest denunciation of an illegal Slave Trade, or even to hope that the majority of those who compose it should not actively co-operate in the crime.

That the party aggrieved, or those of his own complexion, should not make their complaints heard by the world, is still less strange. To whom are such representations to be addressed? In what manner are these poor beings, confined to their owner's estates, ignorant of European languages, trembling under the cart-whip, and watched with sleepless jealousy, to unite in complaints against their oppressors? And even if they could, it would not avail. The testimony of a slave, or even of an alleged slave, would not be heard in any West-Indian court.

We quote Nevis merely as an example. Its constitution and its policy, its laws and society, are not to be distinguished, but by slight and immaterial shades, from those of the neighbouring islands. The absence, in such communities, of convictions and public avowals of an illegal Slave Trade, allowing it to exist, may therefore be satisfactorily explained.

The Report before us furnishes an illustration of this remark, which is too apposite to be omitted.

"About thirty years ago, a man was bold enough to inform, in one of the most important and most polished of the Leeward Islands, in a case of prohibited importation. He was immediately seized, tried publicly by a self-constituted court, convicted of the foul offence of being an informer, and sentenced to tarring and feathering, and perpetual banishment. Accordingly, in contempt of his privileges as a White Man, he was stripped to the skin, covered with tar and feathers, and carried, with a drum beating the Rogue's March, at mid-day, through all the streets of the town; no ma-

* See our Vol. for 1811, p. 431.

gistrate or peace-officer daring or choosing to interfere. He was next put on board an American ship then passing the harbour, and carried off as a convict to the distant island of Jamaica, from whence he could not return to his home without going first to North America. He had the hardihood, nevertheless, in a few months to return; called on the government for redress; and the Attorney-general was ordered to prosecute the judge of the mock tribunal, and the immediate executioners of the sentence. He did so, with much zeal, for the honour of the government; but to no effect. Not a witness but the prosecutor himself could be found to depose to facts which one half of the free population of the island had seen; and the jury, some of whom could probably have confirmed him as eye-witnesses, chose to disbelieve him, and found a verdict of NOT GUILTY. The man who had been kept in gaol for his security during the prosecution, was glad at the end of it to become a voluntary exile for life. After such an example, it will hardly be thought that prosecutors are easily found in a West-Indian island, upon laws so unpopular there, as the acts for the Abolition of the Slave Trade." p. 24.

In this unavoidable absence of the highest kind of evidence of the fact of an illegal Slave Trade, we revert to that inferior kind of testimony of which we are in possession.

The first case we shall state, is that of Charles, a Negro-boy, who, in the year 1814, was smuggled into the island of St. Christophers. By the humane exertions of Dr. Hamilton, a physician, who had recently come to reside in that island, the boy was discovered and liberated, after a servitude of several months. The purchaser of the lad was then indicted for felony, before the Court of King's Bench and Common Pleas for the colony, under Mr. Brougham's Act. The illegal importation was distinctly proved, but it was justified on the plea that the importer *had been actuated solely by a humane solicitude for the boy's happiness.* It was proved, however, that this philanthropist had punished the object of his tender mercy with fifty lashes of the cart-whip, for having eaten some biscuit which he found in his master's house. The jury, however, acquitted the prisoner; and Dr. Hamilton, the prosecutor, was compelled, by threats of tarring and feathering, and even of assassination, precipitately to quit the island in which he had become an established resident*.

Secondly, In a newspaper published in the island of St. Croix, several years ago, an advertisement will be found with the signature of Mr. Du Bois, the collector of customs in that island, (then under the British government), stating as a notorious fact, that a large number of slaves had been illegally imported, and offering rewards for the discovery of the offenders.

The African Institution, in their present Report, refer to documents in their own possession, as containing [illegible] recent illegal importations. We have thought it our duty carefully to inspect those papers, [illegible] the perusal of which we have been favoured. It is unfortunate that, without a violation of good faith towards the writers, their authority cannot at present be publicly quoted. They are men, however, whose names would add great weight to their testimony; who have enjoyed, in the West Indies, singular opportunities of observation; and who are themselves well known in the societies in which they reside as men of rare sagacity, uprightness, and learning. In these importations, Nevis, the island we have already cited as our example, has had her full share.

This documentary evidence, we trust, will, ere long, be communicated to the world. In the mean time, we pledge our own veracity to our readers, which, we think, they will not question, in full corroboration of the statement made on this subject in the Report. The letters which we have inspected contain proofs the most ample.

* The papers containing the statement of this case are in the possession of the African Institution.

precise, and convincing, that within the last four years, and especially in the year 1814, the practice of smuggling Negroes has been carried on to a considerable extent in several islands. That there have been no convictions for such offences, under Mr. Brougham's Act, is true:—a phenomenon, however, not very strange, in Nevis for example, where a Mr. Huggins rules the Assembly, and Mr. Lockhart Gordon presides on the Bench; nor in St. Christophers, where the purchaser of the Negro Charles was acquitted; nor in Antigua, where, at the bidding of his master, a slave is, in the face of day, subjected to the tortures of the chain gang, and that for years even without the form of a judicial inquiry; and where a regulation has been lately adopted by the corporation of the capital of the island, forbidding the burial of free [illegible] in consecrated ground, and assigning apart a place of interment for *felons and free Negroes*.

Not only the temper of White judges and juries, however, but the particular mode of this illegal traffic protects those who engage in it from legal punishment. This system is accurately detailed in the Report before us. The direct African trader unships his victims in some foreign colony, frequently in the Swedish island of St. Bartholomew. From this depôt, as occasion offers, they are removed by night in droghers, or small coasting vessels, to the neighbouring British colonies. Here they are put on shore in districts the most remote from the two or three towns which these settlements contain, and immediately placed in the gang of some secluded plantation. If landed in other places, they are disguised as sailors or passengers, and are soon absorbed into the mass of the black population*.

* These precautions are adopted more with a view to elude the vigilance of our cruizers, than from any danger of interruption from the colonists.

There is in Nevis a man who is well known to act as a general consignee to such adventurers, and who is growing rich by the commissions he receives on these felonious transactions.

These however, it may be said, are insulated cases. The slaves introduced may be few in number, and bear an imperceptible proportion to the existing stock. Any fact shewing a frequent and copious introduction of African Negroes would much more conclusively prove the necessity of further prohibitory regulations. Fortunately for the argument, the Report before us furnishes an answer to this objection also.

"There is a colony in which the copious actual introduction of slaves, by contraband means, is not only reported on good authority, but may be demonstrated from public facts, officially attested, more conclusively than by many convictions.

"In Trinidad, by the last official returns prior to the Abolition of the Slave Trade, the number of slaves did not exceed 20,000, being but a small increase from 1805, when their numbers are stated by Sir Wm. Young, from returns of that date, to have been 19,709. The intermediate loss by an excess of deaths beyond births must have nearly equalled the whole numbers imported, though there can be no doubt that these in 1806 and 1807, had been unusually large. Nevertheless, from the 1st of Jan. 1808, when legal importation from Africa ceased, the slave-population there appears to have rapidly increased. The returns of 1810, being 20,729, and for 1811, 21,288.

"In the following year preparations were made by his Majesty's Government for registering, in public books of record, the names and descriptions of all the slaves in the island, for the important purposes of precluding the illicit increase of their numbers. An order of the King in Council for establishing such a registry was passed on the 26th of March 1812, and in the year 1813 blank books for containing the registry were prepared in this country, and transmitted to the island; it having been found that books proper for the purpose could not be procured on the

spot. From inattention to the returns of the latter years, or from their not having then been received by Government, it was at that time computed that the numbers to be registered would not exceed 17,000 or 18,000, and the register books were therefore fitted to contain not more than 20,000 names and descriptions of slaves. Long after their arrival, and when the returns were for the most part made, the registrar, an intelligent gentleman, long resident in the island, supposed that the numbers would not exceed that amount, and that his books would consequently contain them.

"What was the result? The books were found insufficient; new delays were consequently incurred; additional books were sent from England; and by the month of December 1813, when the original registration was completed; no less than twenty-five thousand seven hundred and seventeen slaves were found to be returned on oath, with their names and descriptions, as owned and resident in Trinidad, and were registered accordingly." p. 27.

From all these premises we think that we are intitled to infer the reality of a large importation [illegible] Negroes into the West-India Islands since the Abolition of the Slave Trade. But in submitting to Parliament a measure for rendering such an evasion of the law impracticable, we by no means think that it is necessary to establish that fact. Legislatures act, to prevent as well as to remedy evils,—to obviate an apparent danger, not less than to cure a present mischief. If, therefore, we can at present shew that a contraband Slave Trade is likely to arise hereafter, we are entitled to demand of our lawgivers some adequate security against a mischief so formidable. It is a supine inactivity, and not a prudent hesitation, to omit, on such a subject, any reasonable precaution. Even the mere probability of a future violation of the Abolition Acts might be shewn to be an enormous *present* evil. Such a prospect is unveiled to the eyes of the West-Indian planter quite as distinctly as to those of an English Legislator. But the anticipations which fill the bosom of the latter with anxiety will produce a very different effect on the mind of the former. If excessive labours should wear down his gang, or if insufficient food more slowly undermine their strength, there is a resource open to him by which he may hereafter recruit his stock. If to secure the fruits of a season unusually abundant, extreme and pernicious exertion, night work, and Sabbath-day labours become necessary, the planter perceives that he can pursue his hazardous vocation without the risk of a loss quite irreparable. When an American war raises the price of food, or a bad sugar-market diminishes his ability to purchase it, the consequent waste of life is not an evil which admits of no remedy. Africa, he [illegible] will in future, as in ti[illegible] the consump-tio[illegible] forbidd[illegible] Indies; and he, [illegible]ersons of Colou[illegible] [illegible]nance of his an-[illegible]nd, and setting [illegible]rs the importa-[illegible] interment for [illegible] men from that devoted [illegible]ment, to the expense of rearing at home helpless and unprofitable infants.

A settled conviction, in the mind of the master, that no supply of labourers can possibly be procured, is the foundation of all real amelioration in the condition of slaves, in whatever country slaves are employed.

Such are some of the many calamities which a contraband trade in African Negroes, or even the hope of such a supply, would inflict on the present stock of slaves in our colonies. But what language can describe the endless forms of wretchedness with which the miserable captives themselves would be visited? The trade which was formerly carried on in the face of day afforded its victims some slight mitigation of the horrors of their condition. The dealer in slaves then frequented the society of other men without infamy, if not without reproach. He had still some reputation to forfeit, and had not wholly

ceased to respect himself. The vessels sent to Africa were fitted out by men of large capital, who had the means of providing whatever was necessary to support the lives of their Negroes, and the brutality of the masters of ships, as well as the avarice of their owners, was in some degree restrained by parliamentary enactments. Yet still the history of a passage to the West Indies was a tale at which the heart of every man who heard it revolted. With what a dreadful addition, then, of calamity must not the same voyage be attended, when smuggling slave-ships cross the Atlantic? An African smuggling vessel, conducted by a band of needy ruffians, scorning alike the laws of God and the opinions of men, with neither property to maintain nor hearts to pity their victims, would exhibit a spectacle over which demons might exult. Still, however, there is a far wider field, which an illicit Slave Trade would overspread with horror. The unnumbered tribes which people the great continent of Africa would again become a prey to the miseries from which they have been rescued. Treachery in its most terrific shape, savage and unpitying wars, pillage, rapine, and slaughter—every malignant passion, and every form of wickedness, would again desolate that unhappy land. For such horrors who would not wish to see an adequate cure? Against such risks who would not desire to take a sufficient security? How far the remedy which the African Institution has proposed to the consideration of the Legislature will, if adopted, attain these objects, we now proceed to inquire.

On the 28th of March 1812, an Order in Council was passed for the establishment, in the island of Trinidad, of a general Registry of Slaves. The details of this measure, which are very voluminous, will be found in the Appendix to the Seventh Annual Report of this Society. Nothing beyond the general outline of it need be stated in this place.

Within one year from the promulgation of the order, every proprietor in the island was required to make, on the same day, to a public office created for the purpose, a full return of the number of his slaves; in which the names, ages, and stature of each were to be specified. These were denominated the *original* returns, and the record of them the *original* Registry. An exact compliance with these regulations would, it is evident, furnish a perfect enumeration and description of all the persons within the colony, who, at the time at which it might be made, were in a servile condition. Deaths and births, enfranchisements, and importations from other British settlements, would, however, continually be changing the numbers of this class of society, and the original Registry would consequently become erroneous. Annual returns, therefore, were directed to be made by all the proprietors, specifying, upon oath, with similar minuteness of description, every slave who had been added to their stock since the latest return; and certifying in what manner every diminution in their numbers had taken place.

The Registry, when completed, was to form the sole evidence, in all judicial proceedings, of the servile condition of persons resident in Trinidad, or of the right of property in a slave. On every question of slave or free, the production of a copy of the Registry, certified under the hands of the proper officer, was made to be essential to the proof of the master's title. The absence of such a Registry was declared to be conclusive evidence of the freedom of the asserted slave.

Provisions were introduced for remedying involuntary errors in the return; to protect the rights of infants, lunatics, and married women, and of persons claiming a future

or reversionary interest in a slave. It was obviously equitable that they should not suffer by neglects in completing the Registry which they were unable to prevent.

Exact duplicates were to be transmitted to the Colonial Office in England of all returns, whether original or annual.

The Registrar himself was not allowed to possess any slave.

No suit, instituted under that order by any person claiming his liberty against a pretended owner, was to be barred on the ground of the alleged servile condition of the plaintiff or prosecutor; and the evidence of indifferent persons, being or alleged to be slaves, was to be admitted in all actions or prosecutions commenced under the Order in Council, subject, however, to all just exceptions to their credit.

Such was the general substance of the Trinidad Order. By subsequent orders of the king in council, the same system was extended to St. Lucie and to the Isle of France. The African Institution now proposes to establish, by an Act of Parliament, similar Registries in every dependency of the British Crown in which there exists any slave population. For this purpose a bill was brought into Parliament by Mr. Wilberforce at the close of the last session.

How such a measure is adapted to correct the evils we have noticed is therefore the first subject for consideration.

The efficacy of the law will depend, of course, upon the accuracy with which it may be carried into execution. No regulation, however, we conceive, could have been more skilfully framed to avoid the danger of fraudulent or careless deficiencies. In the first place, the Registrar himself, whose emoluments will be derived from fees payable on the returns, and which are proportioned to the number then found in them, has a motive to scrutiny and exact investigation on which considerable reliance may be placed. But further, as the law would give to every person omitted in the Registry, a right of action for the recovery of his freedom, and as the Registry would in that action furnish the plaintiff with conclusive evidence in favour of his demand, no reasonable doubt seems to exist of the general punctual observance of the order.

Suppose, then, an illegal Slave Trade to be carried on with an island in which a Registry has been established — The imported Negroes, if omitted in the annual return, would, by that omission, acquire the means of asserting and obtaining their deliverance; and the smuggler would have violated the law, not only without advantage, but with the most extreme risk of detection. Or should the asserted owner apply to the Registrar for insertion of the name of the Africans he had illegally purchased, he must accompany his return with a specification, on oath, of the manner in which his title had arisen. Now there are two modes only in which a right to a slave can, without a violation of Mr. Brougham's Felony Act, be acquired; namely, by purchase within the same island, or by importation from some other British colony. If the former title was asserted, the want of a corresponding return from the pretended seller would at once detect the fraud. If the title by importation was insisted on, the absence of an entry in the books of the custom-house would, with no less certainty, convict the offender. A planter, therefore, holding in bondage a new African Negro, would be equally unable, with safety, either to omit or to insert his name in the annual returns. In other words, he would become a dangerous and useless incumbrance. Smuggling, therefore, would cease, not only because it might lead to punishment, but because it would produce no substantial advantage.

The planter, however, it may be

thought, would evade the difficulty by detaining his victim in bondage without attempting to register his name, and continue in quiet possession of his slave from his want of language or opportunity to assert his freedom. The sagacity of the framer of the bill has anticipated this danger. Free men, as the law now stands, may possess the most absolute right of property in a slave by prescription, or by any of the various titles under which other real estate or chattels are held. But in Trinidad no species of title is sufficient to establish the right of the owner, unless the name of his slave appears in the public Registry. The proprietor of an unregistered slave, therefore, could neither sell nor devise his bondsman; for of course no purchaser would be satisfied with any title not confirmed by the Registry. A person, therefore, who should import illegally an African slave, would not only expose himself, as we have shewn, to the extreme risk of detection and consequent punishment and loss, but he would actually pay his money for the purchase of a property in which he never could acquire any transferable or transmissible interest. Such transactions need not be much apprehended.

The greater number of West-Indian estates, it is also to be observed, are managed by agents and attornies, the owner residing in England. Persons of that description, if accessary to the violation of the existing laws, are, as we have shewn, very much out of the reach of discovery, and may, not unreasonably, be supposed frequently to concur in such practices to gratify the avarice of an employer. But by the proposed Act they are required to make the return in their own person; and they, as well as their principals, are to be visited with all the penalties of fraudulent statements. Now, in the first place, it is probable that the proprietor of an estate, however pliable his own conscience, will hesitate in trusting his property to the management of a man whom he could bribe to commit so gross a perjury: and secondly, it may be presumed, that few agents would, for the benefit of any principal, involve themselves in a system of felony, perjury, and fraud, so intricate and so easily detected.

For all these reasons we confidently anticipate the total cessation of contraband slave trading in our colonies, whenever the system of registration shall have been fully established. Great indeed would be that blessing: we should then have a better hope that civilization might advance in Africa, unobstructed by the malignant influence which has so long impeded its progress. In the West Indies, an amelioration, substantial and permanent, would mitigate the horrors of a slavery more severe and oppressive than any which has ever disgraced the history of mankind. Selfish interest would then become the ally of humanity, instead of its fatal enemy; and men would learn that the humane care of their slaves was an essential precaution against their own irreparable ruin.

This is the first and principal advantage which the advocates of the present measure contemplate. Others of less magnitude, indeed, though of no slight moment, remain to be stated.

1. The British slave colonies contain, on a moderate computation, little short of one million of the natives of Africa or their descendants. Of these persons, an immense majority are in a state of absolute slavery. They possess no civil rights. They have not, in the case of the most extreme and cruel injury which may be inflicted on their character or their persons, the power of maintaining any suit for the redress of their wrongs. Property, the most inconsiderable, they cannot acquire under any title which secures, for an hour, its inviolability. They have no legal protection against an

eternal separation, whenever the necessities or the caprice of their owners require it, from their homes, their wives, their husbands, their parents, or their children. A father may mourn over the birth of his offspring; for he can give them no other inheritance than his own sad condition of ceaseless bondage. A husband cannot enjoy the sacred luxury of conjugal affection; for a legal execution may separate him for ever from the chosen friend of his bosom. Every relation of life is rendered insecure, and every generous emotion extinguished. Punishments the most severe and humiliating are, by solemn legislative enactments, provided for the slightest offences of this degraded caste. Their evidence, in all judicial proceedings, is not only uncredited but inadmissible. Their complexion raises against them the presumption of a servile condition. For their daily pittance of food and raiment, they depend wholly on the justice and resources of their master. From this dreadful condition they can never be emancipated, without the payment of an enormous tax; and life presents to them no better hope than a refuge in that last sanctuary where the wicked cease from troubling and the weary are at rest. Over these wretched captives, a few Europeans exercise an unlimited authority, legislative and domestic. To such beings as Huggins at Nevis, and Hodge the murderer at Tortola; and to White Men, in whose society these, and such as these, have ever found a courteous and easy admission; have the people of Great Britain, the zealots and champions of freedom, confided the persons and the lives of this unprotected race of men. Let the lovers of compliment eulogize these slave-masters as they will; for ourselves, we trust the day will never arrive, when their proceedings will cease to be watched with the most jealous, vigilant, suspicious, scrutiny. Is it in England, where the remotest apprehension of danger to our political freedom animates millions to resistance, that they who exercise an uncontrolled tyranny, civil and domestic, are to pass for men above suspicion and reproach? Do we "start with indignation," if but a passing breath in Parliament seem to invade the liberty of the subject, yet lavish our courtesy upon a legislature of slave-drivers? Such are not *our* feelings, and we plainly profess to rejoice in the prospect of any regulation, which, if it will not render cruelty and oppression impracticable, will at least, by the continual exposure of the state of the slave gangs, augment the means of detection and punishment.

2. It is among the many opprobrious peculiarities of the West-Indian system, that it has created a legal presumption in favour of slavery; so that every person in the islands, who does not boast a pure European descent, is, in all judicial proceedings, assumed to be a slave, until he can prove himself to be a free man. When the importations of African Negroes into our colonies commenced, and for some years after that period, it was doubtless the fact, that a Black complexion was the certain indication of a servile condition. It was then probably true, without one exception, that every African who was found in a British settlement, had been previously reduced by violence to a state of bondage.—The West Indies possess a written and an unwritten law. Their statute-book contains the former: usage of an origin comparatively modern is the sole foundation of the colonial *Lex non scripta*. English lawyers would, we apprehend, vehemently dispute the validity of this whole body of traditionary West-Indian law; but difficulties of this kind are not much regarded in the supreme courts of Jamaica or Barbadoes. Relying on customs which have had their birth far within the date of legal memory, it is the doctrine of those tribunals, that the offspring of a female slave

necessarily inherit the terrible condition of their mother. In the earlier times of our colonial history, it was, after this principle had been once established, probably true, that Mulattoes, as well as Negroes, were really in a state of slavery. The mixture of European, with African blood, could not vary their condition, for that they derived *ex parte materná*, and a White mother of Mulatto children was probably never seen in the West-Indian islands. If, therefore, manumissions had never been introduced into our colonies, or if free Blacks had never migrated thither from Great Britain or other countries, or if time had never arrived when the importation of the natives of Africa was declared illegal, it would have been strictly true, that a Negro and his remotest posterity were necessarily slaves, and a legal presumption of the servile condition of such persons would have been fairly supported by the real state of the case. But the emancipations by purchase, by grant, and by will, have been in use from a time little posterior to the origin of the Slave Trade; and though, during the last nine years, it is the admitted fact that large numbers of African Negroes have been liberated in our colonies by the operation of the abolition laws, yet, strange to say, the courts of justice of every one of the Islands continue to act on this cruel legal presumption, with as little attention to the case of manumitted and free Negroes, as if such a class of society had not existed. As the law at present stands, if a White person asserts a right to hold his fellow-creature in perpetual slavery, the burden of proof lies, not on the asserted owner, but on the alleged bondsman. He is required, at the peril of the most severe personal affliction to which men can be subjected in this world, to prove a negative; to shew that he is *not* a slave. In making this proof he is, by another most iniquitous principle of law, excluded from producing, as evidence in his favour, the testimony of any of that class of society, the Black or Coloured slave population, to whom alone his right to freedom and the grounds of it may often be known. In Barbadoes, and till the last two years in Jamaica also, he was even unable to summon as witnesses, the few persons of his own complexion with whom alone he can ever associate, and on his descent from whom his title to liberty frequently depends. If manumitted in the colonies, the loss of the deed of enfranchisement would destroy the only evidence by which his claim could be substantiated. Or should he be among the number of those recently imported from Africa, and restored by the Abolition Act to freedom, his ignorance of the language of the country to which he has been removed would, of itself, prevent his asserting his right to that inestimable blessing: nay, even if he were born in this happy island, and had the unhappiness to visit our West-Indian colonies, he would be liable to be seized as a runaway, and sold into perpetual bondage, for want of a deed of manumission which, under the circumstances of his birth, he could never have possessed.

Such is the law, and such also is the daily practice of *British* colonies. It is not merely the individual European claimant, but the state itself, the Crown of Great Britain as represented by the executive government of its colonies, which continually holds the miserable descendants of Africa to this dreadful probation. Let any man take in in his hands a file of Jamaica newspapers, one will scarcely be found without numerous advertisements to the following effect: Whereas ——, a Man of Colour, *who asserts himself to be free*, has been committed to the public gaol of this island under the Vagnant Act: notice is hereby given, that unless within days the said —— *shall satisfactorily prove his title*

to freedom, or shall be claimed by his lawful owner, he will, at the expiration of that time, *be sold for the benefit of the public*. This we assert to be the exact substance of advertisements which frequently appear in the West-Indian Gazettes; and any man who will take the trouble of looking into them, may satisfy himself of the fact. Nor is this shameless public insult on national justice unsanctioned by law. There is not an island in which this course of proceeding is not expressly authorized in the case of persons taken up and committed on suspicion of being runaway slaves; persons, that is to say, who are found in any of the colonies without a master, and without the *legal* proofs of their freedom.

Nor let it be imagined that such cases are merely suppositious, or of infrequent occurrence. The Royal Gazette of Jamaica itself, the island whose pretensions to the character of justice and mercy, in its legislative acts, are sounded so loudly in our ears, need only to be opened in order to furnish numerous cases of the most aggravated description. We have now before us the file of that paper for 1815; and we will give a specimen or two of the evidence which it furnishes. On the 20th May, 1815, we find the following specification of persons confined in the common gaols of the island as run-aways:—

"George Thomas, an American; says he is free, but has no document thereof."

"Samuel Menderson, a Portuguese Creole, (no mark, &c.); says he is free, but has no document thereof."

"Joseph, a native of St. Domingo, (no brand mark, &c.); says he is free: to be detained until he proves his freedom."

"William Kelly, a Creole; says he is free: to be detained until his freedom is proved."

"John Francis; says he is a native of Curoçoa, and that he is free, but can shew no document thereof. There are marks of flogging on his back, which he says he got on board the Hebe frigate."

"Thomas Hall; says he is free."

"Antonio Belfour, a Sambo; says he is an American, and that he is free."

"David Barrow, a Sambo; says he was born at Barbadoes, and that he is free."

"Alexander Antonio; says he is a Spaniard, and that he is free."

"John Rose, an American Sambo, a sailor; says he is free."

"Antonio Moralles, a Creole, of the island of St. Thomas; says he is free, but has no document thereof: came here as carpenter of the schooner Sparrow."

In the very last paper which arrived from Jamaica, that of the 18th November, 1815, we find the following insertions in the gaol lists; viz.—

"John Dixon, a Creole; says he is free, but has no document thereof."

"John Messar; says he is free, but has no document thereof."

"Edward Brian Wardins, a Mulatto Creole; says he is free, but has no other document than a pass, signed John Wardins, who says that he is his son, and was born free."

"William Bennett, a Creole; says he is free, but has no document thereof."

The Gazette of each week exhibits similar, and not less numerous, instances.

Here let it be recollected, that all the individuals in the above list (and these form probably not a tithe of the cases of precisely the same nature which have appeared in the Royal Gazette of Jamaica, during the last year alone), allege that they are free. There is no contrary allegation: they are not claimed by any one as slaves. And yet because they cannot produce documentary evidence of their freedom, a species of evidence which perhaps they never could have possessed, or may have lost, they are, after a certain time, by the fiat of the

Jamaica Legislature, to be sold to the best bidder, precisely as strayed horses or mules who have been impounded but not claimed would be sold; and the proceeds of this sale, (the price of blood!), after defraying the gaol expenses, are to be paid into the treasury of the island. Is it possible for an Englishman to contemplate such a state of things as this without horror: and are we not bound, in the sight of God and man, to provide an adequate remedy?

Now, for this enormous evil, the Registry Bill *has* provided an adequate remedy. By ascertaining the servile condition of every man who is really a slave, it will protect from illegal bondage every man who is not so. No other evidence will hereafter be necessary or admissible, but the certificate of the Registrar, in any question of slave or free; and that evidence from the nature of the case itself, will, it is plain, be liable to no uncertainty or error. If this measure accomplished no other object, it would be no slight gain to the colonists, and to our common country, that a scheme was found of abolishing a practice so revolting to every feeling of our nature, and so repugnant to every principle of humanity and justice.

3. To descend to a much lower, though not an unimportant consideration, let the benefit be next estimated which the absent proprietors and mortgagees of West-Indian estates will derive, from a system which provides the greatest possible security against the fraudulent abduction of their property or their pledge. In this country, a debtor in possession of his estates, or an agent entrusted with real property, is restrained from the practice of any very ruinous frauds, by the immoveable quality of the property itself. Land may be injured by neglect, but is secure from destruction. But in the West Indies, the planter, or manager, is necessarily intrusted with the sole direction of the slaves, who form the most valuable part of the estate. They are at the absolute mercy of his brutality or avarice. They may be depreciated by insufficient or unwholesome diet, or may be removed from the plantation for the purpose of sale in some foreign colony. Of this gradual but destructive loss, the resident in Great Britain may remain ignorant until it has become irremediable. This danger, it may be thought, is imaginary: of its reality and extent, let the following fact be taken as an example:—

In the year 1788, M. de Chacon, at that time the Spanish Governor of the island of Trinidad, published a proclamation, offering to all who would settle within the limits of his government, grants of land, and an indemnity against the claims of their creditors. The consequence, as is perfectly notorious, was, that a large body of British planters quickly transplanted themselves and their Negroes to the asylum thus thrown open to them. A large body of the present European inhabitants of the island is constituted of these bankrupts, who at this day have all become honourable men, and worthy colonists of the island of Trinidad.

We certainly do not expect, even from the representatives of Ferdinand, any future proceeding quite so profligate as this; but it is no unreasonable strain of suspicion to think, that the planters who sought and obtained this shelter from their creditors left behind them, in the British colonies, others whose notions of integrity were not much more rigid than their own. Against such perils, the Registry Act will afford a great protection. The merchant or proprietor, in England, will be able, by application at the General Office to be established in London, to learn, with perfect accuracy, the state of the gang. Any unusual diminution of their numbers will awaken suspicion and inquiry; and the depreciation of his property will not take place without

an immediate investigation of its cause.

4. Connected with this security to the owners of estates, is an important additional protection to the slaves. Absentees from the West Indies are often utterly ignorant of the real state of those colonies. Among them are many men eminent for active humanity, and zealous friends of the African race. They have inherited property which they have never seen, and have adopted the opinions of the agents to whom the management of their plantations is confided. Nothing can be more important than to provide such persons with official returns, specifying, with precision, the annual fluctuations in the number of their Negroes, and the causes to which any decrease is ascribed. We could mention several estates in the Leeward Islands on which, during the last few years, a diminution in the stock of slaves has taken place, for which the ordinary course of human life affords no satisfactory solution. Englishmen happily are not often of a temper to tolerate these things; and we are persuaded that nothing but a lamentable ignorance of the real condition of the Negroes, from whose labours their incomes have been drawn, has induced the great body of English absentee proprietors to tolerate them so long.

Hitherto we have noticed only the general outlines of the project presented to the world, by the African Institution. For a further developement of these views, we must refer to the Report itself. On one or two points in the proposed Bill, we beg to offer a few suggestions. This, however, we do with great diffidence. A measure which has been concerted with so much care has usually a dependence of parts which may be endangered by subsequent alterations, however apparently judicious.

In the first place, then, it appears to us, that there is one case in which the emancipation of the slave, in consequence of his omission in the Registry, may be attended with much inconvenience. A Negro labouring under an inveterate complaint, or who is disabled by age or infirmity from engaging in field labours, is an incumbrance on the estate of his owner. His manumission is to his master a benefit rather than a loss; because, with the cessation of his servitude, the legal obligation of supporting him expires. Such a Negro, therefore, might be intentionally omitted, in order to deliver the plantation from so useless a supernumerary. The justice of this suspicion some may be disposed to dispute. No planter, it will be said, is so totally devoid of humanity as to dismiss a fellow-creature, who, without any wages or recompence, has spent his days in incessant labours, to starve in his old age, or amidst incurable infirmities; a horse or a dog deserves and usually receives a better fate. Such a doubt sounds plausibly enough: but what is the fact? We answer, that without any one exception, every legislature in the West Indies has passed laws, reciting the frequency of the custom of either abandoning or emancipating such persons, and providing against it by compelling the master not only to provide for his worn-out slaves, whom he might otherwise turn adrift; but in case of his emancipating them, to pay in some islands 100*l.* and in Nevis and St. Christophers 500*l.* currency to the treasury, as a fine on emancipation. These laws, indeed, as far as they limit the power of manumission, we quote not to commend them. As they are made to apply not merely to the case of masters, who, from sordid motives, would emancipate their useless bondsmen, but to all who, under any circumstances, would emancipate a slave, they prove an enormous and cruel tax on manumission, and manifestly have their origin in the poor and base policy of preventing the increase of the free Coloured population.

That they are not really framed with the honest purpose of providing for the support of the manumitted Negro, is clear from hence, that they direct the payment of the money into the public treasury, and, except in two or three islands, contain no provision for appropriating any part of the fund to his maintenance, in case of his inability to provide for himself. But still the recital proves, that manumissions for the purpose of avoiding the cost of maintaining disabled slaves were and would be frequent; for there is certainly no ground for imputing to these legislatures any habit of calumniating themselves or their constituents. Now the Registry Act, as it is at present drawn, provides the means of such manumissions without the payment of this tax, and affords to a master, what assuredly the framers of it did not intend, an opportunity of gratifying his hard-hearted and avaricious propensity. Perhaps, therefore, it would be an useful addition to the Bill to impose a pecuniary penalty on a master omitting to return any slave in an infirm or disabled state; the money to be paid to the treasurer or some other officer of the island, for the benefit of the Negro omitted.

The insertion of the lists of personal and plantation slaves, in distinct and separate books, appears to us to be liable to some objection. At the opening of the Registry, a master of slaves might not be in possession of an estate; but, as is a very usual practice, might live upon the profit made by *jobbing* them, a term familiarly applied to horses in England, but in the West Indies to human beings, let out to hire. After the completion of the returns, the jobber might become a planter. Now in this case, the original return, which would be that of *personal* slaves, would not rightly specify the real condition of the slaves. It must therefore be corrected, and a new list of them opened under the head of *plantation* slaves; and a similar change from one book to another must be made as often as a similar change in their condition occurred. Great confusion might thus be created.

Still more effectually to obviate the danger to be apprehended, of substituting new captives of the same age and appearance, in the place of such as might die, it might be prudent to require, from the medical practitioners attending the slaves, an annual certificate, on oath, of the deaths which had occurred during the preceding year, with the times and the occasions of them. Such a statement would not only serve as a check on the accuracy of the planters' annual return, but would obviously answer many other most important purposes.

Some degree of inquisitorial authority also might properly be confided to the Registrar; we mean, that he should be required to take the examination, on oath, of every person alleging himself, or represented to be held in illegal slavery. Perhaps even a personal inspection, by this officer, of the different slave gangs in the colony, on a circuit to be made for that purpose, would not be unnecessary or impracticable. The great danger is not that an illegal importation would escape detection, where a complaint was made, but that the sufferer might languish in a remote district, without the opportunity of stating his grievances.

Our readers will observe, that we have not hitherto noticed the objections which have been made to this measure. They, doubtless, deserve attention; and we should ill discharge the duty we have undertaken, if we omitted the consideration of them. At the same time, we think there are one or two of the most sounding to which ridicule may be far more fitly applied, than any serious refutation.

The West-Indian islands will rebel. The American war will be repeated on a new theatre, and with renewed horrors.

A rebellion is, doubtless, a very

formidable thing; and so thought the nation of Lilliput, when overshadowed by the figure of the sage Lemuel Gulliver. But that great traveller, taking up a handful of the rebels, found means to put a speedy end to the sedition. Mr. Huggins certainly is a formidable man with his cart-whip in his hand, in the market-place at Nevis; but will that illustrious legislator, and his 500 White brethren, put themselves in array against the battalions who fought at Waterloo, or even against a single West-Indian regiment? Will the associates of Wellington tremble before the 583 White inhabitants of Tobago*? or, are the 683† Europeans, in Grenada, ruling as they do over 30,096 slaves, likely long to resist the arms of Great Britain?—But the danger, we are told, is from Jamaica. There is to be found there a formidable population, powerful, and, as the resolutions of their Assembly shew, resolute, to resist. Strange indeed is the effrontery of such a declaration! In that island there are‡ 319,912 slaves, and about 12,000 White inhabitants, men, women, and children. The whole military force which they could possibly raise, would not amount to 2,000 men. Is such a puny multitude to intimidate this great nation from the pursuit of any fit and laudable design? Or, if they had the ludicrous daring to make the attempt, would their bondsmen lose so fair an occasion of breaking their galling chains? Is it from Jamaica, whose slave-masters, but for our daily protection, would have the knife at their throats to-morrow, that we are seriously to dread resistance? In the case of America, we had the whole resident population firmly opposed to our claims. Here we have nine-tenths, or rather nineteen-twentieths, of the population imploring our merciful interference. Besides, with whom would the contest be carried on? With the planters, or their mortgagees, most of whom are resident in England? With the Beckfords, and Dawkinses, and Hilberts, and Mannings, &c. &c. &c. whose vassals and dependants in the West Indies wait only the motion of their hand to acquiesce in the measure when once adopted? But it is idle to pursue this further.

The weakness of these little communities will not, however, alone justify an interference in their domestic government. Our *right* to legislate for them must be founded on some other basis than our unquestionable *power* to enforce the execution of our laws. Now, the existence of such a right is a very grave question of constitutional law; and, like every similar question, must be decided by recurring to the *fontes juris*, from which all constitutional law has been derived.

The right of the British Parliament to legislate for every part of the dominions of the Crown, actually represented in Parliament, no one has ever controverted.

That this is not a right arising out of any positive convention, is plain. In the American Commonwealth, there was a real formal contract to submit to such laws as should be passed by Congress, to which every free man in that country became, for himself and his posterity, a party. This is a single case in history. In the British, as in every other empire, ancient and modern, the great social compact of which our forefathers spoke at the Revolution, is a tacit and implied agreement. It is not reduced to distinct and formal stipulations; nor can any fundamental charter of government be quoted, in which its provisions are to be found. The right to govern rests, it may be, upon that contract: but the extent and limitations of that right can only be ascertained by usage and prescription. No other evidence of the terms of the

* See House of Commons papers.

† Ibid. ‡ Ibid.

original agreement can be found. What has been the habitual practice of the constitution in times past, may therefore be legally continued in times to come. The usage itself is the best possible proof which could be given that our ancestors had recognized the legality of such acts in the original compact of government.

An exception of bad times is indeed, in some cases, admitted with much caution, admitted. In days of usurpation and violence, the will of the strongest usurps upon the settled course of law, and the acts of such days may not therefore be quoted as precedents. Thus the proceedings of the Long Parliament would afford no vindication to any similar irregularities at present. But generally it may be stated as a settled rule, that whatever can be shewn to be the habit of the constitution, is the law of the constitution.

The question, therefore, of the right of the British Parliament to legislate for the colonies, is reduced to a narrow compass. Has such a right, or has it not, been asserted and acted upon in former times? The answer to this inquiry will solve the doubt.

We assert then, and are prepared to shew, that the Parliament of Great Britain has, in many cases, and during a long succession of years, passed laws for the regulation of the internal government of the Plantations dependent on the British Crown; and that those laws have been received, and are now acted upon, without complaint or remonstrance.

The Acts of Navigation are the earliest in the statute-book which contain any express regulations as to the interior government of the foreign colonies of this kingdom.

The two first of these Acts* were passed in the 12th and 15th years of the reign of Charles II., and not long after the settlement of Jamaica. Though too long to be conveniently abridged or abstracted in this place, they will be found, on a reference to them, to contain very minute directions as to the import or export of goods in the Plantations, and numerous provisions for enforcing *within the colonies* the due observance of those directions.

These Acts have been since* frequently recognised and modified, as to the colonies, by a great number of subsequent statutes; and in all of these later Acts, the principle of intervention with the internal legislature, for the purpose of carrying the laws into effect, has been uniformly asserted.

In the 7th and 8th of William III., c. 22, an Act was passed "for preventing frauds and regulating abuses in the Plantation trade." The general purpose of this statute is to render the Navigation Acts more effectual, by the enactment of numerous provisions for that purpose, to be executed *within* the colonies. Some of the clauses of this statute are, however, important, as shewing the views which were at that time entertained as to the general right of legislating for our colonies, in cases not merely commercial. The 9th section is in these terms:—

"And it is further enacted and declared by the authority aforesaid, that all laws, bye-laws, usages, or customs, at this time or which hereafter shall be in practice, or endeavoured, or pretended to be in force or practice, in any of the said Plantations, which are in anywise repugnant to the before-mentioned laws, or any of them, so far as they do relate to the said Plantations or any of them, or which are in any ways repugnant to this present Act, *or to any other law hereafter to be made in this kingdom, so far as such laws shall*

* See 12 Car. II. c. 18; and 15 Car. II. c. 7.

* 3 and 4 Anne, c. 5, sec. 12; 8 Geo. I. c. 8, sec. 22; 5 Geo. III., c. 39, sec. 5; 37 Geo. III. c. 97, sec. 1, 22; 43 Geo. III. c. 153, &c. &c. &c.

relate to and mention the said Plantations, are illegal, null, and void, to all intents and purposes whatsoever."

The 12th section is as follows:—

"Provided always, *that all places of trust in the courts of law*, or what relates to the treasury of the said islands, shall, from the making of this Act, be in the hands of the native born subjects of England, or of the said islands."

The next law of similar import which should be mentioned, is that of the 6th of Anne, c. 30, which is entitled "An Act for ascertaining the rates of foreign coins in her Majesty's Plantations of America, the paying or receiving silver coins at a higher rate than that fixed by this statute."

The Act of the 4th of George I., cap. 11, "for the further *preventing of robbery* and other crimes," is by the 9th section "extended to all his Majesty's Plantations in America."

In the reign of George II. the right of interference in the government of the colonies, even in matters not commercial, was strictly maintained.

The Act passed in the 5th year of that reign, c. 7, entitled "An Act for the more easy recovery of debts in his Majesty's Plantations and colonies in America," makes an *ex-parte* affidavit sent from England equivalent in their courts to a *viva voce* examination of witnesses between the parties. This Act also provided, that lands and other real estate, and Negroes, in the colonies, should be liable to the simple contract-debts of the owner; but as to the part which respected Negroes, it was repealed by 37 George III., c. 119.

By the 24th, George II., c. 53, an Act was passed to regulate and restrain paper bills of credit in his Majesty's colonies or Plantations therein named, and to prevent the same being legal tenders in payment of money.

By the 4th George III., c. 15, sec. 41, certain penalties thereby imposed, for the violation of the provisions of that Act, are to be recovered in any Court of Record or *Vice-Admiralty* within the colony or Plantation where the forfeiture may have happened.

This Act, as to this part of it, adopted in the execution of the 47th George III., c. 46, the Slave Trade Abolition Act; and by the 49th George III., c. 107; is extended so as to enable the prosecutor to sue for the penalties in any Court of Record or Vice-Admiralty, *near* to the colony in which such forfeiture shall accrue.

Shortly after this Act of the 4th George III., the several Tax Acts were imposed to which the origin of the American war is to be ascribed.

In the year 1765 Mr. Grenville brought into Parliament the Act (6th George III., c. 12) which has been usually quoted by his name, or as "the Declaratory Act." The language of that statute was as follows:

"Be it declared, &c. that the colonies and plantations in America have been, are, and of right ought to be, subordinate unto and dependent upon the Imperial Crown and Parliament of Great Britain: and that the King's Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons of Great Britain in Parliament assembled, had, hath, and of right ought to have, full power and authority to make laws and statutes of sufficient force and validity to bind the colonies and people of America, subjects of the Crown of Great Britain, in all cases whatsoever."

The Acts of the British Parliament, during the American war cannot, perhaps, be quoted as authorities as to the right of this kingdom to legislate for her colonies. It will be more material to consider in what terms that right was limited, at the period when it was the policy of Great Britain to conciliate the colonists by the most ample concessions which she could make consistently with her claim of sovereign authority.

The 18th George III., c. 12,

which was introduced for this purpose is thus expressed :—

"It is hereby declared and enacted, that from and after the passing of this Act, the King and Parliament of Great Britain will not impose any duty, tax, or assessment whatever, payable in any of his Majesty's colonies, provinces and plantations in North America, or in the West Indies, except only such duties as it may be expedient to impose for the regulation of commerce; the net produce of such duties to be always paid and applied to and for the use of the colony, province or plantation in which the same shall be respectively levied, in such manner as other duties collected by the authority of the respective courts or general assemblies of such colonies, provinces, or plantations, are ordinarily paid and applied." p. 105.

By the 31st George III., c. 31, sec. 40, commonly called the Quebec Bill, a similar saving is made of the right of imposing duties within the colonies for the regulation of commerce.

It appears from the above statement, that the Declaratory Act of the 6th George III. remains unrepealed, except so far as respects the claim of the right of taxation, which was *partially* abandoned by the statute of the 18th George III., c. 12.

It appears also that, even at the moment of concession, the British Parliament did not disclaim the right of interfering in the interior concerns of the colonies; but that, on the contrary, that right was even then, as to one very material point, expressly asserted. Nothing therefore, it should seem, can be collected from the statute-book to shew that at the time of the American war the claim in question was in any degree abandoned.

Since that time instances of interference have been very numerous. See Lord Liverpool's Register Act, 26 George III., c. 60, and especially section 21. In the 43d section of this Act there is a sweeping confirmation of all the Acts therein recited, most of which contain provisions to be executed within the colonies, and, *inter alia*, the statute 7 and 8 William III., c. 22, of the ninth section of which we have already given an abstract. See also the General Free-Port Act, 45 George III., c. 57, and the various Acts thereby consolidated; also the various Acts for regulating the trade between the West Indies and the United States.

As Parliament has rarely had any motive to make laws for the interior government of the colonies, except in cases relative to navigation or trade, the instances of Acts extending to them in other cases are not so numerous, nor indeed so easy to find, because particular Acts have been extended to them, in some cases of mere municipal policy, by a section, of which no notice is taken in the general indexes to the statutes.

The following instances, however, may be given. By the 13th Geo. III. c. 14, mortgages of lands in the colonies to foreigners are made valid, under certain restrictions, notwithstanding the mortgagees may be aliens; and in the 12 Geo. III. c. 20, as to persons standing mute on their arraignment for felony, there is a like express extension.

If, then, precedent can ascertain constitutional law, the legislative right of the mother-country over her colonies, with respect to every subject of legislation, is unquestionable. But a system of government *may* have grown up so oppressive and tyrannical as that no usage can justify it. The particular practice may violate the great essential principles of the constitution. Men are bound to conform to the laws of their country, and for that reason to resist any custom, however sanctioned by time, repugnant to such of those laws as we justly consider to be fundamental. Thus, it is stated by the colonists to be one of the inviolable principles of the English Constitution, that no persons shall be subject to a law not allowed by their representatives in Parliament;

and they quote the American war as a conclusive proof at once of the existence of the rule and of the danger of infringing it.

If this reasoning is accurate, by whom, we would ask, are laws to be made for the government of the Negro population of Jamaica? Of every twenty-five persons in that country, twenty-four are of this condition. The Assembly of the island is, in fact, the representative body of one twenty-fifth part only of its inhabitants. The rest are, by an eternal proscription, excluded from all share in the insular legislature, and from all right of voting for its members. In England, he who has no vote to-day may acquire a freehold and exercise his franchise to-morrow. The Catholic, against whom the doors of Parliament are now closed, may at least vote at elections, and, by disavowing a profession of faith which the constitution regards as hostile to the state, may, at some future time, be numbered among the legislators of his country. A Negro and his posterity are alone, and for ever, excluded. Parliaments in England, if not elected by the whole body of the people, are at least chosen by those who may themselves be considered as a fair representation of the whole. A West-Indian Assembly has no connection of sympathy or interest the most remote with an immense majority of those who reside under its controul. The White inhabitants of Jamaica are incomparably better represented in the British Parliament than are the Slaves and free People of Colour in the Colonial Assembly. No man, we are told, may be governed but by his representatives; but the Creole jurists have not yet informed us how, consistently with their axiom, they assume the right of legislating for free men of a complexion different from their own. Their slaves, indeed, have no civil rights — a shocking and disgraceful truth! — and therefore no representatives are wanting to protect privileges which have no existence. A fit inference for a tribe of slave-drivers! But this great empire to adopt such logic as this from a petty [illegible] of two hundred, or five hundred, or a thousand, or two thousand overseers, carpenters, sugar-boilers, and clerks, headed by such beings as Huggins or Ho[illegible] on what legislative body, then, does the duty of protecting the interests of this class of society devolve? Parliament is the supreme council of the empire, exercising, not by mere prescriptive usage, but by obvious necessity, a presiding authority over all the dominions and dependencies of the British Crown. To this authority there is, in most of the colonies, a limitation co-extensive with the rights of the legislatures established in those [illegible]. From their own premises it is shown, that the legislative powers of those bodies cannot constitutionally extend over the proscribed class of free and enslaved Negroes. The conclusion is inevitable, that the authority of Parliament is, as to that part of the population of the islands, entire; and that it may be exercised in the establishment of a system of registration, or of any other system fit and necessary for their protection.

The five hundred White men, women, and children in Nevis, or the twelve thousand in Jamaica, have not, so far as we know, assumed the style of distinct and independent kingdoms. Some right of controul, for some purposes, they seem to concede to the Imperial Parliament. The extent of that right, it is true, they have not defined; but to deny it wholly would be absurd, so long as they claim to form a part of the empire of Great Britain. Between the different parts of the same political system the connection is merely nominal, if a power does not reside somewhere to enforce such general laws as the common good may require to be established, at the same time, and with similar restrictions,

in all the various dominions comprised within its local boundaries. The King of Great Britain is also King of Hanover; but there is no political union between those two parts of his dominions. In the establishment, therefore, of any common regulations, the States of the one country must concur with the Parliament of the other. England, Jamaica, and Barbadoes, are constituent parts of the same empire. The supreme council common to each, though locally situated in England, imposes therefore, by its sole authority, whatever laws are necessary for the common benefit. Its functions, in this respect, are not dissimilar to those of the American Congress, which regulates the common interests of the union, leaving to the legislature of each state a control over the local concerns of its own particular constituents. If this were not so, the agents of our sugar-islands must be invested with the character of ambassadors, and the King, Lords, and Commons suspend their deliberations till they had negotiated for the acquiescence of the fifteen subordinate legislatures of our colonies. The same body which, on that supposition, might have refused its consent, might, of course, revoke it when granted. In other words, the fundamental laws of the state would be at the mercy of fifteen remote and separate colonial assemblies.

Navigation and trade are, eminently, subjects of legislation, with respect to which a common system must be adopted throughout all the dependencies of a maritime state. The Plantation-trade has, indeed, from the earliest period of modern European history, been the subject of most anxious solicitude to every nation which has possessed foreign settlements; and one system of policy has been common to them all. France, Spain, Holland, Portugal, Denmark, and Great Britain, have concurred in the establishment of a monopoly of the commerce of their colonies. Our own statute-book abounds with Acts regulating every branch of this system. It forms, indeed, one of the most voluminous and intricate of all the titles of the law of England. In the "Treatise of the Law of Shipping and Navigation," published by Mr. Reeves in the year 1807, that very able and accurate writer has, at great length, detailed the various provisions of those statutes. Any man who peruses the second chapter of his work will be satisfied, not only that the British Parliament has uniformly asserted, but that the colonial legislatures have repeatedly, and in the most formal manner, admitted, this right. So clear, indeed, is this, that the Council and Assembly of Jamaica, and of all the West-Indian and North-American Colonies, down to the year 1815, have annually passed laws founded upon and giving effect to these statutes.

Now the trade in slaves, not less than any other species of commerce, is under the controul of Parliament. In the most extreme violence of the Abolition controversy, the West-Indian Assemblies never denied the competency of Great Britain to regulate this trade, or to prevent its continuance. The Act by which it was declared illegal, contained numerous provisions which were to be executed in the colonies. Those regulations, as we have shewn, have been insufficient to accomplish their object. Let the Assembly of Jamaica, then, explain why Parliament, which could legally enforce the provisions of the Abolition Act, may not, without a violation of law, establish the only system which can ensure its observance;—why, being competent to decree the abolition of the trade, they are incompetent to abolish it effectually.

We are reminded, however, of the American contest and its fatal result; and history, it is said, is written to no purpose, and philosophy has commented on it in vain, if each successive generation of men repeat the errors of their fa-

thers, and rush with open eyes into their disasters. No doubt: and we shall be among the first to expostulate against any measure which may be shewn to be at all parallel to those which alienated the American Colonies. Perhaps, however, it would be impossible to imagine any dispute between Great Britain and her Colonies, on the extent of her legislative rights, which has less analogy than the present to the American controversy. The states of Massachusetts and Connecticut were inhabited by free men, duly represented in the colonial assemblies: the West-Indian islands are peopled by slaves, with only a small body, in each, of White managers and planters, who alone have any share in the legislature, either as members or constituents. We asserted against the one, the absurd pretension of disfranchising a whole people: we claim against the other, the right to protect an immense majority of the population, who have no other protectors. In the American war, we sought to impose upon a dependent nation an internal tax, for the support of the mother-country; to take by violence pecuniary supplies, which the constitution forbids the sovereign to claim but by the free grant of his people. This was the substantial and single grievance. The legislative authority of Great Britain, in all matters of trade and navigation, and in every subject of general national policy, was never questioned by the colonists, and even in the moment of concession was solemnly asserted by Parliament. But what the millions of America did not venture to demand, a handful of planters, forgetful or ignorant of the usages of centuries and of their own legislative acts, have the arrogance to claim. The vestry of a parish of the lowest scale, in England, usually represents a larger body of constituents than the aggregate White population of St. Christopher, Tobago, Nevis, Montserrat, or St. Vincent. So much, however, are men in bondage to a name, that because half a score persons in each of those petty communities are invested with the form of Parliaments, and have for a their Speaker with his mace-bearer, are permitted to exhibit a sort of burlesque parody on the stately forms of imperial legislature, a few slave-drivers and store-keepers, with scarcely literature enough to conduct the concerns of a benefit-club, are allowed to beard the King, Lords, and Commons of Great Britain, in the exercise of a right coeval with the constitution of our country. Reasoning, come whence it may, must at all times influence the conduct of reasonable beings; but dogmas and authoritative decisions are valuable or ridiculous according to the character of their authors. It is time that we should learn what measure of weight is due to the opinions of these mimics of legislation *.

* A treatise published in the year 1789, by the Solicitor-General of the Bahama Islands, affords a curious view of the interior of a colonial assembly. The number of the members was, in that year, seventeen; of whom four were planters, one the port-master of the islands, one a shop-keeper, one described as judge of petty courts, one the master of a small trading vessel, two whose means of life could not be ascertained at all, and five *wreckers*. In the many narrow passages of the Bahamas, wrecks are extremely frequent; and a *wrecker* is a person who lives by breaking up and selling the wrecks of vessels cast away on the shores of the island. This trade is well known on the coast of Cornwall. Of such persons, the most numerous class was formed in one of those assemblies which, during the Abolition-controversy, were pompous in asserting their legislative rights, and dictated constitutional laws *ex cathedra*. Yet the Bahamas certainly contained rather a more opulent and respectable community than such as are commonly found in the Leeward Islands; and the Solicitor-General writes with no purpose of lowering the popular estimation of colonial legislatures.

We have said thus much upon the constitutional question, which, though far too important to be wholly omitted, is yet too extensive to be discussed with sufficient fulness in this place. They who wish to pursue this inquiry further, will receive much information from this Report, and from a pamphlet published by Hatchard, in the year 1802, and entitled "The Crisis of the Sugar Colonies*."

A further objection to the law under consideration, has already been stated by the Assembly of Jamaica, and will, we doubt not, be made a very common ground of argument in the parliamentary discussions of the Bill. It is, that whatever measure may be necessary to prevent the further importation of slaves, or to remedy their present condition, the colonial assemblies are, from local knowledge, best qualified to consider; and their will, it is added, seconds their ability.—We doubt the first, and utterly disbelieve the second, of these opinions. Prejudice may darken the understanding no less frequently than ignorance. The Parliament of Great Britain, we think, is not less competent to legislate wisely for slaves whom they never beheld, than a tribe of planters who never beheld them but as inferior beings. The want of personal observation may, in some measure, be supplied by testimony; but what compensation can be found for the absence of impartiality and candour?

But whatever means the colonial assemblies may possess of forming a right judgment, their disposition to act rightly towards their slaves no man but West-Indians, or their dupes, we imagine, will admit†. Slavery has been known in other times and nations; and wherever man has possessed unlimited power he has abused it. But we speak the sober, measured, language of truth, when we say that a slavery so merciless, a slave code so oppressive, legislative acts and recitals so disgraceful to our common nature, were never witnessed in the darkest hour of Greek or Roman tyranny, as have been established in this our meridian glory of freedom, knowledge, and religion, by our own countrymen, in our own settlements. This, no doubt, is easily said: we know well that it is not difficult to prove. For the present, however, our narrowing limits forbid our engaging in an inquiry so extensive. An early opportunity, we trust, will be found of verifying to the letter every thing that we have said on this subject. One suggestion, however, connected with this topic, we beg leave to submit to the African Institution. Hitherto all the evidence given to the public on the interior condition of the slave-colonies has been derived from the White population—from those against whom the charge of oppression is advanced. But there will be found in the islands a large number of Persons of Colour, whose liberal education and extensive acquaintance with the state of West-Indian society, eminently fit them to assist in forming an accurate delineation of it. If a fund were raised for bringing over to England a few witnesses of this class, from each of our slave-colonies, a body of testimony might be collected, of

* See a Review of this work in our vol. for 1802, p. 305.

† There is something very peculiar in the views which some of our senators have been disposed to maintain, with respect to the competency of West-Indian planters, to exercise the exclusive and uncontrolled right of legislating for their wretched slaves. We might as well have left it to the slave-merchants of Liverpool and London, and to the masters and mates of slave ships, to frame the slave-carrying bill. We might as well now leave it to the masters of our cotton manufactories to regulate, without controul, the condition of their apprentices. We might as well entrust it to the owners of illegal stills to frame the regulations by which their own infractions of the law of the land should be checked.

incalculable value. There are at present in this country more persons than one of this number, from whom we have received communications, as to the recent proceedings of the White colonists, to which it is impossible to listen without horror and indignation.

History affords one, and, as far as we know, only one, example of a system of slavery at all resembling that now existing in our West-Indian settlements. After the discovery of America, the Spaniards took possession of nearly all the islands now subject to the dominion of Great Britain. The aboriginal inhabitants were reduced to a state of domestic slavery. They were penuriously fed, and subjected to severe labours; but their subsistence was not less abundant, and their toils far less severe, than those of the Negroes who now cultivate the same soil. They were visited with no desolating diseases, and with no sudden and overwhelming calamities. But under the sway of their avaricious tyrants, they gradually sunk with a silent and rapid decay. Fifty years had not passed after the commencement of their servitude, when, through the whole of these fertile regions, scarcely one Charib Indian remained to mourn the extinction of his kindred, or to preserve the memory of the independence of his fathers. That unhappy people have been swept from the face of the earth; and man has execrated, and God has punished, the inhuman cruelty of their oppressors.

In the same islands, the same awful tragedy has not yet been concluded; not because a waste of life equally terrific has not been committed, but because the wretched victims of the Slave Trade have hitherto supplied the demands which the deaths of their brethren in the West Indies have created. That resource is now partially, at least, destroyed; and to the present generation of Englishmen, the awful duty is confided of impeding the further progress of this murderous system.

For this purpose, a remedy is now proposed; we think a sufficient remedy; it may be a defective one. Of this, however, we are sure that the importance of the question can hardly be over rated. We solemnly implore every man who reads our pages, to lay these things to heart. It is with an anxiety painful and oppressive, that we request our countrymen, at least to consider this subject. We may turn away our eyes from these scenes of slavery and oppression. But the eye of the Omniscient rests upon them. In this day of our glory, they are a stain on our well-earned fame. In this day of religious zeal, they degrade us from the high station of the patrons and benefactors of mankind. A reformation, radical and effective, in the whole of our colonial system must be made, or the day of retribution is not, cannot be, remote. Even now a Negro Empire is rising in the Charibbean Seas, in fearful strength and energy. The slave-drivers of Jamaica may yet strut their hour as legislators, and publish their childish boasts of independence; but they have in King Christophe, and President Petion, near neighbours, who may ere long, if they heed not the calls of mercy and justice, address these blusterers in a style yet more peremptory than their own.

Hitherto we have said nothing of the work which gives the title to our present article. On a question of such magnitude as that before us, a critic may perhaps be pardoned, if he forgets a little the proper duties of his calling. It remains, however, to be stated, that in this Report of the African Institution will be found a developement of the views which we have attempted to explain, far more copious and accurate than our own.—Much discussion has lately taken place respecting the claims of this Society to public support. Of its clamor-

ous assailants, we wish to say nothing in this place. Peace be to their pamphlets and to themselves;—such peace as that man can find, who views pre-eminent virtue only to calumniate it, and who interposes in works of mercy only to obstruct them. The Institution, so long as it presents to the world such works as that before us, will, we are confident, never want the cordial aid of all who venerate learning, genius, and charity.

We understand that this Report has been drawn up by Mr. Stephen; and certainly it bears so clearly the impress of his manly and vigorous mind, of his profound knowledge of the subject, of his powerful style, and of the high tone of moral feeling which characterises the productions of his pen, as not to allow a doubt respecting its author. The fate, however, of this distinguished and indefatigable advocate of the African race has been not a little singular. A year has scarcely elapsed, since he was exhibited in a certain popular journal, by inuendos too palpable to be mistaken, as a traitor to that cause to the support of which the best years of his life have been devoted, and to which those who know him know that he has made many and costly sacrifices. The same journal, however, is now no less eager to eulogize his exertions. We are not anxious now to analyze the causes which may have led to this inconsistency; but we are very anxious to deprecate with the utmost earnestness the mixture, in any degree, however slight, of the sordid spirit of party-politics with the discussion of such questions, requiring as they do the zealous and entire concurrence of every heart and of every understanding which rank on the side of justice and humanity. To that eminent character himself, what has passed is of small moment, except as it may affect the interests of the cause he advocates. He has his reward: it is one with which a stranger cannot intermeddle, which calumny cannot diminish, and to which human praise can make no addition*.

* While the pen is yet in our hands, another proof of the sleepless energies of Mr. Stephen's mind has appeared, in a pamphlet entitled, "An Inquiry into the Right and Duty of compelling Spain to relinquish her Slave Trade in Northern Africa." It is printed for Butterworth, Fleet Street. We strongly recommend this work to the attention of every man in the United Kingdom who takes an interest in this great question. It involves a discussion of the most grave and momentous concern, conducted in a manner that is in every way worthy of the well-earned reputation of its author.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: A school edition of Juvenal, with English Notes (objectionable passages omitted); by Rev. W. Wilson, M. A. of St. Bees School;—A work on Pulmonary Consumption, by Dr. Henry [illegible] Clifton Hotwells, Bristol;—Hints to Heads of Families, in reference chiefly to female domestic Servants, by H. G. Watkins, M.A.;—History of the Kingdom of Hanover, and of the Family of Brunswick in 4to. with a map and engravings, by Mr. E. Ormc of Bond Street;—an historical Account of the Battle of Waterloo, with twenty splendid engravings, by Mr. Mudford;—History of the Royal Colleges and Schools of Winchester, Eton, Westminster, St. Paul's, Christ's Hospital, Charter-house, Harrow, Merchant Taylors, and Rugby, in twelve monthly Numbers;—A new edition of the Greek Testament, from Griesbach's text, with copious Notes in familiar Latin, and parallel passages from Classics, in 3 vols. 8vo. by the Rev. Edward Valpy, B.D.;—A concise

System of Self-government, on scriptural and rational Principles, by the Rev. J. Edmondson, in 8vo.;—Useful Knowledge; or a familiar Account of the various Productions, Mineral, Vegetable, and Animal, employed for the Use of Man, in 3 vols. 12mo. by the Rev. W. Bingley, F.L.S.;—Mr. Chitty's Treatise on the Criminal Law of England, with a copious Collection of Precedents, in 3 thick vols, royal 8vo.;—Modern Judaism, by Mr. Allen;—A volume of Sermons of the Rev. Dr. Dick, Glasgow;—A complete Common-place Book of the Holy Bible, in 1 vol. 8vo. by Hugh Galston.

Preparing for publication:—Historical, Military, and Naval Anecdotes of personal Valour, which occurred in the War terminating in 1814, in large 4to. with plates; by Mr. E. Orme, Bond Street;—An historical and descriptive Account of the Inquisition;—a Treatise on Flower-painting, by G. Brookshaw, Esq.;—(By subscription) Sermons, in 2 vols. 8vo. by the Rev. H. G. White, M.A.;—A third volume of the Sermons of the late Rev. John Venn, M. A. Rector of Clapham;—A concise Account of the present State of the Southern Coast of Asia Minor, by Captain Beaufort of the Navy;—(By subscription) a Translation of Proclus on the Theology of Plato, and his Elements of Theology, including his Treatise on Providence and Fate, &c. in 2 vols. royal 4to. price five guineas, by Thomas Taylor;—Hebrew Elements, by the Rev. T. Keyworth, and the Rev. D. Jones, in a pocket volume.

The first Number of the new and improved edition of Stephens' Greek Thesaurus will be ready for delivery in a very few days. The copies of deceased Subscribers are for sale till the 1st of March, after which the price will be raised. A detail of the general plan which is meant to be followed in the work may be had on application, or by letter (post paid) at No. 21, Tooke's Court, Chancery Lane, London. The price of each Part is 1*l*. 1s. small, and 2*l* 2s. large paper: about twenty-four parts.

Oxford.—The following subjects are proposed for the Chancellor's Prizes, &c. for the ensuing year:—Latin Verses, *Druidæ.*—English Essay, *A Comparative Estimate of Sculpture and Painting.*—Latin Essay, *In Historia scribenda quænam sit præsipua inter Auctore veteres et novos Differentia?*—Sir Roger Newdigate's Prize, *The Horses of Lysippus.*

Cambridge.—The subject of the English Ode for the Chancellor's third Gold Medal for the present year, is *Mahomet.*—The subject of the Norrisian Prize Essay is, *The Use and Necessity of Revelation.*

The subjects of the Bishop of London's two Gold Medals for Members of Christ's College, are, for the *Latin Dissertation,* "Veram esse Religionem Christianam probatur ex infirmitate et simplicitate eorum qui eam inprimis docuerunt;" for the *English,* "Be ye angry and sin not; let not the sun go down upon your wrath."

The subjects for Sir W. Browne's three Gold Medals are, for the *Greek Ode,* "Napoleon in insulam Sanctæ Helenæ ablegatus;" for the *Latin Ode,* "Statuæ, Tabulæque pictæ Reliæ restitutæ;" for the *Epigram,* "[illegible] ineptiarum."

The Hulsean Prize for last year is adjudged to C. J. Lyon, B.A. of Trinity, for his dissertation on "The distinct Provinces of Reason and Faith."

The following Notice has been issued by the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's:—

1. "A premium of Fifty Pounds will be given for the best Essay on Baptism, as an ordinance of CHRIST;—as His appointed means of regeneration from original sin;—and, as such, a means of Grace necessary to our Salvation:—and on the difference between Baptismal Regeneration, and the subsequent renewals by the Holy Spirit.

2. "A premium of Ten Pounds will be given for the best Essay on the History of the Church of Jerusalem, and the succession of its Bishops, from the appointment of James the first Bishop to the present time.—N. B. *The younger competitors for this Premium are referred to the Historia Ecclesiastica Magdeburgica, and Chateaubriand's Travels in Greece and Palestine.*

"The Essays are to be sent to the Rev. Mr. Barker, Vicarage, Carmarthen, on or before the 1st of June, 1816, with the name of the writer enclosed in a sealed cover, having a motto on the outside, corresponding with the motto to the essay."

Mr. Carpue has recently restored the nose of another gentleman, Capt. Latham. He has extended his principle farther, and has also restored the lower jaw to an officer who had lost it in battle, by uniting the integuments of

the neck with those of the lower part of the face.

The opening of the Worcester and Birmingham Canal took place on the 11th ult. A direct water communication is thus opened from the north of England to Bristol and other parts of the west.

There has been formed, at Bristol, a benevolent institution, entitled "*The Provident Man's Friend Society*," for the purpose of promoting provident habits and a spirit of independence among the poor; that is "an exemption from reliance upon others for support." A principal object of the Society is, "the establishment of a poor man's bank, in which he may safely lay up his savings to accumulate by interest, but with the power of drawing them out when wanted." "This bank is guaranteed by men of known property and respectability." The Society has also raised, by subscription, a fund, from which small sums, generally within five pounds, are advanced to poor persons under temporary embarrassments, to be returned by small weekly or other payments. Another object of the Society is the suppression of mendicity, in which the character is found or made corrupt; and the discouragement of indiscriminate alms-giving, and all charities which, by their direct or indirect tendency, may prove injurious to the industry or independent habits of the poor. The whole business of the Institution is managed and carried on with regularity and precision. Every case is registered; and thus the books of the Institution become the records of the history of the poor.—Similar Institutions have been formed in various parts of the kingdom, chiefly in Scotland; and we trust they will become universal.

* * * For the *List of New Publications*, *see the Appendix for* 1815.

RELIGIOUS INTELLIGENCE.

BRITISH SOCIETY FOR SERVANTS.

In our Number for September last, p. 592, a correspondent, P. C. F., calls the attention of our readers to the subject of SERVANTS. He recommends that a fund be raised for their support when past their service; observing, very properly, "does not gratitude, charity, even self-interest call upon us to form some permanent plan of benefit for decayed servants of good character?" It is probable P. C. F. may not know that such a plan as he seems to wish for is already formed, and only requires more general encouragement in order to its becoming very extensively useful. The plan to which we allude, is that of "THE BRITISH SOCIETY *for rewarding servants by annuities for long and faithful services, at No.* 10, *Pall-Mall. Instituted Nov.* 23, 1792." The conduct and the funds of this Society are confided to highly respectable persons. A short extract from its printed plan will show the nature of the Institution, and the benefits resulting from it.

"I. Every subscriber of one guinea, or more, shall become a *member* for *one year* from the preceding quarter-day; and shall be entitled, during that time, to nominate, for each guinea subscribed, one male or female hired domestic servant, not exceeding fifty years of age at the first nomination, to be registered gratis at the Society's office, and continued on the books of the Society during the continuation of such subscription annually, in order to such a servant's becoming entitled to the *future rewards* of the Society.

"II. Every subscriber of fifteen guineas shall become a *member* for *life*, and be entitled in like manner to have one such servant always nominated to, and registered on, the books of the Society, for the purpose aforesaid.

"III. Every servant, who may become *incapable of service*, through age, sickness, or infirmity, and who shall have served any one subscriber for *three* years, whilst registered as aforesaid, shall, on the same being duly certified to the Committee, be entitled to a debenture, for an annuity of THREE POUNDS, payable quarterly, out of the funds of the Society, from the quarter-day preceding, and during such person's incapacity for service, as above described: and it may also be continued unto the quarter-day succeeding his or her recovery or death, in any case where such an indulgence may appear to the Committee to be requisite.

"IV. Every servant who shall have faithfully served the *same* subscriber *six*

years, *whilst* registered as aforesaid, shall be entitled to an annuity of SIX POUNDS, payable quarterly, and during *incapacity*, as aforesaid.

"V. Such annuities shall be increased in the proportion of *three pounds* for every *further* term of *three years* faithful service to the *same* subscriber, so long as the service shall be continued."

These are the principal rules of the Society. There are others, proposing considerable further advantages for the encouragement and benefit of good servants; but for these we must refer to the Society's plan. By the Auditor's last annual report it appears, that "since the commencement of the Institution, debentures have been granted to 2165 servants, viz.

902 of 3*l.* each.
532 of 6*l.* each.
316 of 9*l.* each.
207 of 12*l.* each.
117 of 15*l.* each.
72 of 18*l.* each.
12 of 21*l.* each.

On their respective marriages, and return of their debentures, there have been paid to various servants as follows, viz.

3*l.* each to 60 servants.
6*l.* each to 27 ditto.
9*l.* each to 15 ditto.
12*l.* each to 4 ditto.
15*l.* each to 1 ditto.

And one hundred and fifty servants have been relieved on account of incapacity."

"The Society has stock to the amount of 8,300*l.* 3 per cent. Consols; and the General Annual Court, encouraged by its promising increase, and the benefits evidently resulting from it, recommend it to all masters and mistresses disposed to promote the interests of their servants, and to all servants who wish to merit encouragement from them."

"Subscriptions are received, and plans of the Institution may be had, at the Society's Office, No. 10, Pall-Mall; where the Secretary attends every Monday, Tuesday, Thursday, and Friday, from twelve till four o'clock."

"The Society, desirous of promoting the welfare of servants by every means in their power, recommend to their perusal a tract, entitled, 'Friendly Advice from a Minister to the Servants of his Parish,' printed by Messrs. Rivington, No. 62, St. Paul's Churchyard."

LONDON SOCIETY FOR FEMALE SERVANTS.

This is another Institution calculated to remedy the evil of which P. C. P. complains. It was formed in 1813, and owes its existence to the pious efforts of the Rev. Henry Watkins, M.A. rector of St. Swithen. It is patronized by the Duke of Kent, and a variety of well-known and benevolent individuals. The registry for servants is at No. 10, Hatton Garden, where subscriptions are received, and where, for the accommodation of subscribers only, attendance is given only on Mondays, Wednesdays, and Fridays, from ten to four o'clock. At this registry no fee whatever is paid either by servants or subscribers. With the exception of persons who have never been in service, none are admitted on the registry as cooks, housemaids, or nurses, who have not lived two years, at least, in one situation; or one year in the last situation, if wanting a place of all-work.

The Society is formed to promote the religious and moral improvement of servants; and to encourage them to be correct and trust-worthy in their conduct, and to abide as long as possible in the same service. Various rewards are proposed for long-continued service in the same family. A tract, entitled "Friendly Hints to Female Servants," has been extensively distributed, and has been attended with beneficial effects. The first rewards offered by the Society became due in April last, when no fewer than thirteen servants received rewards. The subscribers may nominate one servant for the rewards of the Society for each guinea subscribed.—For further particulars of this useful Institution, we must refer our readers to the printed plan of the Society, which may be had gratis at the Registry Office, No. 10, Hatton Garden.

AFRICAN INSTITUTION.

The following Address from this admirable Institution, has just been circulated among the friends of Africa. We recommend it very cordially and earnestly to the attention of our readers:

"This Institution was formed at the memorable epoch when, by parliamentary enactment, the African Slave Trade ceased to be the crime and the reproach of Britain; and it was principally composed of persons who had distinguished themselves by their indefatigable exer-

tions to procure the abolition of that abominable traffic.

"Its objects were to watch over the execution of this Act of the Legislature for the protection of the Natives of Africa—to seize every favourable opportunity for exciting an interest and feeling upon the subject in surrounding nations—and to promote, by every means in its power, the diffusion of light and knowledge in regions which had hitherto been kept in darkness and ignorance by the operation of a system disgraceful to the Christian name, and derogatory to the character of civilized man. It was proposed to make the Natives acquainted with the comforts of social living and with the useful mechanical arts—to point out the manner in which they might avail themselves of the natural products of their country by substituting an innocent for a guilty traffic—and, above all, to prepare the way for that greatest of blessings, a knowledge of the Christian religion. These were the great objects with which the Institution set out; but as it was evident that while the Slave Trade was extensively carried on in Africa, little progress could be made in the work of civilization, the attention of the Institution was mainly directed to the detection of the numerous attempts which were constantly making, even in this country, to evade the Abolition Act. These at length became so open and daring, as to make it apparent that nothing short of an Act of Parliament, declaring the Slave Trade felony, could remedy the mischief; and such a Bill, having been submitted to Parliament by a Member of the Institution, was finally approved of and passed into a law.

"The labours of the Institution have been great, not only in corresponding with individuals in different parts of the world, but in standing forward as the advocates of oppressed Africans both at home and abroad; and in numerous cases the Directors have had to regret their inability to afford effectual relief.

"The situation of the Slaves and Coloured Population in our West-Indian Islands has been a subject of constant and increasing solicitude with the Institution; and it has been thought proper to appropriate part of its funds to the encouragement of publications, calculated to prove to the planter that his own permanent interests are identified with the good treatment and comfort of his slaves. The Institution has anxiously watched for a favourable opportunity of suggesting measures which should tend to ameliorate the condition and raise the moral character of these despised and oppressed fellow-men; and it is determined to persevere, until the general feeling of the public shall gradually overcome those deep-rooted prejudices and mistaken views which have been so long opposed to the happiness and rights of the enslaved Africans and People of Colour in those colonies.

"When the allied powers were making arrangements for a general peace, the African Institution most earnestly pressed the cause of suffering humanity upon the attention of the illustrious personages concerned—and at this critical moment they also called upon their fellow-subjects to express their sentiments upon the traffic in the persons of men. This call was answered by nearly 900 petitions to each House of Parliament, with signatures little short of a million; and the Institution has now the heartfelt gratification to remark, that, with the exception of Spain and Portugal, the Slave Trade is condemned and prohibited by all civilized nations. The funds of the Institution, as will appear by their printed Reports, have always been very limited; and the exertions imperatively required, during the last two years in particular, have almost entirely exhausted them. It is obvious that, in proportion as the abolition of the Slave Trade becomes more general and perfect, the other grand objects of the Institution may be prosecuted with greater probability of success; while at the same time it is equally clear, that the best-concerted measures for promoting civilization in Africa must be attended with very considerable expense.

"The importance of supporting an Institution, whose object is constantly to watch over the attempts that will still be made to perpetrate the worst species of robbery, and which serves at the same time as a point of communication for the friends of the Africans in all parts of the world, the Directors trust is sufficiently apparent: they also hope, that what has already been done towards the entire abolition of the Slave Trade, may serve as a pledge for the zealous prosecution of what yet remains: they persuade themselves that a British Public will not suffer the work to be retarded for want of adequate funds, and that it

is only necessary to make known their situation to the numerous friends of the cause, in order to obtain an immediate and ample supply. Individuals will doubtless be found in every district, who will cheerfully engage to solicit subscriptions, and remit them to the Treasurer. Such persons are requested to transmit their names to the Secretary, in order to form a list of Correspondents, who may be supplied with the printed Reports for distribution where wanted.

"By such a system of co-operation, some compensation may at length be made to Africa, for the enormous wrongs she has sustained from the Slave Trade, through a course of ages; and it is confidently hoped that the African Institution will be enabled to proceed with vigour in the prosecution of those great objects detailed in their First Report—objects intimately connected with the happiness of millions, but which cannot be obtained without considerable pecuniary assistance.

"By Order,

"THOMAS HARRISON, *Secretary.*"

22d Jan. 1816.

*** Subscriptions are received by the following Bankers, viz.:—Sir P. Pole, Bart. Thornton, Down, Free, and Scott, No. 1, Bartholomew Lane; Messrs. Hoare, Barnett, and Co., No. 62, Lombard Street; Messrs. Hoares, No. 37, Fleet Street; Messrs. Drummonds, Charing Cross; Messrs. Morland, Ransom, and Co., Pall Mall;—by the Treasurer, John Thornton, Esq.;—by the Secretary, Thomas Harrison, Esq.;—or by Mr. Robert Stokes, the Clerk, at the Office of the Institution, No. 36, Suffolk Street, Charing Cross: to whom, or to the Secretary, communications relative to the Institution may be addressed. Subscriptions are also received by Mr. Abraham Tattet, the Collector, No. 5, Carlisle Place, Lambeth.

*** *For further Religious Intelligence, see the Appendix.*

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE law of amnesty proposed by the king to the assemblies, underwent a long and animated discussion in the chamber of deputies. A large party were disposed to extend the exceptions very far beyond the intention of the king, who wished to limit them to those already designated in the proclamation which he issued on entering France. They succeeded, however, in introducing only one material modification, namely, that which excepts from the amnesty "those of the Regicides who, in contempt of a clemency almost without bounds, have voted for the Additional Act (Bonaparte's new constitution), or have accepted functions or employments from the Usurper, and who, from such conduct, are declared irreconcileable enemies to France and to its legitimate government, are excluded in perpetuity from the kingdom, and shall be required to depart therefrom in the course of one month, under the penalties enacted by the thirty-third article of the penal code. Nor can they enjoy any civil rights within the kingdom, or possess therein any properties, titles, or pensions, obtained gratuitously by them." The rest of the law remains nearly in its original state. It grants an entire amnesty to all who took part in the late Rebellion, with the exception of the persons specifically named in the king's ordinance of the 24th of July last. Of these some will be brought before the tribunals; and with respect to others the king may within two months direct their expatriation, and may deprive them of all property or pensions gratuitously given them. All the relations of Bonaparte are for ever excluded from the kingdom, and are to depart in one month. They cannot possess any civil rights, nor any property or pensions gratuitously given, and whatever they possess by legal title must be disposed of in six months. The amnesty does not include crimes or offences against individuals.

The chamber of peers adopted the law thus modified without any debate; one hundred and twenty peers voting in its favour, and twenty-one against it. There doubtless are many in France to whom this law must prove very obnoxious; and it is said to have created a strong sensation at Paris. If so, it probably is owing to this cause that the French government have requested that the march of the British troops may be

delayed for the present, instead of proceeding as was intended to the frontiers. Accordingly about 20,000 men have been cantoned in the environs of that city, where they will of course serve to overawe those ferocious spirits who want nothing but an opportunity to renew all the horrors of the Revolution, and to involve Europe in another war.

We mentioned, in our last Number, the escape of Lavalette from prison on the evening before the sentence of death was to be executed upon him. It now appears that his escape was aided if not contrived and effected by three of our countrymen, General Sir Robert Wilson, well known as the historian of the campaign in Egypt; a Captain Hutchinson, a relation, we understand, of Lord Hutchinson; and a Mr. Bruce, son of a banker of that name in London. These individuals have been arrested, and their papers seized; and they are now about to be put on their trial for the offence. It is said that their papers have disclosed various important particulars with respect to the plans of the factious, especially those of this country, for rendering the government of France, odious both to its own subjects and to foreigners, and thus paving the way for a counter-revolution. It is even asserted that some pretended state papers, which have been widely circulated as the production of persons of high name, and have been calculated to produce a most mischievous effect on public opinion, have been traced to the bureaus of these gentlemen as their source. If these assertions should prove to be correct, a regard to the public peace seems to call for exemplary punishment on the delinquents. Nor indeed can the deep stain which their conduct has inflicted on the British army and the British nation be effaced, except by the cordial concurrence of our government and people in this act of justice.

We have already taken pains to expose another branch of the same conspiracy, and we trust not without success. We do not, indeed, accuse every person who has lent a too-ready ear to the fabricated tales of persecution in France, or whose zeal in the cause of humanity may have led him to concur in the Resolutions proposed and adopted at public meetings on that subject, of a factious wish to degrade, still less to overthrow, the government of the Bourbons: but that they have been imposed upon by persons having such designs, many of themselves will probably now be not unwilling to admit.

The course of the present month has thrown much light on this question. First appeared a letter from the duke of Wellington, to the Secretaries of the Protestant Society for the Protection of Religious Liberty, distinctly affirming, that they had been misinformed as to facts; that the disturbances which had taken place at Nismes had their origin in political animosity; and that the French government had done every thing it could to repress them. This letter the Secretaries admit that they received, and did not publish. But to the inquiry, why did they not publish it, no satisfactory answer has yet been given. The duke's letter, they say was thought by some immaterial, and by others not entitled to confidence. But surely this is language which it is hardly decent for them to employ. One thing, however, is obvious, that had the letter been published as it ought to have been, being an official answer to an official communication, it would have tranquillized the feelings of the nation, and convinced them that all farther clamour on the subject was misplaced. We might, in that case, have been spared the clumsy eloquence of the Common Council of London, and the noisy declamations from Glasgow, Plymouth, and Berwick upon Tweed! We might also have been spared some of that discredit which on the Continent is attached to our credulity, and to our busy, bustling interference in matters beyond our province.

Next appeared letters from M. Maron president of the Protestant Consistory at Paris, and from various other Protestant ministers, denying even more strongly than the duke of Wellington had done, the facts assumed in the Resolutions of the Protestant Society, and deprecating their proffered aid. These letters, however, are treated with still less ceremony than that of the illustrious duke. As for poor M. Maron, he is stigmatized by the Secretaries as a *Girouette*, (a Weathercock), and it is even insinuated that he writes under the dictation of the minister of police. We suppose they will pursue a similar course with the other Protestant ministers in France, who have contradicted their statements, and declined their assistance; until at last they will so far have played the

girouettes themselves, that commencing with vehement resolutions in favour of the persecuted Protestants, they will end with vilifying these very Protestants, because they will not admit that they have been persecuted.

All this might provoke a smile, if the consequences of it were not so highly detrimental to the public tranquillity, and to the interests of religion. Besides the general distrust between the two countries, which such proceedings tend to generate, they will have the effect, we greatly fear, of making the separation wider between England and the Protestants of France. The latter will shrink more than ever from any communication with us, lest they should, sooner or later, be implicated in some intemperate discussion, or be held up to public view, pilloried in speeches or newspaper paragraphs. The hopes we might have entertained of gradually gaining their confidence, and obtaining their co-operation in plans for the diffusion of the Scriptures, will thus be very materially injured, and perhaps indefinitely postponed. On the most favourable supposition, our difficulties will be greatly increased. The French government, and the bulk of the Catholics of France, cannot be supposed to discriminate nicely between the various bodies of religionists in this country. The specimen they have had of the disposition of some religionists will be taken as indicating the prevalence of a similar spirit of uncharitableness and distrust towards them among all zealous Protestants in England, and must have the effect of disinclining them to look with favour even on their schemes of beneficence and mercy.

Nor is it only abroad, but at home, that such transactions are likely to produce evil. The influence of religious societies, in support of objects unquestionably good, and loudly claiming their aid, must be greatly lessened by every instance of injudicious, intemperate, or misplaced interference. Let then what has lately occurred operate at least as a caution against future precipitancy!

After the remarks we have deemed it our duty to make on this subject, we feel it to be no more than an act of justice to the Protestant Society to say, we understand that many of its most respectable, and hitherto leading, members, disapproved from the first of the Resolutions which have given birth to this discussion, and have been as little satisfied as we ourselves have been with the part which their Secretaries have subsequently taken.

But it will be asked, Have there then been no persecutions of Protestants in France? After all that may be said on the imprudent and unwarrantable course which some individuals have chosen to pursue, does not this stubborn fact still stand uncontradicted, to justify at least some interference, that Protestants have been persecuted as Protestants? These questions deserve a reply.

No one has yet pretended that, except in the department of La Garde, the Protestants have experienced any molestation whatever, or that the free exercise of their worship has been interrupted for a single moment. As for the circumstance that the salaries of the Protestant ministers were nine months in arrear, what does it prove but that Louis XVIII. had paid them to the 31st of December, 1814; that Bonaparte had not paid them on the 31st of March and the 30th of June, 1815; and that on the 30th of September the king was still unable to make good to them either the deficiencies of Bonaparte or their current salary. But was this peculiar to the Protestant ministers? The Catholic ministers, and indeed all other public pensioners, stood precisely on the same footing. In this, therefore, there is nothing of which the Protestants specifically can complain; or if they do complain, it ought to be of Napoleon, and not of Louis.

On the other hand, we have this positive proof of the impartiality of the French government, that, about the very time when our Religious Societies were beginning to publish resolutions respecting the persecuting designs of that government, there appeared a law regulating the election of deputies, which gives to all Protestant ministers the same elective privileges as to Catholics.

But why should any thing which wear the semblance of religious persecution have existed even in the single department of La Garde? Our readers, we trust, will excuse us, if we enter into some detail in answering this question.—Many of them will remember the time when there did exist in France a real persecution, and that not of Protestants but of the priests and more

zealous professors of the Romish faith. During the early years of the French Revolution, no one will deny that the sufferings of these men were intense. They were visited with pillage, and confiscation, and banishment, and imprisonment, and every species of insult and injury. They were furiously massacred, or no less savagely executed by scores and even hundreds. They suffered all this *because* they were zealous Catholics. This is an imperishable record in the page of history!

During that unhappy period, Nismes was the scene of peculiar atrocities. As early as the year 1790, the mass of the population of that place and its vicinity took a violent part in favour of the Revolution. The priests and other zealous Catholics were opposed to it. Tumults followed. The Catholics were barbarously used. Many hundreds of them are said to have been massacred. Two of their churches were also transferred to the Protestants, who at that time, from their attachment to the Revolution, became the predominant party.

Under the succeeding despotisms, all local disturbances gave place to the uncompromising severity of the general government, which levelled every distinction, and made all classes equally to bow under its iron yoke.

The return of the Bourbons in 1814 called forth strong demonstrations of joy among the Catholics of Nismes. The Protestants conceived that these bore too much the air of a triumph over them; and there were frequent quarrels in consequence. But the authorities at that time were Protestant; and the Catholics complained that they could obtain no redress. The Catholic churches, also, which the Protestants had appropriated to their own use, became about this time a subject of discussion; and it was expected by the Roman Catholics that they would be restored. The present use of them they considered as a profanation. We do not justify either the expectation or the sentiment: we merely state the facts.

On the return of Bonaparte, the duc d'Angoulême repaired to Nismes, where he raised in a few hours a regiment of 2000 men, almost exclusively Catholics. The number of Protestants in it is said to have been about twenty. All parties seem agreed about the relative numbers belonging to the two communions, but they differ as to the cause. The Protestants now say that their services were refused. The Catholics say that they were never offered.

Soon after the duke quitted Nismes, the Bonapartists gained the complete ascendency there, and Napoleon was proclaimed Emperor with the most extravagant demonstrations of joy. A considerable force, consisting chiefly of Protestants, was immediately formed under General Gilly, also a Protestant, by means of which chiefly the duke was forced on the 9th of April to capitulate. On this occasion the troops who had folowed him from Nismes, and who now dispersed and returned to their homes, are stated to have sustained dreadful severities from the Bonapartist party. Not a few are even said to have been massacred, and their houses pillaged. It was hardly, indeed, to have been expected, that in the violent state of excitement which the minds of men must at that time have experienced, parties embracing interests so opposite, and recently contending against each other in the field, should subside into quiet and peaceful neighbours.

So late as the 17th of July, a garrison consisting of citizens of Nismes, who had formed part of General Gilly's army, held that city, under the three-coloured flag, and refused to give it up to the royal authorities. The attempt to dispossess them was attended with considerable blood-shed; but it ended in a great many of the garrison, all of whom it is said were Protestants, being put to the sword. In the neighbourhood of Nismes a civil war continued to rage till the end of August, when it was suppressed by the advance of a body of Austrian troops.

The disorders which followed at Nismes, and to which the name of Religious Persecution has been given, were but the natural consequence, in the then unsettled state of France, of the violent animosities which had previously existed. The Protestants now became the suffering party; and the Catholics resolved to resume their churches, and to suffer them no longer to be polluted by heretic worship. As soon as the interference of the government had suppressed these disorders, and tranquillity was restored to Nismes, General La Garde ordered that on the 8th of November the churches should be opened for the readmission of the Protestants. What passed on that day we relate on the authority of an English mer-

chant of piety and intelligence who was present in Nismes, and who relates the facts of which he was a witness without any reference to, indeed without any knowledge of, the steps that were then taking in England. On that day, the Protestants marched in a considerable body with sprigs of laurel in their hats or caps, and with other insignia of triumph to take possession of their churches. The Catholics considered this as a premeditated insult; and an universal commotion was the consequence. General La Garde made every effort to tranquillize them, but in vain. He himself was shot, and the Protestants, after sustaining much violence, were obliged to withdraw from the fury of the mob.

Now it is obvious, that in such a state of things as has unhappily existed at Nismes, it would be easy to find multiplied instances of individual calamity, (both among Protestants and Roman Catholics) the relation of which would be calculated to excite general horror. We have no doubt of their having occurred; and we very sincerely deplore their occurrence. But we believe that, during the last year, the amount of suffering has been pretty equally divided between the two parties; and that in neither case ought language to be so abused as to dignify those sufferings with the name of Religious Persecution.

We are happy to add, that through the efforts of the French government perfect tranquillity is now established at Nismes. On the 21st of December, the Protestant churches were opened. A notice had previously been given to that effect by the mayor, and the time was announced by the ringing of bells. The mayor and the prefect of the department, with some other confidential persons, went in plain clothes through the streets in different directions, and found all quiet. The same tranquillity has prevailed to the latest date to which accounts have been received; and by way of removing future occasions of discord, the government has announced its purpose of erecting two Protestant places of worship at its own expense, when the two Catholic churches which the Protestants had appropriated to their own use should be restored to their original occupants.

The Protestant Society, or rather their Secretaries, have claimed the merit of having arrested the persecutions at Nismes by their timely interference. The above detail of facts, and a comparison of dates, will shew how vain is this boast; and as for the address of the Common Council of London, it has not yet been presented.

UNITED STATES.

The Message of the President on the opening of Congress on the 5th of December, breathes, we are happy to say, a friendly spirit towards this country. A commercial treaty between the two governments has since been promulged which regulates their commercial intercourse on terms of equitable reciprocity, as to duties and every other particular. The intercourse of the West Indies with the United States is to stand on its former footing. American ships are to be admitted to trade at Calcutta, Madras, Bombay, and Prince of Wales Island; but they are to be excluded from all communication with St. Helena while Bonaparte resides there.

CEYLON.

In an early part of this Number we have inserted an account of a transaction in the island of Ceylon, which seems to implicate the public functionaries of that island in the serious guilt of countenancing and even assisting in the idolatrous practices of the natives. We trust that the transaction will appear to our government to merit strict inquiry, and, if it has been correctly stated, severe reprehension. We are the more solicitous to call the public attention to this transaction, because the government of Ceylon, in a proclamation which it issued on the 2d of March, has manifested what strikes us as a superfluous degree of tenderness for the superstition of Budhoo. By this proclamation, "the religion of Budhoo professed by the chiefs and inhabitants of these provinces, is declared *inviolable;* and its rites, ministers, and places of worship are to be *maintained* and protected." There is something in the form of this stipulation, which, to say the least, is very questionable, and we are therefore very desirous to understand the full extent to which it pledges the British government. We shall revert to the subject in our next Number.

☞ *For "Answers to Correspondents," see 2d page of Blue Cover.*

THE

CHRISTIAN OBSERVER.

No. 170.] FEBRUARY, 1816. [No. 2. Vol. XV.

RELIGIOUS COMMUNICATIONS.

A RESPECTFUL Address to the Archbishops, Bishops, Clergy, and other Members of the Society for promoting Christian Knowledge, on certain inconsistencies which have appeared of late in some of the books and tracts of that Society, has lately issued from the press*. The statements it contains are so important, that we are induced to lay nearly the whole of it before our readers.

"It is with pain I venture to call the attention of the members of the Society for promoting Christian Knowledge to a circumstance which, if it be not speedily and effectually remedied, cannot fail to prove highly injurious to its interests. I allude to the adoption and circulation by the Society of a tract, by Dr. Mant, on the subject of Regeneration, the main positions of which appear to me to be in open hostility to nearly fifty of its previous publications.

"Having been for many years a member of the Society, I have seen and rejoiced in its growing prosperity. It seems to me, however, absolutely essential to the continuance of that prosperity, that the Society should at least maintain consistency with itself in the doctrines which it circulates. Its Bibles and Prayer-books, indeed, admit of no alteration. But if palpable contradictions shall appear in its books and tracts on fundamental points of doctrine, it is clear that the reputation of the Society cannot fail to be affected by the circumstance.

"Such contradictions I apprehend to exist at present on the important doctrine of Regeneration.

"Dr. Mant's new tract maintains the invariable connexion of baptism and regeneration. Numerous writings, previously on the Society's list, explicitly teach the contrary doctrine.

"Dr. Mant contends, that no one can be unregenerate to whom baptism has been rightly administered. The old tracts assert, that many baptised persons may be, and actually are, unregenerate.

"Dr. Mant ascribes regeneration to baptism as the exclusive instrument. The other tracts ascribe this change to the Word of God, as the main instrument.

"Dr. Mant discourages us from exhorting baptised persons to implore of God the gift of the new birth; or to inquire after the evidences of a fact which, in the case of such persons, admits not of dispute. The previous tracts call on men to seek to be born again, and charge them to examine themselves by the fruits of Christian holiness, whether they have actually experienced this essential and indispensable transformation.

"Dr. Mant assigns a distinct nature to the two Christian sacraments, giving to Baptism a necessary, and to the Lord's Supper only a contingent, operation. The other tracts describe both the sacraments by the same general definitions, and place them on a precisely similar ground as to their effects.

"In a word, Dr. Mant treats as heretical, enthusiastic, and dangerous, the very statements which near fifty former tracts inculcate as orthodox, sound, and beneficial.

* It is printed for Hatchard, 190, Piccadilly, price 1s.

"Such, then, are the charges which I feel compelled to prefer; and, if they can be proved, surely a case of broad and palpable contradiction, on a fundamental doctrine of Christianity, will have been established, by which the credit and success of the Society will be deeply compromised. For above an hundred years it had circulated an uniform and consistent view of the doctrine of regeneration; and on this ground, among others, it had invited and obtained support. In the year 1815 it takes an opposite view of the same doctrine, and, by adopting and circulating as its own the tract of Dr. Mant, condemns the labours of a century, and furnishes a direct contradiction to numerous tracts which still find a place on its list."

"I shall first exhibit some extracts from Dr. Mant's tract, and contrast these with a few selected from the multitude of quotations which might have been made from the earlier books and tracts of the Society. My edition of Dr. Mant's tract is that of 1815. The edition of the other books and tracts to which I refer, is of a date three years earlier."

"It will here, however, be proper to observe, that my object, in the quotations which I shall make, is not to ascertain what is the true doctrine of baptism and regeneration, but to prove the irreconcileable hostility of the Society with itself, in the expositions it has given of that doctrine."

"*Extracts from Dr. Mant's Tract.*

"'To the proselyte from heathenism to the Jewish faith, baptism had been a death to his natural incapacities and a new birth to the civil privileges of a Jew; to him who should be admitted to a profession of the Christian faith, and who should be "*born not of blood, nor of the will of the flesh, nor of the will of man, but of God,*" it was to be a death unto sin and a new birth unto those spiritual privileges, which should accompany *his deliverance from the bondage of corruption* "*into the glorious liberty of the children of God.*"' p. 8.

"'*Supernatural grace*' is conferred thereby (by baptism). p. 8.

"'Baptism is *a new birth*, by which we enter into the new world, *the new creation*, the blessings and spiritualities of the kingdom.' 'From this time forward we have a *new principle* put into us, the *Spirit of grace*, which, besides our soul and body, is *a principle of action.*' p. 9.

"'The doctrine of regeneration by baptism is most clearly asserted by her' (the Church): she supposes 'not merely that all real Christians are regenerate by God's Holy Spirit, by which I understand all those who live a Christian life; but that *those also are so regenerated, to whom baptism is rightly administered, notwithstanding, by their future conduct they may forfeit the privileges of their new birth.*' pp. 10, 11.

"'Denying the doctrine of baptismal regeneration' is a '*heresy.*' p. 15.

"Regeneration is noticed (in the Collect for Christmas-day) as '*an event already passed*, and one in which her members in general have partaken.' 'The Church is led, from a mention of the birth of Christ, to mention the spiritual birth of those who are regenerated in him, who are *made partakers of his nature.*' p. 17.

"'If the work of regeneration is not effected by baptism, it is almost impossible for *any sober man to say when and by what means it is.*' p. 25.

"'For the express purpose of regeneration, not only is his (the Holy Spirit's) operation necessary; but it must also (humanly speaking) be administered through the mediation of water.' p. 28.

"'To deny the regenerating effect of baptism is, in some sense, *to do despite to the Spirit of grace.*' p. 28.

"'To the Romans he (St. Paul) employs the same figure, describing baptism as a burial;' 'adding withal, a particular, which con-

firms an opinion presently to be insisted on, that *no other than baptismal regeneration is possible in this world.*' p. 32.

" '*Sanctification and purity, unspotted and unblemished holiness,* are attributed to the Church of Christ, as the effect of the washing of water.' p. 33.

" 'Does not the language of the Apostle warrant the argument, that we are born anew in baptism; *and in baptism exclusively?*' p. 33.

" 'All Christians, all persons who have been baptised, are *indiscriminately said to have been regenerated.*' p. 35.

" 'St. Peter and St. John, each in a catholic Epistle, addressed to immense societies of Christians,' 'describe the persons whom they address as the sons of God, begotten and born again. But wherefore, unless their regeneration was the effect of an ordinance, of which all Christians in general partake? And, if so, of what ordinance but of baptism?' p. 35.

" 'To deny the regenerating influence of baptism, is to deny its sacramental character.' " p. 36.

" 'Neither it (1 John, iii. 9,) nor any other passage of St. John, nor any other text of Scripture, appears to me to authorize the doctrine of a second, or of *any other distinct from baptismal, regeneration.*' p. 46.

"*Extracts from the other Books and Tracts on the List of the Society.*

" 'Since it is by *the Spirit of God alone* that we can be thus regenerated, we ought to *implore fervently* and *continually* the grace of that Holy Spirit *.'

" 'Since the design of the *Ministry of the Gospel* is' 'to make men become new creatures,' 'all those who pretend to call themselves Christians ought *to*' '*endeavour*' '*to become new creatures by regeneration, and a constant application to holiness*†.'

" 'God has regenerated us *by his word,* that we may become new creatures *.'

" 'We have received a new birth by *the preaching of the Gospel* †.'

" 'Let us never forfeit these gracious privileges by neglecting,' &c. 'lest our baptism, like the circumcision of a carnal Jew, become to us as no baptism, through the wickedness of *our unregenerate hearts* ‡.'

" 'Q. Is baptism *alone* sufficient to salvation?

" 'A. No; *not alone, without the new birth* thereby signified, unless we are dead unto sin and alive unto God through Jesus Christ. Rom. vi. 3, 4, 11 §.'

" 'Q. When may you be said to be regenerate?

" 'A. *When (together with a new name conferred upon me in baptism) there is a new nature* by the sanctifying Spirit of God wrought in me, enabling me to bring forth the fruits of sobriety ‖,' &c.

" 'It is a delightful employment to enter into our closets, and there pray to our heavenly Father:' 'hereby a religious turn of mind will be happily acquired; new thoughts, new words, new actions will be produced; in short, hereby you will become a new creature in Christ ¶.'

" 'Baptism enters us into covenant with God, makes us members of Christ, and so gives us right to all those precious benefits which flow from him,' '*on condition* we perform *our* parts of the covenant;' 'and unless we do perform them, *God is not tied to make good his,* and so' 'we are left in that natural state of ours, *children of wrath, enemies to God, and heirs of eternal damnation* **.'

* Ostervald's Remarks on John iii.
† Id. 2 Cor. v.
* Ostervald's Remarks on James i.
† Id. 1 Peter i.
‡ Dr. Glasse's Six Lectures, p. 53.
§ Bishop Williams's Exposition of the Catechism, p. 70.
‖ Burkitt's Help and Guide, p. 142.
¶ The Pious Parishioner, p. 227.
** Whole Duty of Man, pp. 58 and 60.

" 'The *Beginnings* of Regeneration.

" 'After this prefacing, I come to say something more practical of the beginnings and progress of this happy change.

" 'Their first Awakenings.

" 'But when God hath a purpose of love towards any, such as are either lost in vice or ruined in an insensible neglect of God and divine things,' 'commonly the *change is notable in the first beginning.*

" 'Therefore, none are to measure *their first regeneration* either by the vehemence or the continuance of their sorrow, but *by the effects* it produceth; if it makes them *hate sin,* &c.

" 'God does very often meet young converts with such sensible joy in his ways; and then generally there is a strong fervour about *the beginning of regeneration**.'

" 'The tendency of *faith* to produce this change (of regeneration) hath been fully considered.' 'It follows clearly, that the great change we speak of (regeneration) is produced in the mind by *the concurring operation of faith and the Holy Spirit* †."

" 'And that Christians may not be mistaken, and lay too much stress upon their being made in baptism children of God, and heirs of the kingdom of heaven;' 'the sacred Scriptures have most particularly set down the marks and characters of such Christians, as may hope for *benefit by their Christian profession.* "If any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God, they *(and they only)* are the sons of God ‡." '

" '*A regenerate man* hath a sense and apprehension of spiritual things, which he had not in his *unregenerate* state;' 'furthermore, as we are born and created by the hand of God, so are we regenerated by *the power of his Spirit,* as our Saviour intimates to us, John iii. 5. "Except a man *be born - - - of the Spirit,* he cannot enter into the kingdom of God." You see now what it is to be born again. And by what has been briefly said, every Christian *may judge whether he is a new creature. Is his faith lively, working by love?*' '

" 'Regeneration.

" 'A *prayer for* it. Collect for Christmas Day §.'

" 'This *faith* in Christ' 'removeth the soul out of the *accursed stock of nature,* and transplants her into Jesus Christ, as a branch into the true vine. By *faith,* a man is made *a new creature.*' 'An *unregenerate* man, how ingenious, polite, and learned soever he be, will behold spiritual things through a painted or false glass.

" 'Grant that I may effectually feel the power of thy word.' '*Let me be begotten again by the Gospel,* as by incorruptible seed ‖.'

" 'We know that without holiness none can enter into thy kingdom; O Lord, *make us holy through the effectual regeneration* and sanctification of thy Holy Spirit §.'

" 'It is the great design and blessed work of *the Gospel* of our Lord to restore and *regenerate* men to the spiritual purity and divine dignity which they have lost, and to re-impress the image of God upon them by *spiritual regeneration,* through his grace and mercy in our Lord Jesus Christ.' 'Carnal persons cannot act higher or better than their carnal principles lead them; and therefore they cannot, without *spiritual regeneration,* come up to the divine principles, and rules, and life, and spirit of the Christian religion ¶.'

* Scougal, Life of God, p. 100, &c.

† Rotherham, on Faith, p. 151.

‡ Bishop Wilson's Sermons, pp. 179, 180.

* Dr. Stebbing on New Birth, pp. 120—122.

† New Manuel for Devotion, p. 146.—Directions for devout Behaviour in public Worship, p. 21.

‡ Plain Directions for Reading the Scriptures, pp. 18, 23, 33.

§ Duty of Family Prayer, pp. 20, 21.

‖ Pastoral Advice before Confirmation, pp. 5—7.

"Bishop Bradford, in an entire sermon, treats of the nature of Baptismal and Spiritual Regeneration. The heads of his discourse will be sufficient for my purpose. He proposes (1) To shew from his text, Tit. iii. 4—7, why baptism is styled the washing of regeneration; (2) To inquire how it becomes a means whereby we are saved; (3) To shew what the renewing of the Holy Ghost is which St. Paul joins with the washing of regeneration; (4) To shew *that the washing of regeneration may be separated from the renewing of the Holy Ghost;* and that, if it be so, the end for which it is used cannot be obtained; (5) To inquire how those persons, who had had the washing of regeneration, but are not yet renewed by the Divine Spirit, may attain that renovation.

"'O blessed Lord, who hast been pleased in mercy to engraft me into the body of thy holy church; *grant that I may be also a living member thereof. Regenerate me by the grace of thy Holy Spirit,* that I may walk worthy of the vocation wherewith I am called *.'

"'That baptism which has an effect on our salvation, must have it' '*not in itself, by virtue of the external act, and as depending on any certain person, matter, or form, or as operating like a charm;* but in a moral intellectual manner, and so as to affect the heart, and influence the tempers. It is not the putting away the filth of the flesh, but the answer of a good conscience toward God†.'

"'I press you, my brother, to consider these things deeply; because, without a due sense of our natural depravity, we shall not duly value our spiritual Physician, the Lord Jesus Christ, nor rightly apply his remedies, namely, *the quickening, regenerating, and sanctifying works of his Holy Spirit;*' and this shews the *unregenerate* person the depth of his misery*.'

"'Apply yourselves sincerely and affectionately to all the ordinances of God, to all those things which he has appointed as *means to regenerate, improve, and sanctify the souls of men; such as the reading and hearing of God's holy word, meditation* †,' &c.

"'Men, women, and children, consider, I pray you, in time, that if we are not *regenerated* by the Holy Spirit of God, and do not become sincerely holy in all manner of conversation;' '*the curses of God's book belong to us in both worlds* ‡.'

"'He is not a Christian who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly; and *baptism is that of the heart,* in the spirit and not in the letter; whose praise is not of men but of God §.'

"A reference to the entire tract of Dr. Mant and to the entire body of the previous books and tracts of the Society, will only confirm what the extracts I have now given sufficiently establish, the irreconcilable opposition of the doctrines they severally inculcate.

"It is the doctrine of Dr. Mant, that regeneration, or the new birth, is conveyed by baptism, and by baptism exclusively; that every individual of the human race, who is rightly baptised, is actually born of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God; that he is brought into the glorious liberty of the children of God, made a partaker of Christ's nature, has a new principle of life and action infused, even the Spirit of grace, the sanctification of the Spirit, purity, un-

* Husbandman's Manual, p. 42.

† Bishop Law on Catechism, p. 5.

* The Seaman's Monitor, pp. 13 and 14.

† The Soldier's Monitor, p. 26.

‡ Dr. Woodward's Young Man's Monitor, p. 48.

§ Archbishop Secker's Lectures, p. 298.

spotted and unblemished holiness; that he has supernatural grace conferred upon him, and is raised from sin and quickened by God; that all this is inseparable from baptism; that no other new birth is possible in this world; that regeneration is an event already passed, and that if it be not, no sober man can say how or by what means it is effected; that to deny all this is to deny the sacramental character of baptism, is a heresy, and in some measure doing despite to the Spirit of grace; that none who have been baptised ever are or can be in an unregenerate state; and that no baptised person ought to be exhorted to pray for regeneration, nor be taught that it is necessary, or even possible.

"It has been the doctrine of nearly fifty other books and tracts of the Society, and continues to be so, that the laver of regeneration and the renewing of the Holy Ghost are separable; that regeneration, though the inward and spiritual grace of baptism, is not invariably and necessarily connected with it; that to be born of water and to be born of the Spirit, are distinct things, not always found together; that we are carefully to mark the difference between baptismal and spiritual regeneration; that baptism is of the nature of a covenant, where the blessings are conditional, and suspended on the future character of the recipient; that men, though baptised, may have unregenerate hearts, and may be in a state of unregeneracy, in a state of nature, children of wrath, and under the curses of both worlds; that we are to examine ourselves by the fruits of obedience, in order to know whether, together with a new name received in baptism, we likewise are partakers of a new nature; that we are to pray to God to bestow on us regeneration, if we fear we are without it; that the means of obtaining it are, not only the sacraments, but faith, prayer, meditation, &c.; that the word of God is especially the instrument of regeneration; that there is a danger of relying too much on our baptismal privileges; that there is an inward as well as outward baptism, as there was an inward as well as outward circumcision, and that these are not necessarily connected; and that as many as are led by the Spirit of God, they, and they only, are the sons of God.

"Such is the broad and palpable contradiction between the new tract of Dr. Mant, and the other tracts of the Society."

"It would be vain to endeavour to reconcile these inconsistencies. Such an attempt may be practicable where a single term is to be disposed of, or an ambiguous expression resolved; but can be of no avail in a question of direct and accumulated contradiction, where distinct assertions are made again and again on the one hand; and denied, as distinctly and repeatedly, in every variety of form, on the other.

"Indeed, the attempt has been so fully felt to be impracticable, that other and stronger measures appear to have been resorted to, in order to obviate this glaring inconsistency. An alteration has lately been made in one tract, and another has been omitted from the Society's list.

"Since the year 1812 the passage which I have quoted from the Directions for a devout Behaviour in public Worship, has been changed from 'Regeneration, a Prayer for it,' to 'Renovation, a Prayer for it.'

"Bishop Bradford's tract on Baptismal and Spiritual Regeneration no longer appears on the Society's list. This circumstance is the more extraordinary, as the tract of the Bishop treats the precise subject of Dr. Mant's tract in a directly contrary manner, and was not only printed, in the first instance, at the express desire of the Society, but, so late as 1811, was strongly recommended, by a separate advertisement, to the attention of the members, as a judicious and scriptural discourse. This transaction,

whilst it fully, though tacitly, admits the charge of inconsistency, seems only to increase the real evil of the case; for, while it leaves avove forty more books and tracts in undiminished hostility to Dr. Mant, it shews that the adoption and circulation of his novel doctrines is the effect, not of inadvertence which might otherwise have been alleged as the excuse, but of design*.

"What has taken place, therefore, renders the present appeal the more necessary, because it suggests the reasonable apprehension that it is but the commencement of a series of measures for gradually changing the language of all the old books and tracts; or perhaps getting rid of them entirely, in order to produce a conformity with the new doctrines which have recently been promulgated. Thus the creed of the Society" "will be essentially altered. And if at one time the Society's various tracts may be changed to suit the statements of Dr. Mant on one fundamental article of our faith, at another the same writings may be submitted to a similar proess, to accommodate some new variation of opinion on the same or some other equally fundamental doctrine. In this way may all the great foundations of Christianity be secretly but effectually undermined. What mischiefs such variations must produce, while the fixed creed of our Church, to which all the Clergy have subscribed, remains as the witness of our dishonour, I need not point out!

"But here another question occurs: With what propriety are these hazardous changes made in tracts which the Society has solemnly, and after due deliberation, admitted and for many years retained on its list? Unimportant improvements in style, after a lapse of years, may fairly be admitted. But to make the productions of former Archbishops and Bishops, perhaps the very founder of the Society himself, speak, even on important doctrines, a language the reverse of what was intended, and then to circulate the tracts thus altered as the works of the original writers, is surely a proceeding of no common temerity.

"Nor is it an unimportant consideration in this discussion, that the venerable names of all the Archbishops and Bishops of our Church are implicated in the proceedings of this great Society. And though it cannot be supposed that their high duties admit of their devoting much time to the detail of its concerns, it is, however, on that very account the more incumbent on the Society to avoid such incautious variations in its religious instructions, as must infallibly compromise their credit and consistency. In the present instance, Dr. Mant's tract comes forth apparently sanctioned by their authority. The forty or fifty books and tracts which oppose Dr. Mant, enjoy the same privilege: and thus are the highest authorities of our Church unhappily involved in the contradictions of the body which they patronize.

"It is no small aggravation of this distressing case, that the Society should have adopted the step of transmitting Dr. Mant's tract as the exclusive companion of its last Annual Report, thus diffusing in the widest manner, and with the highest sanction, the evidence of its own inconsistency.

"Notwithstanding, however, the extraordinary honours conferred on this publication, the evil likely to arise from it may still be remedied, by expunging it from the Society's list." "The circumstances of the times forbid us to hope that it will receive the same cordial support, if it should be once understood that it propagates error; which must be the case so long as broad and palpable contradictions are permitted to exist;

* We are happy to find that this part of the charge has proved unfounded. The omission of Bishop Bradford's tract is stated to have been purely accidental. It has been restored to the Society's list.

in the doctrines of its tracts." "If it is still to be the leading body in the great efforts of mercy now going on in the world, it must stand forth in the attire of consistency and truth. No large mass of voluntary subscribers can long be kept together by any other conduct.

"I need not, I apprehend, do more than allude in this place to the unfavourable light in which the Society's late proceedings with regard to Dr. Mant's tract must tend to place the Church of England in her controversies with the Dissenters from her communion. Already has a most injurious use been made of the circumstance. And unless the Society shall vindicate its own consistency, it is unnecessary to say what advantages the opponents of our apostolical church will derive from the contradictory interpretations of a Society which includes so large a portion of her ministers.

"But from these and similar topics I purposely abstain; my sole object being to solicit most earnestly the attention of the general body of subscribers to what appears to me a fatal inconsistency, on a fundamental article of faith, in the Society's publications. A sincere regard for the interests of that Society, and an ardent wish for the increasing and permanent prosperity of that Church with which it is so closely connected, have dictated these observations; and I the more earnestly press them on the consideration of its members, from a full persuasion that the speedy and effectual removal of the evil which they point out, while it is imperiously called for by a regard to the interests of true religion in this country, is essentially and indispensably necessary to the respectability and continued usefulness of the Society."

To the Editor of the Christian Observer.

ALLOW me to offer a few observations on the subject to which a letter, contained in your Number for November last, and signed "Crantor," refers.

It is very clear, that Saul was desirous to kill David; and that he had himself thrice attempted to do so with a javelin. 1 Sam. viii. 11, and xix. 10.

"If it be asked, how it came to pass, that Saul had always a javelin in his hand to execute his evil purposes: the answer is, that spears were frequently the sceptres, in those ages, which kings always carried in their hands." Stackhouse. —[See the note on 1 Sam. xx. 33, in the *Family Bible*.]

And though the circumstance of Saul's having a javelin in his hand, or near him, were not to be thus accounted for; yet, as his expressions and his conduct towards Jonathan (recorded in 1 Sam. xx.) shew what he intended to do, had David sat down at meat with him, he would have furnished himself with some weapon (why not a javelin?) to effect such intention.

With respect to his casting the javelin at Jonathan: whoever is aware of the effect of disappointment, on an ill regulated mind, will easily conceive, that the king, in the extremity of his anger, *might*, and (it being so recorded) will believe that he *did*, cast the javelin at his son, as the cause of his disappointment.

The title—"*Saul, missing David, seeketh to kill Jonathan*," may perhaps be somewhat improved; for there the word "*seeketh*," according to common acceptation I presume, means *endeavoureth by machinations*, or, *in consequence of a predetermination*—an expression which cannot be applied to an act of the moment, such as that referred to.

ANGLUS.

To the Editor of the Christian Observer.

SOME of your able correspondents have already given us a view of certain theological errors which prevail among ministers of the Gospel.

I beg to offer a few hints on the same subject, in reference to certain professing Christians. In doing this, it is far from my intention to hurt the feelings of any Christian. But as religion extends, in any age, or in any place, it will be corrupted by human folly; and it becomes our duty to expose such corruption, with a view both to obviate the ridicule of the profane, and to promote the prosperity of the devout.

It is easy to distribute into various classes those who profess Christianity. One class will comprehend those who attend at church once or twice on the Sabbath, and who are outwardly decorous in their conduct, but who never seriously think about religion, and therefore have very imperfect notions of it. Another class, less numerous, but very important, consists of persons of cultivated minds, who are familiar with the leading doctrines of Christianity, but who only find religion agreeable when it is recommended by the charm of novelty and the elegance of taste; by the vigour of reason and the splendour of eloquence; by the tenderness that melts and the grandeur that elevates. Another class is composed of real Christians of sound minds, whose religion is sober but decided; calm but vital; humble but fruitful. Before we arrive at this class, we find one that is composed of those Christians whose piety is real, but who stand in need of "correction and instruction in righteousness."

This last class will form the subject of my present observations. Let me be allowed, then, to point out what appears to me to be their prevailing errors.—These are, an excessive fondness for high and mysterious doctrines; an almost exclusive regard to the doctrine of the imputed righteousness of Christ; an intemperate eagerness after *comfort* in religious ordinances; an aversion to distinct statements of Christian duties; a great desire to be told much of perseverance; a love of fanciful and ingenious interpretations of Scripture; an estimate of the piety of others by a comparison of it with their own as a standard; and a desire to infuse their own sentiments into the minds of others, instead of referring them to the Word of God.

Now it will be granted by all real Christians, that there are mysterious doctrines in the inspired volume; that Christ is the only and complete Saviour; that religious ordinances may be and are the sources of great consolation; and that the humble, devout, and vigilant persevere. But, after these concessions, I would ask, Are the "deep things of God" to be discussed in every sermon? Is one office of Christ to be regarded, to the exclusion of other offices? Are happy feelings the great object of worship? Are we to rest on a mere speculation that Christians go from "strength to strength?" Is the piety of one individual to be judged of by the piety of another? Are we to hear with indifference, and even with dislike, the holy tempers and the strict morals of the Gospel inculcated on Christians? And are we to amuse ourselves with perverse interpretations of Scripture, instead of depositing in our minds its plain truths, directions, promises, and warnings?

Let any dispassionate person answer this inquiry. The answer will be in the negative. But how many err in some one or more of the points that have been mentioned! The consequence is melancholy. A false taste in theology is formed and cherished: a false standard of truth and piety is established. The unfortunate individual goes to church: if some of his favourite points are handled, he is almost lost in admiration. Why? Because such or such a doctrine was discussed. But if it happens that some topic of Christian temper, or Christian morality, has been expanded and pressed on the

conscience, he returns home peevish, discontented, and censorious. Why? Because the preacher has only been telling him what he ought to *do*. The errors in question, then, must have a most baneful influence on the soul. Such a religion, however orthodox, will not make men good, and is far from making them happy. On this point I need not enlarge. The characters of whom I speak know what are the genuine fruits of "the wisdom from above," as enumerated in Scripture. But they are more attentive to preserve the accuracy of their system, than to cultivate the temper and exhibit the fruits of the Gospel. All Christians, however, will do well to recollect, that a zealous attachment to a few doctrinal points will, in death and at judgment, be found a poor substitute for true holiness and practical godliness.

Since these errors undeniably exist, and since their effects are to be lamented, it becomes an interesting inquiry to ascertain, as far as we can, the causes of them. I clearly see the difficulty that attends a luminous statement of those causes. I wish my remarks, therefore, to be merely viewed as hints, leaving the intricate and important subject to be fully developed by some abler pen.

Is there not, then, in us naturally a strong inclination to fix on one particular opinion, or on one peculiar view of a subject, to the exclusion of others? We see this propensity in men of philosophy and science. Some particular notion, or set of notions, is taken up; and, being allowed to occupy the mind, is made the basis of a perishable hypothesis. Such men have often made themselves as remarkable for their absurdities as for their real attainments. A science is not composed of one truth, but of many truths; and to fix upon one of them is to destroy the proportion, beauty, and perfection of the science. Is it not so in religion? Religion is not one truth, but many truths. Why, then, dwell with eagerness on one truth, or several truths, to the exclusion or degradation of others that rest on the same Divine authority? But if there be this natural inclination in man for partial views, it will be wise in us, and indeed our duty, to oppose it. A distorted science may, in some instances, be an amusing object to contemplate: but a distorted religion is a serious concern, and it involves too much moral evil to justify any trifling feelings. The Christians whom I have in view are not perhaps aware of this inclination; and therefore, in opposition to reason, they dwell on a part of religion, instead of regarding the whole.

Is not a precipitancy in forming our views and conclusions natural to man? This, if it be indulged in, will quickly put an end, as it respects sacred matters, to that process by which alone a sound judgment can be formed. When will Christians be patient in investigation, and slow in drawing their conclusions? Impatient to be almost at once mature characters, which can only be the result of time and experience, these Christians are found, at a very early period of their course, pronouncing their oracles and decisions with confidence, as though they were familiar with the whole compass of revealed truth. If they sometimes find that they are wrong, some other sentiment, by a rapid transition, is adopted, of which perhaps all that they know is, that it is a new one. But true religion is generally of slow growth. It is not a plant that shoots up rapidly by means of artificial heat, appearing before us presently in its full dimensions, and in all its charms. It is the tree that grows imperceptibly in the field, beneath the sun, and amidst the showers of heaven; which smiles in the roughest storm, and sustains unhurt the rudest winter, and continues long to cheer

the eye of man. Christianity does not allow of precipitancy in its disciples. It is natural: but is the real Christian to follow nature?

Is not the love of the marvellous also natural to man? There is somewhat of the poetical or fanciful in the constitution of many people. Who does not occasionally riot in the fields of imagination, amidst perfection that has no basis, and beauty that has no existence? To this principle, as one cause, I ascribe much of the love that some Christians have for the mysterious in doctrinal religion, for the inexplicable in what is called experimental religion, and for the curious and allegorical in the interpretation of Scripture. He who would make real attainments in religion must restrain his imagination. But, from a variety of causes, before we attain to that sobriety of character which only wisdom and experience can impart, we are prone to admire the mystical and the fanciful, instead of attending to plain and sober reality. This is sickly and pernicious.

Is there not naturally in man a principle of *pride*, which makes him obstinate in his attachment to the views which he has once embraced? He is, therefore, reluctant to question the truth of his opinions, and to hear the remarks of others upon them. He will not harbour the suspicion that he may possibly be wrong. Others may be wrong, but he cannot. But this is neither Christianity, Reason, nor Protestantism. Every one who reflects on the operations of his own mind will own the truth of this statement. To approve and admire a silent, thoughtful, teachable spirit, is easy and specious: but to exercise such a measure of this spirit as will ensure the ready reception of truth, though it may happen to be disagreeable truth, implies a well-disciplined mind.

Lastly, is not a love of *indulgence* natural to man? Who submits to labour, difficulty, and danger if he can avoid them? Religion is an active service. It involves the regular performance of duties, as well as the adoption of views and principles. Sin is to be avoided, holiness cultivated, and the works of obedience performed. If our natural love of indolence prevails, it is clear that religion will soon be reduced to views and feelings, profession and form; and obedience will be left to legal Christians. Doctrine will be admired, and practice will be slighted.

Thus, if I mistake not, the errors of many professing Christians may be traced to certain principles of our nature. I am aware, that the principles I have mentioned may be traced to more remote principles: but I write hints, not a disquisition. If I am right in my opinion, these principles ought to be pointed out. If we lament certain errors, and declaim against them, let us shew their origin. The science of human nature is interesting in this view, and opens an extensive and important province for the study of the minister of Christ.

On that class of causes, which depends on the conduct of the individuals themselves, I will only trespass so far on your limits, and on the patience of your readers, as to state, that God generally connects prosperity of soul with the proper performance of certain religious duties. Many Christians know and admit this, who, it may be apprehended, do not act according to their knowledge and conviction. There is a manifest reason for the errors we observe and lament.

Let me now, in conclusion, very solemnly assure every reader of this paper, that I have written it with a real desire to do good. Some may censure my freedom, and question my motives; and it is to be feared, that those who ought to pay the greatest attention to my remarks will pay the least. If, however, I have suggested anything that will be of real service to one individual, my labour has not been

in vain. Christianity is a great subject, and Christians ought to be great characters. In order to be truly great, they must oppose human nature, and submit to Christianity in all its parts. The Saviour must form their tempers and rule their conduct, as well as be the foundation of all their hopes. Their piety must be universal and simple: it must bear inspection and extort admiration. Thus the doctrine of God our Saviour will be adorned, and its happy disciples will visibly acquire a fitness for that state where imperfection is unknown, and blessedness is complete.

TALMIDON.

FAMILY SERMONS.—No. LXXXVI.

1 John i. 5—7.—*This then is the message, which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

IN the beginning of this Epistle we have a very solemn attestation to the person and character of Jesus Christ. The Apostle speaks of himself as having been intimately conversant with his Lord during his residence on earth, and as still possessing fellowship with the Father and the Son. In the verses which follow, he announces himself as a messenger of Christ;—as a person expressly appointed and sent forth by the Lord himself, and charged with a most sacred and important commission. This is the message which we have heard of him and declare unto you: this is an essential doctrine, which we learnt from the very lips of the Word of Life, when we heard him, and looked upon him, and walked with him as his friends and companions; and we declare it unto you that ye may have fellowship with us; that ye may partake with us in all the blessings of mercy and salvation which belong to us as the children of God and the friends of Christ, and that your joy may be full.

In explaining the text, I purpose to consider, I. The nature of the message; and, II. The conclusion which is derived from it.

I. Let us consider the nature of the message: "God is light, and in him is no darkness at all."

The word *light* is used in many different senses in the holy Scriptures; but it is generally intended to denote something of peculiar excellency. It is often opposed to darkness: and the meaning of the figure is easily deduced from that consideration. Since the light of the sun discovers to us the beauties of the material world, which vanish in the night, the term is sometimes meant to signify knowledge, as opposed to ignorance: Thus, "The entrance of thy Word giveth light: it giveth understanding unto the simple." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." On other occasions it represents the means or the fountain of knowledge. Thus we read, "All things that are reproved are made manifest by the light, for whatsoever doth make manifest is light. Every one that doth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Another obvious sense in which the term may be adopted, is that of purity: as the rays of the sun are clear and bright, without any mixture of darkness. To this purpose is the admonition of St. Paul: "The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

We perceive, therefore, a strict propriety in the application of the word light to the Supreme Being.

It may be taken either to signify the perfections of the Divine Nature collectively, or some one perfection in particular. In the passage before us, if we may judge by the concluding part of it, it seems to refer chiefly to the holiness of God. As he dwelleth in light which no man can approach unto, in a place where the impurities of this lower region can never enter, so also is he light in himself, perfect holiness and perfect purity. This attribute of holiness is announced by the Almighty on many occasions: he reveals himself as the High and Holy One that inhabiteth eternity: and it is in celebrating his holiness that the children of light seem more peculiarly to extol their Creator. And this glorious perfection of the Divine Nature is displayed in all his counsels, and in all the operations of his hands. If we carry our thoughts from the present disordered state of the world to the morning of the creation, when he gave the word, and the heavens and the earth, and all the host of them appeared at his command, they bespoke the *purity* no less than the *might* of Jehovah. The Spirit of God moved upon the face of the waters, and the sea, and the dry land, and all things in which was the breath of life, displayed his sacred influence. Of sin and sorrow there was no appearance in the works of God: every thing that existed was perfect in its kind, and all was peace and harmony. If we look higher than the visible creation, and contemplate the world above, the stamp of Holiness is the universal character of heaven. The angels are holy: they still retain the faculties with which he at first endowed them, and still reflect the image of their God. The spirits of the just are, according to the qualities of their nature, holy as God is holy, and perfect as God is perfect. The very place which is enlightened by his glory, is declared to be holy. If we offer here the incense of prayer and praise, we worship toward his holy hill. If we lift up our hands, it is toward his holy temple. If he hear and answer, he hears us from his holy heaven. God sitteth upon the throne of his holiness, and greatly is he to be praised in the mountain of his holiness. Into the city where he dwelleth, the Jerusalem above, there shall in no wise enter any thing that defileth; nothing that is contrary to his own nature, or which can tarnish the perfect purity of all things around him.

The Apostle mentions this intelligence as the *message* of Jesus Christ. Does he mean, then, to imply that the worthies of the ancient church were ignorant of the nature of God? Does he mean to assert that Enoch, who walked with him; that Abraham, who is emphatically called the Friend of God; that Moses, and Joshua, and David, and that illustrious line of preachers and of prophets who held intercourse with Jehovah, and spake in his name, were unacquainted with the majesty and purity of the Divine Nature? The passage assuredly is not thus to be understood. God had, in time past, afforded to the Israelites many partial manifestations of his glory: but St. John considers himself as entrusted with a more direct message, and a more distinct revelation than had been given to the ancient World: as life and immortality were fully brought to light by the Gospel, so also were the perfections of God more clearly manifested in the gift of his Son, and the Gospel which he taught. It was now to be universally proclaimed, that God is a Spirit, and they that worship him must worship him in spirit and in truth. His attributes were now displayed by the whole system of human redemption, in a way which had only been obscurely typified in the Jewish Church, and the perfect holiness of his nature was demonstrated by the awful sacrifice which justice demanded for the salvation

of men. "God is light, and in him is no darkness at all:" no spot of evil to diminish the glory of his perfections.

From the very solemn manner in which the Apostle introduces the message, we are led to conclude that there was something either in the message itself, or in the consequences to be derived from it, not generally acceptable to the persons whom he addressed. Yet it is difficult to conceive what objection can be made to the doctrine. A poor heathen, indeed, who believed the gods of his adoration to be polluted with every passion, and with every crime to be found among their worshippers, might perhaps be startled at the message that God is light. But this Epistle was not written to heathens: it was addressed to those who were members of the church of Christ. There were doubtless many nominal Christians in that day, as well as in the present, who admitted the perfections of the Divine Nature, whilst their lives proved that they did not follow out the doctrine into its consequences. They did not perceive, or at least did not care to acknowledge, the obligation which was on this account imposed upon themselves. They held the truth in unrighteousness: they pretended to worship a God of purity, while their own practice was impure: they believed that God was light, but they walked in darkness.

II. Let us proceed therefore, in the second place, to examine the conclusion which is derived by the Apostle from this message. The first inference is this:—

"If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The Apostle applies his reasoning to two classes of persons. The first of these classes consists of those that deceive themselves: "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth." The phrase "to walk" is used in scriptural language to denote the practice and habit of our lives: and "to walk in darkness" is to pursue a course inconsistent with that Divine law of purity and holiness which hath been enjoined by him who is declared to be Light. If we have no fellowship with God, no communion with the Father and the Son, we are not of the fold of Christ: and this fellowship we cannot have, if we obey not the truth.

The second class consists of those that walk in the light as he is in the light; who pursue a course conformable with the law of God. These are united in the fellowship of the Gospel with all the disciples of Christ their Lord. The Apostle does not say, that the holy habits of this life are to *bring* us into this fellowship: for the meritorious cause he expressly declares to be the blood of Christ: but he appeals to those holy habits, and to the whole character of the man, internal and external, as an evidence of his state, —as an evidence which is perfectly decisive.

The justice of this reasoning is obvious from the very nature of Christian fellowship. What union can exist between Christ and Belial? What concord between that Being, who is of purer eyes than to behold iniquity, and the children of unrighteousness? The temple of God is holy. It is impossible, from the nature of the case, that light and darkness can exist together: it is impossible that the Father of Lights can be the companion of those that are walking in darkness.

We have stated generally that those persons are walking in darkness who pursue a course inconsistent with the law of purity. It may be useful to illustrate this part of the subject in a more particular way.

1. Let us ask then what is the condition of those who knowingly and openly violate the *moral precepts* of the Gospel? Do these men possess fellowship with God? Are they walking in the light? In the Epistle to the Ephesians, as in a passage already quoted from the Epistle to the Romans, St. Paul is decisive upon the point: after mentioning several offences against the law of God, he adds, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit is in all goodness, righteousness, and truth: and have no fellowship with the unfruitful works of darkness."

2. It is possible, however, that our conduct may be morally inoffensive, and yet we may be walking in darkness: if we say that we have fellowship with God, and have not the *dispositions* which he requires, we lie and do not the truth. For let us hear the testimony of St. John in this very Epistle: "He that saith he is in the light, and hateth his brother, is in darkness even until now." If we have not that mind which was in Christ Jesus; if we be destitute of those tempers and dispositions, which flow from the spring of Christian love, we are strangers to this fellowship of the Apostles, the communion with Christ and with God.

3. It may be difficult to ascertain the quality both of our conduct and dispositions, unless we inquire further into our *principles*. However upright we may conceive ourselves to be in our intercourse with men, and however blameless in our temper, yet unless our hearts are changed by the power of Divine grace, so as to be influenced by right principles, we are after all walking in darkness. "A corrupt tree cannot bring forth good fruit: make the tree good, and the fruit will be good." Such are the declarations of Christ: and to the same end St. Paul prays for the Thessalonians, that the Lord would establish their hearts unblameable in holiness before God.

If we be thus holy in all manner of conversation, thus conformed in our principles, our dispositions, and our conduct to the precepts of holiness, we then walk in the light as He is in the light: we possess not, indeed, the same perfect purity with him in whom is no darkness at all, but he lifts up the light of his countenance upon us: we walk in the light which he has been pleased to pour into our minds, and to shed upon our way, and we can rejoice in the consciousness that God is with us. We have fellowship with him and with each other: we are associated with those holy brethren, who, like us, are partakers of the heavenly calling, and live in sacred communion with the Father and the Son.

There is yet another inference, which St. John draws from the message, and upon which he seems to lay considerable stress: "The blood of Jesus Christ his Son cleanseth us from all sin."

This passage is sometimes understood to mean that those, who thus walk in the light, have been justified by faith in the atonement of Christ: and it is supposed that the Apostle means by it to shew distinctly the source from which their holiness is derived. That he is speaking of true Christians, and that all true Christians have been admitted into the family of God by faith in Christ Jesus, for the remission of sins, is undoubtedly true: but the general scope of these verses seems rather to require a different interpretation of the concluding words. The following appears to be the most natural meaning: "If we walk in the light as he is in the light; if while we endeavour to live in the spirit of habitual obedience, and in the continued exer-

cise of purity and every other Christian grace, we seek the influence of his grace and Spirit, the blood of Jesus Christ will avail gradually to purify us from all the *remains* of an evil nature, and still more to cleanse and sanctify our hearts. We shall gradually advance *in* holiness, and be daily transformed more and more into the image of Him that has called us. As it was by faith in the sacrifice of our Redeemer that we were first delivered from the guilt of sin, and cast off its dominion; so it is also by faith, that we learn to become daily, under the teaching of the Divine Spirit, more dead to the world and more alive unto God. Every successive conflict with the enemies of our salvation seems to weaken their efforts and to confirm our strength: we acquire hope by experience, and we learn for ourselves, that no weapon can injure him who presents the shield of faith, and who is armed with the sword of the Spirit. It never will be said of any child of man in this world, that he has already attained or is already perfect, but the sanctifying operations of the Holy Spirit *tend* to perfection: and if we walk in the light, they never will be intermitted till we become perfect in holiness, and are presented unblameable and unreproveable in the sight of the Lord. We know that when he shall appear we shall be like him. Whatever may remain of a sinful and corrupted nature, will be cast off with the corruptible body: and the purified soul will appear in the presence of its God holy and spotless as when it came from the hand of its Maker. He will behold his own resemblance in the spirits of the just, and will admit them for ever into his presence as meet to be partakers of the inheritance of the saints in light.

Let us then take this subject as a test of our own characters. Let us examine our conduct. We frequently speak of nations that are lying in darkness, and congratulate ourselves that upon *us* the light has come, and the glory of the Lord has risen. But how many even among ourselves are to be found who prefer darkness to light; who, with loud claims to illumination and knowledge, lie and do not the truth. We continually invite each other to worship and fall down and kneel before the Lord our Maker; declaring with one consent that he is the Lord our God, and that we are the people of his pasture and the sheep of his hand: we raise our voices in the persuasion that we are walking in his light and have fellowship with him, when in many cases we are deceiving both ourselves and others; but God we cannot deceive. In what way are *they* walking who violate his Sabbaths; who take his holy name in vain; who act upon the principle that he loves the worship of the lip above the service of the life,—that he prefers sacrifice to obedience? Have these men fellowship with God? It cannot admit a question that they are walking in darkness: and however they may flatter themselves that they can compensate for the breach of one duty by the punctilious observance of another, their hope is absurd, and their religion is delusive.

Let us examine likewise our *dispositions*.—Upon what principle is it that men calling themselves Christians indulge in a spirit of malignity, hatred, revenge, covetousness, or lust? Can *they* be the companions of the God of purity and love? Is this the character of those that have fellowship with Christ? Surely there can be no more decisive test given of a mind alienated from God, than the habitual indulgence of that spirit which his precepts and his nature alike condemn. Let us ask ourselves further, whether the *principles* of the Gospel are implanted in our hearts. What evidence do we possess of a mind renewed by Divine grace, of a heart which is panting for complete sanctification? Is it a pleasure and de-

light to us to bend the knee in prayer, and to commune in private with our God? Is it our earnest desire to die to the world and to live unto him? Do we love the things which he has commanded, and hate whatever he condemns? Is the life which we now live a life of faith in the Son of God, of holy trust and scriptural dependance? Are our hopes, and our affections, and our desires fixed upon that better world, where sin shall never be found, and where righteousness and peace and joy shall be perfect and universal? If such be our character, then are we walking in the light as he is in the light: and whatever be the occasional clouds that may pass over our path, we shall be enabled to rise above them to a clear sky, and eternal sunshine will settle on our heads. This world has its seasons of gloom: but if we have fellowship with the Father and the Son, we are hastening to a world which the glory of God doth lighten, and the Lamb is the light thereof. His servants shall there behold his face, the face of Him who is light in all its purity: and there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light. Amen.

To the Editor of the Christian Observer.

EVERY thing we see is calculated to remind us of the uncertain, transitory, and therefore unsatisfying, nature of the world and the things of it, and to lead our thoughts to the contemplation of *death*, as putting a period to all our earthly schemes. But in the days of youth, health, or prosperity, we easily lay aside the thoughts of death; and live as if the state, in which we find so much present ease and enjoyment, were to last for ever. Sooner or later, however, we are roused from this delusion; and amongst the various means which God employs for this effect, he frequently shews us, by means of affliction, our fatal error. When therefore the desire of our eyes is taken from us, and all our hopes seem to perish; when our eyes are dim with weeping, and our hearts fainting within us; when the world to us has lost its lustre and loveliness; let us not neglect the opportunity for serious and profitable reflection which God gives us,—let not the voice of our companions force us from our solitude, nor call us from the chamber of silence and grief, till we have heard the Almighty speaking to us in our affliction, and have seen his gracious design to our souls in bringing down our boasted strength, and laying our earthly hopes in the dust, —let us commune with our own heart, and in our chamber, and be still.

Perhaps in the death of our friend, God has removed our *idol;* for in this light we are taught to consider whatever usurps the place of the supreme love of God in our hearts. To be convinced of this more clearly, let us think whether this beloved object did not engross those thoughts, and those hours, which ought to have been devoted to the service of our God; whether we have never acted against the suggestions and warnings of the Holy Spirit, by the sinful indulgence of our earthly desires, in the gratification of the object of our affections; and whether we have not repined or murmured at its removal. If so, we may regard ourselves as experiencing the effects of His displeasure, and we ought to be excited to penitence and prayer.

Another leading design which God proposes in afflicting us, is to wean our hearts from the alluring and deceiving things of this world; for though we are warned against them in Scripture, we are apt to read the warning without any self-application, until the loud call of affliction to our own hearts shews us its truth, and leads us feelingly to exclaim in the bitterness of our soul,

"O that I had been wise that I had understood these things!"

But let us turn to a brighter prospect; and while we consider the *means* by which God will sanctify our afflictions, if we avail ourselves of them, let us keep in view the exceeding and eternal weight of glory in which they will be for ever swallowed up. By the loss we have sustained, God is calling us from our former paths of worldly pursuit and pleasure to himself. Let us then seek his face—let us search and try our ways, and turn to the Lord our God with all our hearts. For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion, according to the multitude of his mercies. Let us, in humble and earnest prayer, apply to Him who not only will in no wise cast us out, but on the contrary *waits* to be gracious to us. Let us come to him through that merciful Saviour who was bruised for our iniquities, beseeching him to shew us our sins, to give us repentance unto salvation, to clothe us with his righteousness, and to raise our hearts by his Holy Spirit from earthly affections and desires, to that supreme love towards him and that practical faith in him which will produce in us the peaceable fruits of righteousness. Nor let us be discouraged by the apparent difficulty of the work; for though the world, the flesh, and the devil will be against us, yet greater than all these is he who will be for us, even the Lord of heaven and earth, our Father and our Saviour, through whom all our wants shall be abundantly supplied. But let us ever remember, that when we embrace the Gospel, we must take its precepts for the rule of our conduct, and its promises for our only portion and happiness; that we must altogether renounce the sinful practices and pleasures of this present evil world; that we must persevere in well doing, in prayer and watchfulness; for our warfare with our corrupt nature will never cease while we continue to breathe. Our adversaries are vigilant and strong, and our path narrow; but then, whither does it lead? It leads to that issue where all our doubts and fears will vanish, where we shall see the full end and gracious purpose of all God's dealings with us, however afflictive they may now be—even to eternal life! that rich purchase of our Redeemer's sufferings and death, whose righteousness will clothe, whose Spirit will sanctify, and whose blood will justify and save for ever the humble believing penitent.

And will not this result overpay us for all our sufferings and all our sorrows? While by faith we see the promises afar off, and are persuaded of them, and through grace embrace them; shall we not be content to live for a few years, as strangers and pilgrims upon earth? Shall we not even bless God for those afflictions under which we once murmured, but by which we were led to know the things which belong to our peace? Thus graciously does God, (by means, the most painful to the flesh,) work the most blessed effects upon the soul, opening the eyes of the blind, recalling the wanderers, and confirming, strengthening, and purifying those who are already numbered amongst his people.—May the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, stablish, strengthen, settle us. To him be glory and dominion for ever and ever. Amen.

S. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

PERHAPS, amidst the present conflict of religious parties, the following allegorical sketch may not prove unacceptable, nor unsuitable to the design of your work. To its *spirit* I am sure it will not be found unsuitable.

I am, &c.

F.

MODERATION, AN ALLEGORY.

Over an empire of considerable extent there once reigned a sovereign, whose name was RELIGION, the daughter of REVELATION. She was a princess of a beautiful person, and of the noblest accomplishments. Her days were passed in consulting the true happiness of her subjects, from the greatest to the meanest. Never were any people blessed with a ruler more desirous of advancing their real prosperity, or better qualified for promoting it. Never she failed of effecting this object of her wishes, her failure was to be ascribed, not to any want of zeal and wisdom on her part, but solely to those arts of faction from which the best governments are sometimes as liable to suffer as the worst.

Amongst the individuals who possessed the confidence of this wise and good sovereign, the principal was MODERATION, the child of REASON and INTEGRITY. This eminent personage had for some time held the office of prime minister in the court of RELIGION; and, as long as affairs continued to be guided by his wise, prudent, and conscientious management, they were attended with the happiest results. The empire of RELIGION flourished: and her dominions were extended, not by war and conquest, but by the willing submission of neighbouring states; which, being unable to defend themselves from powerful foes, implored her protection, and offered to resign their independence, heretofore rather nominal than real, to the controul of her mild and equitable government.

But factions, alas! will find their way into all courts; and even the court of RELIGION was not exempted from their influence. The rule of MODERATION was soon violently calumniated and opposed by two parties in the state: one headed by BIGOTRY, the offspring of PREJUDICE and VIOLENCE; the other devoted to LAXITY, who sprung from the union of OPULENCE and SCEPTICISM. The leaders of these two parties, though at variance with each other, were nevertheless both united in using their endeavours to drive MODERATION from the helm of state. BIGOTRY, however, was the more able and active opponent of the two; for, whilst LAXITY, with his followers, contented themselves, for the most part, with laughing and sneering at the conduct of the prime minister, BIGOTRY was secretly plotting the destruction of the favourite, and setting in motion all the arts of cunning and calumny, in order to render his government suspected by the sovereign and odious to the people.

It happened, unfortunately, that some untoward circumstances, which took place about this time, tended to forward the designs of the opposition. Two minor leaders of party, of no respectable character, but of some influence, TIMIDITY and WORLDLY-POLICY, had, from private motives, lent an unsolicited support to the government of MODERATION. TIMIDITY professed to admire his consummate caution and prudence, always keeping within the verge of safety, and

never hazarding the prosperity of the state by bold and daring measures. WORLDLY-POLICY, on the other hand, extolled his care to render himself as agreeable as possible to all who had the happiness of approaching him; since this he affirmed to be the true interest of every human being, and the first duty of a minister. Yet these hypocritical subalterns had in truth but little esteem for the individual, who was the subject of their praises. TIMIDITY was pleased with that part of the conduct of MODERATION which seemed to countenance his own grovelling and unmanly spirit; and WORLDLY-POLICY hoped to derive some support for his selfish and avaricious projects, by pointing to the example of so wise and respectable a character. But both were secret enemies to MODERATION. TIMIDITY thought him too decided, resolute, and persevering: WORLDLY-POLICY hated him as too strict and conscientious.

BIGOTRY, however, took care, in the mean time, not to miss the opportunity of profiting by the seeming alliance of these miscreants with his great political adversary. He represented to his partisans, and through them to the nation at large, that the views of the prime minister, notwithstanding his plausible professions, were to be strongly suspected; that the tendency of his measures was to ruin the state; that, with all his apparent steadiness and probity, he was under the influence of corrupt advisers; and that TIMIDITY, or WORLDLY-POLICY — sometimes one, and sometimes the other—presided at all his councils. He even accused MODERATION of absolute treachery to his sovereign, concealed under a mask of the most refined hypocrisy. These charges at length reached the ears of RELIGION, who summoned her favourite to a private audience.

MODERATION affirmed the charges laid against him to be altogether false. Admitting that his conduct might sometimes receive an apparent countenance from the praises of TIMIDITY and WORLDLY-POLICY, he yet steadily disavowed any acquaintance with their persons, and any esteem for their characters. He shewed that the pretended union between him and them was founded on a very slight, and merely accidental resemblance; declaring, at the same time, that his views and principles differed from theirs as widely as light from darkness. He took a review of the principal measures he had adopted, since his advancement to power, and proved that they were no less distinguished by a conscientious firmness, and a laudable perseverance, than by the prudence and dexterity with which they were contrived and executed.

An unhappy prejudice had, for the moment, gained possession of the sovereign's mind. MODERATION, finding his assertions and arguments to be not so well received as he expected they would be, instantly begged permission to resign the seals of office; and BIGOTRY obtained a temporary triumph, by having appointed prime minister in his room.

Nothing but strong measures was now the order of the day. The new minister *ruled* the kingdom *with a rod of iron*. His manners were awkward and uncivil: his measures hasty, rash, and violent. He very soon alienated the affections of the people, and lost the confidence of the sovereign. Those foreign states, which had placed themselves under the protection of RELIGION, now broke loose from her controul, preferring the dangers of their former state of insecurity to the certain evils flowing from the arbitrary sway of a domestic tyrant. Public affairs were, in short, proceeding from bad to worse; when RELIGION, being convinced of her mistake in choosing BIGOTRY for her prime minister, presently dismissed him in disgrace,

and sentenced him to a perpetual exile from the court.

LAXITY, with his party, were now called into office. Though careless in his disposition, he had been no indifferent observer of the intrigues and changes in the government. Much as he disliked MODERATION, he hated BIGOTRY still more, and was enraged to find himself overreached by the superior policy and industry of the latter. MODERATION had always treated him with some degree of management and good temper: BIGOTRY, when in power, made him feel the full weight of his authority. Rousing himself, therefore, from his natural devotedness to pleasure, he commenced an active opposition against his former ally, and aided the downfall of BIGOTRY by his ridicule, his abuse, and his remonstrances.

But, if the administration of BIGOTRY had been bad, that of LAXITY was still worse. The latter no sooner found himself seated in the chair of power, than he returned to his former habits of ease and self-indulgence. If BIGOTRY had endangered the welfare of the state by a system of violence and imprudence, he had nevertheless preserved some degree of order and security; some reverence for majesty, and some obedience to the laws. Under the present minister, affairs were thrown into the utmost confusion. The laws were brought into contempt; the revenues embezzled or misapplied; the defence of the country totally neglected. These dreadful abuses could not last long. Complaints were soon conveyed to the ears of RELIGION, who hastened to atone for the mistake of her second experiment, by the immediate banishment of LAXITY, with his crew of profligates.

She now recalled her first favourite, MODERATION. She assembled together her whole court; and, having in their presence solemnly invested him with the ensigns of power, she addressed them in the following language:—"Behold again my old and faithful servant, MODERATION; once unhappily removed from my councils, but now recalled to them with additional splendour and dignity. I will confess my error: I lent too ready an ear to the malice and misrepresentations of his enemies. I was led to believe that TIMIDITY and WORLDLY-POLICY exerted too much influence over his measures. I now find that he had not the least connection with these disreputable intriguers. Firm in proposing and executing what he judged most conducive to the real benefit of the state, yet carefully avoiding all needless offence and irritation; cautious in his deliberations, but steady and resolute in his decisions; enlightened and comprehensive in his views; mild and conciliatory in his manners; prudent without pusillanimity, and active without ostentation; he gained the affections of many, and the secret admiration and respect of all. Under his government, my kingdom was in a flourishing condition: since his removal, it has been hastening to decay. BIGOTRY would have set it in a flame: LAXITY would have exposed it a defenceless prey to its enemies. I have banished these factious leaders from my presence for ever. I recall my long tried minister. Henceforth I will support his authority, to the exclusion of all pretenders. LET MODERATION BE PRIME MINISTER FOR LIFE, IN THE COURT AND OVER THE EMPIRE OF RELIGION."

WE have much pleasure in correcting an error into which we were betrayed, in a former Number, respecting the course of religious instruction pursued at our Univer-

sities, by the insertion of the following letter.

To the Editor of the Christian Observer.

I have just read the very interesting account which appeared in your Number for October last, of a remarkable revival of religion in the College of New Jersey. That account is closed on your part, by pointing out a defect which you allege to be peculiar to our English Universities; and by a request to such of your correspondents as are conversant with the detail of college regulations and statutes, that they would suggest in what manner that defect may be supplied. I have only a few words to offer on each of these heads, of which you will judge how far they may be worthy of your acceptance.

In regard to the defect itself, I believe that your statement, that any men may graduate with honour, without its being known by their superiors that they have ever looked into a Bible, or taken the slightest pains to understand its contents, is very far from being true, at least in Oxford. According to the present system, observed in the public examinations in that university, every candidate is examined first in the New Testament; and, unless the result of this part of his examination is thought satisfactory, his other pretensions, be they what they may, are not inquired into. Besides this, in all colleges, one course of lectures at least is (I believe) given on the subject of theology to every under-graduate; and in some colleges more efficient measures are adopted for the instruction of the student in the language and doctrines of the Gospel.

Still a want of appropriate instruction for the candidate for holy orders, must be acknowledged to be a great deficiency in the system of our English Universities. The governors of them would probably, on this subject as well as on those connected with it, do well to take some hints from the very valuable documents of Dr. Green. But it is evident that no plan for the improvement of those bodies in this respect can succeed, unless the governors are themselves impressed by the Holy Ghost with the spirit and power of religion. If they are, no difficulty can occur in introducing into any particular college, such regulations as that spirit may dictate. No statute interferes with the discretion of a tutor; and, if the governing part of any college should agree to adopt even the whole of the New-Jersey system, no other obstacles need be apprehended than such a degree of opposition in the place at large as so important a change may be expected to excite.

It remains, therefore, only to determine what course is most likely to be effectual, under God, towards encouraging the growth of religion in the education of a mixed multitude, such as those who are sent to our universities; and then all, whose hearts God has touched, may pursue it. Such an inquiry is eminently interesting and important, and I leave it to abler hands than my own.

C. C.

To the Editor of the Christian Observer.

It is impossible for any real friend to our excellent Church, to read your late very able and interesting Review* of several pamphlets on the dangers to which that church appears to be exposed at the present moment, without being particularly struck by the statements which you have extracted from the important work of Mr. Yates, and without feeling that they afford a most just ground of alarm upon the great subject to which they refer. The *extent* of that alarm will, however, depend upon the accuracy of the statements in question.

* See the Number for last November.

Your Review represents Mr. Yates as stating, that in one circle round the city of London, containing 38 parishes and 181,882 inhabitants, only 50,000 persons are accommodated with the means of public worship under the Establishment; and that in another, containing 55 parishes and 970,668 inhabitants, only 110,000 persons receive the same accommodation—and that in consequence of this defective provision, after a certain deduction afterwards mentioned, there remain no less than 953,000 persons without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England which can only be found by a sense of benefits conferred and received. But here I beg leave to suggest that one obvious source of abatement in this frightful statement has been apparently overlooked. Assuming that in the one case, 50,000, and in the other 110,000, may be considered as a fair estimate of the numbers for whom provision is made, Mr. Yates appears also to assume, that these numbers must always consist of the self-same identical individuals. Admitting that no more than these numbers can receive accommodation at one and the same time; is it forgotten, that in almost all our places of worship, Divine service is performed twice on every Sunday, and in many of them three times; and that the congregations then assembling, are perhaps never composed precisely of the same persons? It is well known that in by far the greater number of families in every parish, there is an exchange of turns in attending Divine worship. One person goes in the morning, another in the afternoon, and a third in the evening. I am not much accustomed to calculations of this nature; but it strikes me, that the admission of this single consideration goes far to enlarge the numbers of those who may be assumed to be provided with the means of religious worship in the Establishment.

It might be added, that several other considerations must in fairness be admitted as tending still farther to diminish the fearful deficit referred to. To say nothing of the many thousands of hereditary Dissenters, and of inveterate absentees, not from necessity, but from irreligious habits, a farther deduction must be made from it on account of *infants* and of *the sick and aged*, who, though debarred by affliction and infirmity from the house of God, cannot justly be numbered with those who are unavoidably left, to adopt the expressions of Mr. Yates, "without parochial communion, without Divine Service, without any benefit from our admirable Liturgy; without any Gospel-instruction; without any sense of religion."

Having stated these cursory remarks on the work in question, my knowledge of which is as yet confined to your Review of it, I wish, however, in conclusion to assure you, that I fully agree with you as to all those sources of danger to the Church to which you have called the attention of your readers, and more especially as to that particular danger which is denounced by Mr. Yates. Whatever abatements I may consider the truth of the case to require in his statements, I am reluctantly compelled to confess, that the evil which Mr. Yates has undertaken to expose does undoubtedly exist to an alarming extent. The well-known case of Brighton, to which he has referred, more particularly when considered under its aggravated circumstances, alone speaks a volume upon this subject. That in consequence of the great and acknowledged deficiency in places of worship, the Established Church is daily suffering in its vital interests, is unquestionable; nor is it difficult to foresee what must be its ultimate effect, if left to its natural uncontrouled operation. It is, however,

so notorious an evil, that the time cannot be far distant, when those who are in authority will think it necessary to resort to some extensive and effectual remedy. In order to this, it is important to avoid all exaggerated statements; the effect of which will probably only be to strengthen the enemies of the Church, and to dishearten and perplex its friends, if not to postpone the application of some remedial measure. In the mean time, I submit the preceding suggestions to your readers; and trusting that, under the Divine blessing, its discussion may prove beneficial,

I remain, &c.

OXONIENSIS.

For the Christian Observer.

EXTRACTS FROM A MANUSCRIPT, ENTITLED "JOURNEY FROM LONDON TO SWITZERLAND, THROUGH HOLLAND AND GERMANY, IN 1794.

I LEFT London the 2d of Sept. 1794, and reached Harwich in twelve hours. The company was, two English, and two French officers in the English service, all going over to Flanders to join their respective corps.

At Harwich we had just time to obtain the permits requisite for embarking; and after a light dinner we went on board the Prince William packet, Capt. H., with a tolerably good wind at W.N.W. The vessel was extremely full, particularly of young English surgeons going over to the army hospital in Flanders, French officers, and French emigrants. There were twenty-three beds for passengers. I secured one for myself; not, however, without feeling some uneasiness at seeing many poor French emigrants lying on the floor in the cabin who had been used to better beds during the former part of their lives.

Captain H. has the reputation of being the best captain on that station, in which he has been thirty-eight years. He is a rough sailor, a man of few words, who never for one instant left the deck day nor night during the whole passage.

We made no way at all in the night. In the morning after having surveyed the sea, which did not look in very good humour, I observed Captain H. with a spy-glass anxiously examining a brig which might be distant about eight miles from us, and lying to. After changing his position two or three times to take a better observation, he sent the master aloft to make his own report of it, and gave the glass to Captain S. of the navy. I did not much like the stern bustle which now took place among them.—I did not remain long in doubt. After having ascertained what the vessel was, Captain H. exclamed, "To your guns! Here is a French privateer. Get the small arms from the arm-chest: all hands to quarters. Put the leads to the messengers' bags." All this was executed in two minutes, and I could hardly persuade myself that what I saw was not illusion. All, English and French, shewed the greatest alacrity and readiness. The poor French officers and emigrants said, "Allons, messieurs: il faut se battre: nous y sommes plus interessés que ces messieurs." We had only eight guns, and what wind we had was contrary. We remained in a very unpleasant situation for about half an hour, when we had the satisfaction to observe the privateer steer for two or three large merchantmen which then appeared in sight, after having (as we supposed) calculated that we were only an outward-bound packet with little on board. When the danger was over, I humbled myself in gratitude before God, who had saved us from the threatened calamity. We reached Helvoetsluys the next night at ten o'clock, by tiding and tacking up the river Meuse, after a passage of fifty-four hours from England.

I now made my party for Rotterdam with three French officers who had been my companions in

the packet. One was a nobleman possessed of much sense, wit, and information, who had been in great favour in the queen of France's private circle, and an acting witness in most of the memorable events that had taken place at Versailles and Paris in the course of the Revolution. The second was by birth a Norman, and had a company in one of the new-raised corps of emigrants: he was a man of very moderate understanding, talking of nothing but of having "monté dans les carosses du roi," and "chassé avec le roi," giving now and then an episode on good eating: "cette maudite Revolution ne m'a pas cependant empeché jusques icy de bien manger." The third was an amiable sensible young man, seemingly reduced in his circumstances, and under pecuniary obligations to the first, who acted with much delicacy in his manner of conferring them. We were four masters and two servants. We hired two carriages to go to the Briel, in our way to Rotterdam; the one open for our luggage, the other covered (that is to say, having a roof and no sides,) for ourselves. At the Briel we embarked in a sailing ferry-boat to cross the Meuse, about one mile in breadth. On the other side, we found only open carts without springs; and we got into one with three additional travellers, making nine in all, placed on little benches in rows, one bench before the other. A little further on we embarked on board one of the public yachts for Delft.

I was struck with admiration at the novelty as well as beauty of this water-scene. The canal, as high as Rotterdam, does not exceed in breadth the narrow part of the Thames at Richmond. Both sides of the canal are studded with villages, single houses, and windmills, all of the neatest construction. The buildings are almost all made of a small grey brick: the windows and doors of the houses are generally painted green; and every part of the house confirms all that has been said of Dutch cleanliness. The inside of the poorest house is so clean and bright that it excites the wish to inhabit it. The windmills, which are very numerous, are strongly built, and generally of the same grey brick, in the form of a cone cut off at the summit. The lower part contains the dwelling rooms of the family which run all round the cone, with neat casement windows. The upper story seems adapted to the business of the mill. In many cases the dwelling-houses of the family are placed near them, and then they give the idea of the neatest gentleman's country-house in England. A garden and farm-yard are always annexed. These mills are applied to various uses, grinding corn, sawing planks, extracting oil from certain seeds, and also lowering the water of one canal, and raising that of the next.

The first town of any consequence at which we landed was Delft. I shall always retain a pleasing impression of it. Like all great commercial places in Holland, it is intersected by a great many canals, which are like so many streets in other towns. The bridges of communication are of course numerous. They open by a simple mechanism for the passage of ships, some of considerable burthen. The bridges part in the middle, and both halves are raised to a perpendicular height by means of a counterpoise to each. The act of opening and shutting when a ship is passing through does not take above one minute; but such is the impatience of the foot passengers, who are waiting on both sides of the canal whilst the operation is performing, that they seldom wait till the closing halves have met. They begin to ascend *their* half bridge at an angle of 45 degrees, and seem to have a pleasure in coming down with it to the point of contact, just as some people have a pleasure in being on board

a ship in the act of launching. I have been an eye-witness to this amusement at Rotterdam several times; but what amused *me* was, the grave faces with which the Dutch went through this evolution.

Delft is large: the houses are handsome and regularly built. The town is well paved; and instead of large flat stones for the side pavement, as in London, they use a very small sort of brick closely put together to the width of about three feet, which serves for foot passengers.—Delft has two handsome stone gates at each end of the town. We landed at one end, and walked through it on our way to the Rotterdam yacht at the other end. Whilst waiting for it, I had the curiosity to go into a Dutch coffee-house near the canal. Instead of waiters I here found a respectable looking man sitting in his night gown, and writing; this was the master: an old woman in spectacles, knitting, and two young women at work; these were his wife and daughters. The youngest went out of the room, made some tea, brought it me poured out in a cup without a saucer, stirring, as she came on, the sugar she had herself put in. This simplicity of manners (as far as I am enabled to judge from the short and inquisitive intercourse I have had with the Dutch) seems to run through the middle and lower classes of people in Holland; and as to the inside of shops of every denomination, inn-parlours, and inn-kitchens, barns and stables, they present perpetually the originals of Teniers, who has rendered them with exact truth.

From Delft we came by the canal to Rotterdam, a distance of two leagues. We arrived at eight o'clock at night, and took up our abode at the inn called the *Swine's Hoof*, or Boar's Head, situate on Erasm-place; so named from the statue in brass of Erasmus, standing on a pedestal in the centre of the square. The figure appeared to me excellent, and the true original of the many prints in circulation of that illustrious man, who was a native of Rotterdam. The inn forms a triangle with two principal churches, which to my great delight soon entertained us with the best and finest chiming I ever heard, the higher bells being not only true, clear, and sonorous, but the music also remarkably well chosen, and a fine deep-toned bell, well tuned with the others, playing all the while an admirable bass. The same taste for chimes seems to run through the other towns of Holland, but I have heard nothing equal to those of Rotterdam.

Next morning I went out. All I had hitherto seen vanished before the grandeur and magnificence of Rotterdam, which I will venture to say may challenge the world for a similar situation. It is extensive, and contains a great number of wide streets; which ought to be called quays, for each of them contains a large canal which can carry with ease three rows of large ships. The quays are wide enough for three carriages: there is then a row of large trees, and between the trees and a row of well built and excellent houses is a pavement of small bricks. The last quay runs along the Meuse, which is a large and majestic river, as wide here as the river Thames below Greenwich, on which are to be seen ships from every nation. The houses on this quay are in a superior style: some are magnificent, and all shaded by lofty trees. The assemblage of trees, houses, masts and streamers of ships, and bridges, is very striking. The house of Mr. Craufurd, the British Consul, is one of those on the Meuse: his apartments are to the river, and the back of the house where the warehouses are looks upon one of the canals. Ships of any burthen sail up to the very gates of the houses; and the wealthy merchants may be seen sipping their tea near the window, and seeing their ships load and unload. The quays abound in fixed machines,

adapted to assist in the operations of loading and unloading.—This town, in point of commercial situation and advantages, is acknowledged very superior to Amsterdam; and yet such is the influence of large capitals upon trade, and such the effect of habit when once those large capitals have brought trade into certain channels, that Amsterdam runs away with more than three fourths of the whole commerce of the country. That of Rotterdam is now considerably reduced by other causes. The French Revolution has annihilated the trade with France, which till then had been carried on almost exclusively from Rotterdam; and the port of Ostend has been of late its succesful rival for consignments from the West Indies.

The Baltic and Petersburg trade is exclusively fixed at Amsterdam, chiefly owing to the above-mentioned cause of extensive capitals, which give the merchants of that place the facility of making advances to any amount.

Count d'Artois and his son the duc d'Angoulême, and some attendants, were at Rotterdam during my stay there. I spent an hour in company with the duc d'Angouleme: his age is about twenty; his outward deportment that of a well-bred, modest, sensible, gentleman-like man: the lower part of his face is very like that of his aunt madame Elizabeth, and he has the eyes and twinkling of Louis XVI.

From Rotterdam I went to the Hague, which is called a village because it has neither gates nor walls. In size it is a town of the third order, but has no commerce: it is the residence of the stadtholder and his family and of all the foreign ministers, and from the number and nature of its buildings is a magnificent place. The palace of the prince of Orange, called Palace of the States General, is extensive but not handsome. The private houses are the principal ornament of the Hague. Several handsome squares well planted with trees diffuse *some* degree of cheerfulness over the place, but certainly not enough to do away the effects of a silent and solitary gloom which generally attends places of court residence. It put me much in mind of the sullen grandeur of Versailles, and I left it without regret.

(*To be continued.*)

To the Editor of the Christian Observer.

I KNOW not whether the evils connected with the use of ardent spirits have yet attracted the attention of the Christian Observer. Although the subject may perhaps lie somewhat out of the track in which you ordinarily move, I persuade myself, that while, to a mere man, nothing can be indifferent which affects the question of humanity, so to a Christian every thing must be interesting which is manifestly connected with the improvement or depravation of public morals. The evil in question may be considered as affecting the morals and politics of the country. It is not to be doubted that the use of ardent spirits has a direct tendency to inflame the passions, and to induce contempt and disregard for divine and human laws. Every man who considers, for an instant, the movements of his own mind, and the temptations of our common nature, will not need to be convinced that his passions require constant watchfulness and controul; that with all the aids supplied by religious principle, by superior education, and by the sense of shame, the course of pure and virtuous action is, after all, rather a perpetual struggle, than a decided conquest; and that whatever has the effect of sensualizing the mind, only enslaves and debases it in the same degree.

Now is it possible that even the most infatuated of those persons, who are habitually indulging in such a vice as dram-drinking, can pretend that their passions are un-

der their own government? Or rather, are they not conscious, that the love and pursuit of unhallowed pleasure, in one or other, perhaps in many of its modifications, is a necessary consequence of such a habit? When the man is thus content to slacken the rein, or rather to let go his hold, of his passions, it must be evident that he will, especially if his circumstances are low, lie under continual temptation to violate the property, and to injure the interests, of his neighbour. Whatever may be the risk he incurs, still his vices must be supplied: there is a daily demand made by them which he must find the means of meeting; and if he cannot do it from his own stock, he will tax the industry and the substance of another, rather than deny the cravings of his appetite. Let a reference to our criminal courts supply a commentary upon this remark. I will venture to assert, from some experience upon the subject, that there are few criminals who stand at the bar of the Old Bailey who are not drinkers of drams, while by far the greater number of the offences with which they are charged have been committed under the influence of intoxication.

The increased length of the sessions of late years is principally referable to the increased consumption of spirituous liquors. It was a rare occurrence, ten or fifteen years since, for a session to extend beyond four or five days; while the ordinary length at present is from ten days to a fortnight, and some sessions have lasted three weeks! The number of criminals for trial in the last September session was 350.

Another consequence of dram-drinking is the peculiar hardness of heart which it induces. The finer feelings are invariably blunted by it, and in many instances completely extinguished. The natural affections are frequently injured, and often destroyed by it; and such are the obduracy and selfishness which are produced by this habit, that the tender charities and social endearments of life generally terminate with its introduction. Men desert their wives whom they once loved, and who have never forfeited their claim to kindness and protection; while women are rendered regardless of their own children, and are content to deny them the bread which they need, rather than forego their own indulgence of this hateful vice. Let parochial officers and the visitants of the poor be asked, what it is that clothes whole families in rags, and aggravates the evils of poverty to an extent of which few perhaps in the higher walks of life have an idea, and they will find no difficulty in solving the question: they will tell you, that to be poor is comparative bliss where drams have not yet found admission; but that poverty, with drinking in its train, is the consummation of human misery.

To this cause may be referred the combinations among workmen—their waste of the first period of the week—breach of confidence in clerks and shopmen—the ruin of many servants—the first declension of numerous females, and the complete depravation of such as have fallen—contempt of religion—disobedience to parents, profanity, Sabbath-breaking, perjury, theft, and unlicensed passion of every name; in fine, the breach of the whole Decalogue, and the corruption of the whole man. In many instances, not only is the heart rendered callous, but the mind is brutalized, and there can be no doubt, that in various cases, the excessive use of ardent spirits has had the effect of producing an unnatural ferocity of character, and operated as a stimulus to the commission of crimes of the most atrocious kind: not only does this vice affect the bodily health (as will hereafter be shewn) but, like Richard's deformity, it "makes crook the mind to answer it." This will be easily explained when we consider the physical difference

between the drunkenness produced by spirits, and that produced by malt liquor. In the case of beer, the person who is under its influence, is rendered progressively heavy, stupid, and senseless; but his very inactivity and helplessness are the pledges of another's security. In the case of spirits, however, there is a manifest difference in the mode of operation. They inflame the blood, irritate the passions, and act as a powerful stimulus upon the whole frame, except when taken in very moderate quantities: they do not stupify and besot the faculties, but rather excite them to keener action, and put their unhappy victims upon such destructive exploits as they would not have dared to execute in other moments: nay, (however melancholy the consideration) it is but too well known that housebreakers and other depredators almost invariably have recourse to this fatal expedient for the very purpose of acquiring that artificial courage without which even *they* would be unable to execute their intentions.

This is a distinction which it will be well to keep in mind; and if this were the place, the cases of some of the worst murders which have been before the public might be adduced in proof of its correctness. Ireland also furnishes abundant proof that (whatever may be the *remote* cause of the mischief) ardent spirits are, in almost every instance of atrocity, the great *proximate* exciting cause; nay, we may look still nearer home, and we shall find that the ravages of this great instigator of crime are not confined to London and its vicinity, but that it has travelled into the country, and, in displacing the comparatively innoxious beverage of our villages, has served, among other causes (of which, however, it was not itself the least) to explain the outrages and disasters of Nottingham and the North.

With regard to the political part of the question, it seems the less necessary to enlarge, because, if this habit can once be shewn to be the fertile source of public and private evil, it follows as a necessary consequence, that the best policy of a wise and good government would be to determine not to derive from its continuance any portion of its own support. I believe it will be readily admitted that the increase of population, and the health and strength of the people, are of the utmost importance to any well-organized government.

Now not to observe that dram-drinking is of itself unfriendly to the increase of population, it is certain that the offspring of dram-drinkers are generally diminutive in size, of squalid appearance and sickly constitutions, and indeed hardly to be considered as endued with the ordinary portion of vitality. With regard to adults, there can be little doubt that this vice slays more than the sword, and tends, perhaps above every other, to derange the animal economy, to weaken the nerves, to destroy the digestive powers, to obstruct the secretions, and, in fine, to shorten the life. The stomach is thus kept in a state of constant excitement; and, by the frequent application of an artificial stimulus, at length loses its tone, and refuses to perform its functions; the appetite is palled and vitiated; the body becomes subject to incurable diseases. Depression of spirits is an almost inseparable attendant on this vice, and madness frequently brings up the rear of the miseries which follow in its train. In every instance, the unhappy victim is exposed to peculiar danger from febrile and inflammatory disorders; while paralysis in some, premature old age in most, and a miserable existence in all, may be further noticed as so many warnings against this infatuating vice.

I am aware, however, that there are many who will think that too strong a picture has been here drawn of the moral and political

evils of dram-drinking, while others who may be disposed to give a general assent to the truth of what has been advanced will feel no disposition to take an active part in providing a remedy.

Let those who are disposed to doubt of the nature, the extent, and the probable issue of this national evil, only investigate the subject for themselves, and I am persuaded that the most serious examination which they can bestow upon it will conduct them to the same conclusions.

To those who feel indifference and apathy on a subject of this description I would say, Is it nothing that divine and humane laws are set at defiance by so large a portion of your fellow-creatures; that the moral and physical devastation of the human species is proceeding upon so large a scale; that the sum of human misery is increased in so great a ratio? Or, if public and patriotic motives should not be likely to operate, I would ask, has not every individual a personal and private interest in the suppression of such an evil? Are we not all concerned in the preservation of honesty and sobriety in those about us; and is it of no consequence that our servants and dependants, in losing the restraints of conscience and becoming the slaves of their passions, should render both our lives and property insecure?

It may, however, be said by others—"After all this reasoning, the revenue cannot relinquish the advantages of this tax: the government must be supported." This argument has always appeared to me to be of about as much weight as the following: "The state is in want of money: let us therefore innoculate our subjects with the plague, and then lay a tax upon coffins." No doubt a very considerable revenue might be produced in this way; but what man among us is not shocked by the bare statement of such a proposition? And yet what is a moderate tax upon ardent liquors, in effect, but the practical application of this principle, only in a different form? Surely, then, it becomes the bounden duty of every wise statesman to see, that in providing for the temporal advantages of a people, he does not hazard the extinction of public virtue among a great part of the community, and the general degradation of the national character.

It is evident, that so long as the present system is to continue, no effectual alteration can possibly take place. It is well known that the magistrates (some of whom are even personally interested in the continuance of this traffic) licence almost all applicants, either new or old, who do not keep riotous or disorderly houses, without any reference to the actual wants of a district. In Whitecross-street, Cripplegate, twenty-five dram shops are annually licensed; while in Golden-lane (within three minutes' walk) thirteen dram shops exist! Who will contend that these shops are necessary, or that the moral duties which are involved in the power of licensing are ever taken into consideration?

I can hardly conceive a subject more worthy of the attention of the British Parliament than this. It is plain that the evil has struck too deep, and spread too wide, to yield to any meaner authority. Let then the representatives of the country fairly look it in the face. It appears that one great advantage arising out of a cessation of hostilities, is the opportunity of domestic improvement, which is likely to be afforded by it.

If some remedy be not applied to the evil in question, our high-sounding professions of national morality will prove only so many words. We may educate our people, and even put the Bible into their hands; but if we continue to administer to their vilest passions by affording every facility to their

indulgence, and determine to legalize depravity by participating in its profits, we should no longer take credit for virtues which do not belong to us.—With respect to the nature of the remedy, it might appear only presumptuous to suggest any thing on that head. The obvious mode, however, of suppressing this evil, would be to impose such a duty on spirits as might operate as a prohibition to their use; except in actual necessity, as was formerly the case, when the chemists and apothecaries alone were permitted to sell them as cordials and medicines, which indeed is their only proper and legitimate use; and at the same time either to abolish the duties on the ingredients of which our old English beer is composed, or else to reduce them in such a degree, as that the people may revert to that wholesome beverage to which they were formerly accustomed.

That objections might be found to this or any other mode of meeting such an evil as is deplored, I am well aware. The interested will tell us, that no remedy can be adopted; for like the Ephesian silversmiths of old, their "craft is in danger;" and the thoughtless and careless of every class will affirm, that no remedy is necessary to be adopted. If, however, this vice be destructive to the best interests of society, if it produce habits of insubordination, instigate to crime, deprave the morals, injure the health, and destroy the peace of the subject, it will be worthy of a wise and humane government to interpose, and to stand "between the living and the dead, and stay the plague:" at all events it will be its duty to desist from receiving the wages of iniquity, and to renounce all farther participation in the advantages which are derived from such a polluted source.

I am, &c.

LAICUS.

REVIEW OF NEW PUBLICATIONS.

The History of the Jews, from the Destruction of Jerusalem to the 19th Century. In 2 Vols. By HANNAH ADAMS. Boston: John Elliot, Jun. 1812.

AT a period in which the attention of the religious world is so much occupied by endeavours to promote Christianity among the Jews, we feel peculiar pleasure in inviting the notice of our readers to the little work now before us. It professes to be merely a compilation from various authors who have written concerning that ancient people; but though, on this account, it has not much of novelty or originality to recommend it, it has, we think, many claims on the favourable regard of a Christian public. The very circumstance of its being an epitome of a portion of history which hitherto, we believe, has been accessible to those only who have had leisure and opportunity to read various, and those principally voluminous, writers entitles the compiler to our thanks, independently of the intrinsic merits of the publication itself. To the lovers of historical research, ample opportunity has indeed been afforded of tracing the fortunes, and becoming accurately acquainted with the character and transactions of the Jews, as well in later times as in the more remote periods of antiquity. Besides the accounts given of them in the inspired records of the Old Testament, their own historian Josephus has transmitted large and interesting, though not always sufficiently faithful, me-

morials respecting them, from their first origin till a few years after the destruction of Jerusalem by the Romans, in his Books of "Jewish Antiquities" and of "The Wars of the Jews." Their character and customs have been ably treated of by the Abbé Fleury, in his "Dissertation sur les Mœurs des Israelites*." Dr. Prideaux has supplied what was wanting to complete the history of the Old Testament, in his "History of the Jews and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the Time of Christ." And we have been enabled to follow them in their wanderings, as far as the close of the seventeenth century, by the "Histoire des Juifs" of M. Basnage, a learned French refugee, pastor of the Walloon Church at the Hague†. Excellent, however, as are the works which have been mentioned, they certainly are not calculated to diffuse that kind of information respecting the Jews which is sought for by ordinary readers; and the truth accordingly, we apprehend, is, that a great degree of ignorance very generally prevails amongst Christians concerning their Jewish brethren, except during that portion of their history which is contained in the sacred volume. It is with a view of filling up this chasm in the historical knowledge of her countrymen, that our author, who is daughter of the American President Adams, has collected into the compass of two small volumes the leading particulars in the history of the Jews, from the destruction of Jerusalem to the present century. And we shall be very glad if through our recommendation of a work which as yet, we believe, is but little known on this side the Atlantic, we shall be instrumental in extending to *our* countrymen the benefits of her highly meritorious undertaking. We can readily estimate the difficulty she speaks of, in her preface, of collecting the history of a people so little known, particularly during the last and present century, wholly from desultory and unconnected materials. (Preface, p. 6.) And, while we give full credit to her assertion (to the truth of which indeed her compilation gives ample testimony), "that she has spared no exertions in her power to collect authentic documents," we are by no means willing to allow that her history, considering the express object with which it is written, and the peculiar circumstances of the people who form the subject of it, is either "deficient or ill arranged." *Ib.*

To analyze a work which is itself an analysis of longer works, would be equally uninteresting and uninstructive. We shall only say in general, that after a brief sketch of the history of the Jews, from the Babylonish captivity to the birth of Jesus Christ, and of the most remarkable events attending the destruction of Jerusalem, the author presents us with whatever is most worthy of notice in their civil and religious affairs subsequent to that calamitous era; the different forms of ecclesiastical government by which the various bodies of Jews, dispersed through the Eastern and Western parts of the Roman Empire, were connected together—their early literary instructions and rabbinical labours—the multiplied persecutions they have undergone—the false Messiahs that have from age to age appeared among them—the learned writers and works of greatest eminence which their nation has produced, especially during the dark periods of the middle ages—the instances of genuine conversion to Christianity which have occurred among them, with the far more numerous cases in which the Christian faith has nominally been embraced from

* An English translation of this work has recently been edited by Dr. Adam Clarke.

† Translated into English in 1708 by Mr. Taylor, with the approbation of the author.

interested motives or from compulsion—the peculiarities in their character, usages, rites, and religious tenets, by which they have, during so many centuries, been kept distinct from the various nations among which they have been scattered.

It must be confessed, indeed, that those whose chief object in reading history is to be dazzled with brilliancy of exploit, and amused by variety of incident, will not meet with much to suit their taste in the annals of a people remarkable principally for the almost uninterrupted oppressions beneath which they have groaned, and the awful blindness and miserable delusions in which through successive centuries they have been involved. In these uniform appearances, however to every reflecting mind curious as objects of speculation, the *Christian* philosopher traces the operations of Infinite Wisdom, and finds an argument, gathering strength from the lapse of ages, for the confirmation of his faith in those Scriptures from which his hopes of eternal happiness are derived. Mrs. Adams justly appreciates the importance of an attention to Jewish history considered in the light just mentioned; and we gladly present to our readers some very pertinent remarks of hers on this subject, in the room of any which we ourselves might have been disposed to offer. She thus writes, towards the conclusion of her first volume:—

"The persecution of the Jews during the middle ages, which has been related in the five preceding chapters, exhibits in such a striking manner the exact accomplishment of the famous prophecy of Moses, Deut. xxviii. that this chapter appears to be a correct miniature picture of the leading features in their history, drawn by the pencil of Inspiration. The reflecting and devout must feel an augmented veneration for the sacred Scriptures, while they turn their attention to the complete agreement of the prophecies and the events which fulfil them; and scepticism and infidelity be confounded by seeing the history of succeeding ages so accurately delineated, and contemplating, in the fate of this suffering people, a 'striking phenomenon, incomprehensible to human reason.'

"Among other awful denunciations against the Jewish nation, which we have seen fully accomplished in the course of this history, Moses declares, 'Thou shalt only be oppressed and spoiled evermore.' Numerous instances occur of the cruel oppressions and pillages this devoted race have suffered in England, France, Germany and Spain. In the East, as well as in Europe, they have been continually subjected to heavy fines and impositions. How often in different countries they have been forced to redeem their lives by vast sums extorted from them. Did sovereigns want pecuniary assistance to carry on their wars, the Jews were compelled to give up their riches. A massacre was generally the prelude to a plunder, as we have seen in various parts of Europe. When banished from England in the reign of Edward I. their estates, which were confiscated, brought immense sums to the crown. When Philip Augustus expelled them from France, he confiscated their estates; yet he soon after recalled this oppressed people, in order to fleece them again. They have every where paid for liberty to exist, and have scarcely obtained that of breathing an impure air.

"The great lawgiver of the Hebrew nation also declares, 'Thy sons and thy daughters shall be taken from thee, and given to another people.' How exactly has this prophecy been fulfilled in several countries, especially Spain and Portugal. In the former of these kingdoms the council of Toledo decreed, that the children of the Jews should be taken from them, and educated in the Christian faith; in the latter, when this miserable people were expelled, all under fourteen years of age were forcibly detained, in order to be baptized.—In the frenzy and despair of the wretched parents at parting with their children, we contemplate the accomplishment of another prophetic denunciation: 'Thou shalt be mad for the sight of thine eyes, which thou shall see.' Accordingly we find that some of them, driven to madness, put a period to their own lives; and others, sacrificing nature to their religion, destroyed their tender offspring. Instances of their madness

143086

and desperation frequently occur in the preceding chapters :—in England, when the Jews in York Castle killed themselves, their wives, and children ; in France, when they were assaulted by the shepherds, and destroyed their children ; in Spain, when a number perished by suicide, at the insurrection of Toledo ; and in Germany, when persecuted for the pretended crime of stealing a consecrated host, they destroyed themselves, their wives, children, and effects.—After mentioning the oppression and barbarous cruelty the Jews were compelled to endure, and the madness consequent upon their extreme sufferings, Moses declares, 'Thou shalt become an astonishment, a proverb, and a bye-word among all nations, whither the Lord shall lead thee.' How exactly has this prophecy been fulfilled upon this unhappy race, who have been consigned to infamy ever since their dispersion! Is not the pretended avarice, usury, and hard-heartedness of a Jew become proverbial? In various countries of the East, as well as in Europe, they have been subjected to invidious, humiliating, and disgraceful distinctions, and condemned to wear exteriorly the badges of their abject state ; and every where exposed to the insults of the vilest populace. They have been treated as of a different species ; and, in several parts of Europe, subjected to the same toll with those animals which by their religious principles they abhor. Pagans, Christians, and Mahometans have agreed in abusing, vilifying, and persecuting the Jews.

"The sacred writer proceeds in delineating the horrid outline of their miseries, and declares, 'The Lord will make thy plagues wonderful, even great plagues, and of long continuance.' The calamities they have endured were indeed the greatest which the world ever witnessed. Ever since the destruction of Jerusalem, they have been outcasts from society, subsisting amidst contempt and persecution.

"For eighteen centuries the nations of the earth have been treading under foot the remains of Israel. What nation ever suffered so much, and yet continued so long? The chief diversity in their condition has arisen from the various kinds of miseries to which they have been subjected. In Christendom they have been despised, calumniated, oppressed, banished, executed, and burned. The tyranny exercised against them has been as capricious as it was cruel. In France, they have been at one time compelled to assume the mask of Christianity, to save themselves from a cruel death ; at another epoch the estates of those who renounced Judaism were confiscated. At one period, they have been banished through superstition ; at another, recalled through avarice. An animated writer of their own nation has observed, 'It seems as if they were allowed to survive the destruction of their country, only to see the most odious and calumnious imputations laid to their charge ; to stand as the constant object of the grossest and most shocking injustice, as a mark for the insulting finger of scorn, as a sport to the most inveterate hatred. It seems as if their doom was incessantly to suit all the dark and bloody purposes which can be suggested by human malignity, supported by ignorance and fanaticism.'" Vol. I. pp. 347—352.

This remarkable completion of prophecies relative to the sufferings of the Jewish Nation, during their dispersions, is not, however, the only point in their history calculated to engage the contemplations of the devout reader. Their preservation amidst such unparalleled sufferings by the operation, as it were, of an indestructible principle of life—and their remaining, during so many centuries, a distinct people from the inhabitants of the various countries in which they have resided—are facts which cannot fail of arresting attention, if regarded merely as singular *moral phenomena ;* and still more, when viewed, as undoubtedly they ought to be viewed, as furnishing at once in support of the Christian Religion the united evidence of supernatural interposition and of the fulfilment of prophecy. On this subject also Mrs. Adams has introduced some judicious observations which we shall here extract, being desirous of giving our readers an opportunity of judging for themselves how far her little work is entitled to the recommendation which we have ventured to bestow upon it. After describing the melancholy picture of human wretch-

edness and depravity which the history of the Jews exhibits, she thus proceeds—

"Still, however, in traversing the desert, a wonderful object arrests our attention, and the feelings of indignation and compassion are suspended by astonishment while we contemplate the bush burning with fire and not consumed; a helpless race of men, whom all nations have endeavoured to exterminate, subsisting during ages of unrelenting persecution, and, though dispersed in all nations, never incorporated with any; but in all countries the remnants of Israel still preserve their own customs, and religious rites, and are connected with each other by a community of sentiments, of antipathies, and pursuits, and separated by a wonderful destination from the general mass of mankind.

"The preservation of the Jews as a distinct people is an event unparalleled in the annals of history. To use the animated language of a modern writer of their own nation, 'braving all kinds of torments, the pangs of death, the still-more-terrible pangs of life, we alone have withstood the impetuous torrent of time, sweeping indiscriminately in its course, nations, religions, and countries. What is become of those celebrated empires whose very name still excites our admiration by the ideas of splendid greatness attached to them, and whose power embraced the whole surface of the known globe? They are only remembered as monuments of the vanity of human greatness. Rome and Greece are no more; their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries of persecution. We still preserve laws which were given to us in the first days of the world, in the infancy of nature. The last followers of a religion which had embraced the universe have disappeared these fifteen centuries, and our temples are still standing. We alone have been spared by the undiscriminating hand of time, like a column left standing amidst the wreck of worlds and the ruins of nature. The history of this people connects present times with the first ages of the world, by the testimony it bears of the existence of those early periods. It begins at the cradle of mankind, and its remnants are likely to be preserved to the very day of universal destruction.'

"'The Jews,' says a late Christian author, 'are a living and continual miracle, continuing to subsist as a distinct and peculiar race for upwards of three thousand years, and even in the midst of other nations; flowing forward in a full and continued stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity.'

"The preservation of this extraordinary people during their calamitous dispersion exhibits the faithfulness of the Deity in fulfilling his gracious promise, that, 'when they are in the land of their enemies, he will not cast them away, nor destroy them utterly,' (Leviticus xxxiii. 44); and 'I am with thee, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet I will not make a full end of thee, but will correct thee in measure,' (Jeremiah xxx. 11.) The care of Divine Providence is wonderfully displayed in saving the outcasts of Israel from utter extermination, while groaning under the most furious intolerance. Though, from the destruction of Jerusalem to the sixteenth century, there are few countries in which they have not been successively banished, recalled, and again expelled; yet they have never been banished from one country without finding an asylum in another.

"The exemption of the Jews from the common fate of nations, affords a striking proof of the truth of the sacred Scriptures. They are, as was foretold, dispersed over the habitable globe, being themselves the depositaries of those oracles in which their own unbelief and consequent sufferings are clearly predicted. 'Had the Jews,' says Pascal, 'been all converted, we should have had none but suspected witnesses; had they been all destroyed, we should have had no witnesses at all.' The exact accomplishment of our Saviour's prediction respecting the destruction of their city and temple, and the calamities they have endured since their dispersion, have furnished every age with the strongest arguments for the truth of the Christian religion. One of the great designs of their being preserved and continued a distinct people appears to be, that their singular destiny might confirm the Divine authority of the Gospel, which

they reject; and that they might strengthen the faith of others in those sacred truths, to which they refuse to yield their own assent."—Vol. ii. pp. 327—331.

After surveying a scene of such misery and moral degradation as the records of this extraordinary people present, with scarcely any alleviation or interruption, during seventeen centuries, it is a relief to the eye to discover marks of gradual improvement in their condition as we approach nearer to the present times. In various parts of Europe, particularly in its northern provinces, their political state has been greatly ameliorated in the course of the last and present centuries*: they have also made considerable progress in literature and science; and—what is still more important and interesting—the sentiments of abhorrence and contempt with which they were so long regarded, even in Christian countries, have given way in a great measure to those of compassion for their sufferings and interest in their welfare. This revolution in public feeling was some years ago attested by an author who had extensive opportunities of observation, and did not hastily form his opinions. "Christians," says Dr. Buchanan, "in all countries begin to consider, that the *indignation against the holy people* is nearly accomplished. Many events declare it. The indignation of man is relaxing. The prophecies have been fulfilled regarding it. The great crime at Calvary has been punished by all nations; and we now hear the words of the prophet addressing us, 'Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned,' Isaiah xl. 1. This is the Divine command. And behold Christians begin now, for the first time, 'to speak comfortably to Jerusalem.'" Buchanan's Researches in Asia, p. 210. We trust every succeeding year will afford additional evidence in confirmation of this excellent and lamented writer's remarks. We cannot soon forget the affecting earnestness with which he publicly expressed his satisfaction in the establishment of the London Society, on its first anniversary, and pronounced a kind of prophetic benediction on its labours. May his anticipations be abundantly realized! That an æra is approaching when the state of God's chosen people will be as glorious as hitherto it has been calamitous, we cannot for a moment doubt without renouncing our belief in the inspiration of Scripture; and though we presume not to prescribe the exact course which will be followed in the accomplishment of the Divine purposes, we hope we may be allowed, as Christian patriots, to indulge the pleasing expectation, that in the page of history which shall record events yet future, the memorials of British zeal and exertion will be intimately associated with those of the conversion and restoration of Judah and Israel.

We cannot close these remarks without again adverting more expressly to the *source* from which the work we have been noticing proceeds. We consider it a matter of satisfaction that it should have come from the pen of an American, and that too at a time when so much interest has been excited in this country in behalf of the race of Israel. We trust that through the Divine blessing on such means as those employed by Mrs. Adams, the cause of that long-neglected people will be espoused by our Trans-atlantic brethren as it has been amongst ourselves. The im-

* The state of the Jews during these later periods has been very carefully investigated by M. Gregoire, Member of the National Institute, from whose "Essay on the Physical, Moral and Political Reformation of the Jews," and "Histoire des Sectes Religieuses," Mrs. Adams professes principally to have drawn her information.

portance of securing a zealous and effectual co-operation in that quarter cannot have failed to engage the attention of the London Society, which would do well, we think, to cultivate a correspondence with such enlightened individuals as the author of the publication before us, and likewise to adopt the necessary measures for remedying the existing difficulty of procuring the work in this country.

Essay on the Theory of the Earth, translated from the French of M. CUVIER, Perpetual Secretary of the French Institute, &c. &c. By ROBERT KERR, F.R.S. and F.A.S. Edin. with Mineralogical Notes, &c. by Professor JAMESON. Edinburgh: Blackwood. London: Murray.

WHEN we take works on geology as the subject of a review, we expect a smile from those who associate the names of Whiston, Demaillett, and Woodward, as inseparable from the inquiry. All remember a passage, written with Bishop Watson's characteristic liveliness, in which he says, that "a gnat essaying the feeble effects of its slender proboscis against the hide of an elephant, and attempting thereby to investigate the internal formation of the body of that huge animal, is no unapt representation of man attempting to explore the internal structure of the earth by digging small holes in its surface." Bishop Watson's remark would be just if the earth were surrounded like the elephant by an uninterrupted uniform surface, presenting every where the same exterior crust, beyond the limits of which neither the art of man nor any accident of nature had afforded us means of information. Thus, if the globe were entirely surrounded to the greatest accessible depth by a formation of chalk or of clay, to maintain with confidence that they reached its centre would be a most rash assumption, and might merit the above remark. But suppose the gnat were to pursue his anatomical inquiry on an elephant who had died of wounds on the field of battle, he might arrive in a measure at his internal structure; and a comparatively superficial investigation might enable him to conjecture of what matter the animal was principally formed. So stands the inquiry into the structure of the earth: the surface has been broken by mighty revolutions, and the internal parts have been heaved into sight. But we are dwelling too long upon this preliminary point, for the days are gone by in which the science of geology was generally contemned: they have passed away with the hypothesis which taught that man was originally formed with fins, or the equally absurd idea still more confidently urged, that, in violation of every law of nature, the particles of the rocks, losing their respective affinities, became a watery solution and then recovered their solidity, for the mere purpose as it should seem of puzzling the brains of geologists.

The truth is, that sciences of the highest and simplest order have frequently been so loaded with fanciful or splendid theories as to have lost all their native beauty, dignity, and simplicity, and to have become an object of aversion to sober and thinking men, who (to use Cuvier's own words), "seeing the systems which inquiry has exploded, forget the extensive and important series of facts which it has brought to light and established." The pursuit of astronomy, metaphysics, geology, and even that of religion have thus suffered. But at times men have arisen of genius and perseverance, who could discern and admire the native form of these sciences, through the meretricious appendages in which they were enveloped. Such men were Newton, Locke, and Luther; and such in

the science of geology are Humboldt and Cuvier, and we will venture to add Werner, notwithstanding that the fragments of his works which have reached England bespeak a mind of somewhat partial views and fanciful theory.

Men eager for theory are seldom men of laborious investigation and accurate induction, and no others can approach the science of geology at present with the smallest hope of success; for it requires a greater accumulation of facts, and allows of a greater ambiguity of deduction from them, than perhaps any other. The present age, however, enjoys many advantages over all that have preceded it. The advancement of one science tends to facilitate that of others. Thus Cuvier's studies in comparative anatomy, and the late rapid improvements in chemistry, have afforded great assistance to the geologist. The reluctance also of the age to admit any hypothesis not founded on direct evidence, or capable of demonstration, encourages research, and, if it should somewhat delay generalization, is highly favourable to accuracy. We have no intention of troubling our readers with the minutiæ of this study, or of involving them in the different systems now in vogue, as Wernerian, Huttonian, Vulcanian, &c. We will present them only with a few of the principal facts now established, and recommend them to the work before us, and to others from the pen of M. Cuvier, for more minute information.

Works of geology have usually professed and attempted too much; and we are persuaded that no publication has ever appeared claiming to be an essay on the theory of the earth, which did not disappoint all who came new to the subject, and read it with the expectations which such a title must excite. Yet such are the pretensions, conferred by the English editor upon the book before us; and we fear that the work will in consequence be undervalued, as the subjects on which it especially treats are of too limited a nature to allow of such a title. This work receives distinction from one of the first names of the present day, is written in the most enlarged tone of philosophy, and is distinguished for accuracy of remark, soundness of induction, and comprehensive sagacity.

It is consoling to receive once more from the French press works on philosophy which do not teem with atheism, and to see the assistance of that Government, which has contributed so much to the propagation of demoralizing and sceptical sentiments, given to support these valuable and extensive researches. We have pleasure also in thus receiving a public confirmation of the effect which we have always believed that the close study of nature must produce, even on the minds of those who have been nurtured in a school unfavourable to moral or religious feeling. In the book of nature, the name and character of its great Original are perspicuously inscribed; and there has been no eminent observer of the works of God, from the time of Newton, and Ray, and Derham, to our cotemporary Paley, who has not acknowledged Him to be the Author and Upholder of the universe.

Notwithstanding the difficulties in which this study is at present involved, we are not sure but it may some day arrive at conclusions definite and important.

"We admire," says Cuvier, "the power by which the human mind has measured the motions of globes which nature seems to have concealed for ever from our view. Genius and science have burst the limits of space, and have unveiled the mechanism of the universe. Would it not also be glorious to burst the limits of *time*, to ascertain the history of this world, and the series of events which preceded the birth of the human race. Why should not natural history also have one day its Newton?" pp. 3, 4.

We agree with our author that "the investigation of the* secondary formations and their marine and animal remains is peculiarly attractive. The facts with which this investigation is conversant are so prominent and so curious, that they may suffice to occupy the most ardent imagination, and the conclusions which they afford from time to time, even to the most cautious observer, have nothing vague or arbitrary in their nature."

Cuvier has particularly studied these formations, and endeavours from them to establish two important points—the age of the human race, and the date of the deluge; and we think that he has powerfully confirmed the generally received accounts on these subjects which we derive from the sacred Scriptures.

To ascertain the first of these inquiries, he examines the causes of those changes which still take place on the surface of the globe, and investigates the time during which they have been operating. He estimates the whole quantity of effect produced and the rate of working, and then calculates the period which it may have occupied to bring things to their present state. He thus describes the forces in activity:—

"There still exist four causes in full activity which contribute to make alterations on the surface of the earth. These are, rains and thaws, which waste down the steep mountains, and occasion their fragments to collect at their bottoms; streams of water, which sweep away these fragments, and afterwards deposit them in places where their current is abated; the sea, which undermines the foundations of elevated coasts, forming steep cliffs in their places, and which throws up hillocks of sand upon flat coasts; and, finally, volcanoes, which pierce through the most solid strata from below, and either elevate or scatter abroad the vast quantity of matter which they eject." pp. 24, 25.

After entering into some examination of these causes severally, of the fossil remains in different strata, and of other systems of geology, he thus in a manner sums up the arguments on this point:—

"By a careful investigation of what has taken place on the surface of the globe since it has been laid dry for the last time, and its continents have assumed their present form, it may be clearly seen that this last revolution, and consequently the establishment of our existing societies, could not have been very ancient." pp. 132, 133.

"It must have been since that last retreat of the waters, that the acclivities of our mountains have begun to disintegrate, and to form slopes or taluses of the debris at their bottoms and upon their sides; that our rivers have begun to flow in their present courses, and to form alluvial depositions; that our existing vegetation has begun to extend itself, and to form vegetable soil; that our present cliffs or steep coasts have begun to be worn away by the waters of the sea; that our actual downs or sand hills have begun to be blown up by the winds." pp. 133, 134.

He dwells first upon some very important changes which have taken place on the coasts of Egypt, the short period of time which has been required to effect them, and the greater extent which they must have reached if the same causes had been in operation for the indefinite, we may almost say infinite, number of years, maintained by some philosophers.

In the time of Homer, the neck of land on which Alexander built his famous city did not exist; and the lake Mareotis was a gulf of the sea 15 or 20 leagues in length: but in 900 years that neck of land was formed, and the gulf Mareotis was transformed into an inland lake and reduced to the size of only six leagues in length. These changes have continued to make progress since the time of Alexander; for Pharos is now united to the main land, and this isthmus is the scite of the modern city. The alteration in the mouths of the Nile, the deposition of its alluvial formations,

* The secondary formations are the first rocks in which organic remains are discovered.

and the present distance of Rosetta and Damietta from the sea, all confirm the reasoning.

The alluvial plains formed by the river Po, and the alteration in its course, M. Cuvier is enabled to enter into at great length in consequence of some very accurate researches instituted by the French Government, with a view of checking changes so destructive to parts of that country. The inquiry ascertained that this coast had already run into the sea a distance of more than 20 miles beyond the city of Adria, whose walls were once washed by the sea to which it has given a name, and that the yearly progress of this encroachment is 76 yards. The conclusion is, that we learn how rapidly not only the Po but the Rhine and the Arno elevate their beds and push forward the alluvial grounds at their mouths towards the sea; and from an estimate of these changes, we may rest satisfied that these rivers have not required the lapse of many centuries to deposit the low alluvial plains through which they now flow.

The downs or sand hills which are thrown upon low flat coasts, when the bed of the sea happens to be composed of sand, form another mode of conjecturing the number of years to which the earth has been subject to the operation of such effects. To quote our author's own words—

"Wherever human industry has not succeeded to fix these downs, they advance as surely and irresistibly upon the land, as the alluvial formations from the rivers encroach upon the sea. In their progress inland, they push before them great pools of water, formed by the rain which falls on the neighbouring grounds, and which has no means of running off in consequence of the obstructions interposed by the downs. In several places these proceed with a frightful rapidity, overwhelming forests, houses, and cultivated fields in their irresistible progress. Those upon the coast of the Bay of Biscay have overwhelmed a great number of villages, which are mentioned in the records of the middle age; and even at present, in the single department of *Landes*, they threaten no fewer than ten with almost inevitable destruction. One of these, named Mimigan, has been in danger for the last fifteen years from a sand-hill of more than sixty feet in perpendicular height, which obstinately continues to advance.

"In the year 1802, the pools overwhelmed five fine farm-houses belonging to the village of St. Julian. They have long covered up an ancient Roman road, leading from Bourdeaux to Bayonne, and which could still be seen about thirty years ago, when the waters were lower than they are now. The river Adour, which is formerly known to have passed Old Boucat to join the sea at Cape Breton, is now turned to the distance of more than two thousand four hundred yards.

"The late M. Bremontier, inspector of bridges and highways, who made several extensive works to endeavour to stop the progress of these downs, estimated their progress at sixty feet yearly, and in some places at seventy-two feet. According to this calculation, it would require two thousand years to enable them to arrive at Bourdeaux; and, on the same data, they have taken somewhat more than four thousand years to reach their present situations." pp. 143—145.

We shall be excused probably on account of its peculiar interest for the length of another quotation on this subject, which is extracted from Professor Jameson's Notes.

"The sands of the Lybian desert," he says, "driven by the west winds, have left no lands capable of tillage on any parts of the western banks of the Nile not sheltered by mountains. The encroachment of these sands on soils which were formerly inhabited and cultivated is evidently seen. M. Denon informs us, in the account of his Travels in Lower and Upper Egypt, that summits of the ruins of ancient cities buried under these sands still appear externally; and that, but for a ridge of mountains called the Lybian Chain, which borders the left bank of the Nile, and forms, in the parts where it rises, a barrier against the invasion of these sands, the shores of the river, on that side, would long since have ceased to be habitable. Nothing can be more

melancholy," says this traveller, "than to walk over villages swallowed up by the sand of the desert, to trample under foot their roofs, to strike against the summits of their minarets, to reflect that yonder were cultivated fields, that there grew trees, that here were even the dwellings of men, and that all has vanished.

"When our continents were as ancient as has been pretended, no traces of the habitation of men would appear on any part of the western bank of the Nile, which is exposed to this scourge of the sands of the desert. The existence, therefore, of such monuments attests the successive progress of the encroachments of the sand; and these parts of the bank, formerly inhabited, will for ever remain arid and waste. Thus the great population of Egypt, announced by the vast and numerous ruins of its cities, was in great part due to a cause of fertility which no longer exists, and to which sufficient attention has not been given. The sands of the desert were formerly remote from Egypt; the Oases, or habitable spots still appearing in the midst of the sands, being the remains of the soils formerly extending the whole way to the Nile; but these sands, transported hither by the western winds, have overwhelmed and buried this extensive tract, and doomed to sterility a land which was once remarkable for its fruitfulness.

"It is therefore not solely to her revolutions and changes of sovereigns that Egypt owes the loss of her ancient splendour; it is also to her having been thus irrecoverably deprived of a tract of land by which, before the sands of the desert had covered it and caused it to disappear, her wants had been abundantly supplied. Now, if we fix our attention on this fact, and reflect on the consequences which would have attended it if thousands, or only some hundreds, of centuries had elapsed since our continents first existed above the level of the sea, does it not evidently appear that all the country on the west of the Nile would have been buried under this sand before the erection of the cities of ancient Egypt, how remote soever that period may be supposed; and that, in a country so long afflicted with sterility, no idea would even have been formed of constructing such vast and numerous edifices? When these cities indeed were built, another cause concurred in favouring their prosperity. The navigation of the Red Sea was not then attended with any danger on the coasts: all its ports, now nearly blocked up with reefs of coral, had a safe and easy access; the vessels laden with merchandize and provisions could enter them and depart without risk of being wrecked on these shoals, which have risen since that time, and are still increasing in extent.

"The defects of the present government of Egypt, and the discovery of the passage from Europe to India round the Cape of Good Hope, are therefore not the only causes of the present state of decline of this country. If the sands of the desert had not invaded the bordering lands on the west, if the work of the sea polypi in the Red Sea had not rendered dangerous the access to its coasts and to its ports, and even filled up some of the latter, the population of Egypt and the adjacent countries, together with their product, would alone have sufficed to maintain them in a state of prosperity and abundance. But now, though the passage to India by the Cape of Good Hope should cease to exist, though the political advantages which Egypt enjoyed during the brilliant period of Thebes and Memphis should be re-established, she could never again attain the same degree of splendour.

"Thus the reefs of coral which had been raised in the Red Sea on the east of Egypt, and the sands of the desert which invade it on the west, concur in attesting this truth: That our continents are not of a more remote antiquity than has been assigned to them by the sacred historian in the Book of Genesis, from the great era of the Deluge." pp. 216—219.

The peat mosses, by sounding their depth, furnish similar indications of a certain definite lapse of years; and the fragments dislodged from mountains tend to the same conclusion, though no precise measure of their progress has been ascertained. Of these, Professor Jameson remarks—

"The front of Salisbury Craigs, near Edinburgh, affords a fine example of the natural chronometer, described in the text. The acclivity is covered with loose masses that have fallen from the hill itself, and the quantity of debris is in proportion to the time which has elapsed since the waters of the ocean formerly covered the neighbouring

country. If a vast period of time had elapsed since the surface of the earth had assumed its present aspect, it is evident, that long ere now the whole of this hill would have been enveloped in its own debris. We have here then a proof of the comparatively short period since the waters left the surface of the globe,—a period not exceeding a few thousand years." p. 200.

Cuvier, in the next place, considers the proofs arising from *traditions* of a great catastrophe and subsequent renewal of mankind. On this point we shall dwell more shortly, both because it is probably less new to our readers, and because the conflicting evidence respecting the age of Indian and Egyptian astronomy would lead us at great length into a discussion, not very interesting. We shall therefore only shortly sum up the grounds of Cuvier's opinion which we deem of great weight as coming from a man of enlarged general views, of unwearied research and profound sagacity.

He argues, that the Pentateuch has existed in its present form since the separation of the Ten Tribes, a period not less than 2800 years; and as we have no reason to doubt that the Book of Genesis was composed by Moses, we may add 500 years more to its antiquity. Now Moses could have no motive for shortening the duration of the nations; and he would even have excited the doubts and mistrust of his countrymen, if he had promulgated a history of the human race contradictory to that which they must have learnt by tradition in Egypt. But though the people refused at one time to "hearken to *him*," the grounds of complaint and mistrust are stated to have been wholly different.

"We may, therefore, safely conclude that the Egyptians had at this time no other notions respecting the antiquity of the human race than are contained in the Book of Genesis. And as Moses establishes the event of an universal catastrophe, occasioned by an irruption of the waters and followed by an almost entire renewal of the human race, and as he has only referred it to an epoch 1500 or 1600 years previous to his own time, it must necessarily have occurred rather less than 5000 years before the present day." p. 148.

Chaldea, Syria, Egypt, China, and Greece contribute [illegible] distinct records and obscure mythology in support of the same belief.

"The Egyptians, it is true, spoke of hundreds of centuries, but these were filled by a succession of gods and demi-gods; and it is in a great degree ascertained in modern times, that the long series of years and of successive human kings which they placed after the demi-gods, belonged only to the successions of contemporaneous chiefs of several small states instead of a single series of successive kings of all Egypt." p. 152.

Cuvier replies to the objections founded on the astronomical observations of the Chaldeans, Egyptians, and Hindus, refers to the historic records of the East, and concludes—

"It is not to be conceived that mere chance should have thus given rise to so striking a coincidence between the traditions of the Assyrians, the Hindoos, and the Chinese, in attributing the origins of their respective monarchies so nearly to the same epoch of about 4000 years before the present day. The ideas of these three nations, which have so few features of resemblance, or rather which are so entirely dissimilar, in language, religion, and laws, could not have so exactly agreed on this point, unless it had been founded upon truth. We do not require any specific dates from the natives of America who were not possessed of any real writing, and whose most ancient traditions only go back a few centuries before the arrival of the Spaniards. Yet even among them some traces of a deluge are conceived to have been found in their barbarous hieroglyphics." p. 163.

Humboldt, notwithstanding the difficulties of the subject, has set this question at rest for ever*.

* Vide his Researches, English translation, Vol. 1. pp. 96, 195. Vol. 11. pp. 23, 26, 65, &c.

The feeble lights of tradition melt away so imperceptibly and irrecoverably at the first dawn of civilization, and barbarous nations have so seldom been investigated in their rude state by well qualified minds, that to recover the faintest remains of their previous ideas has generally been found impossible. But this incomparable traveller has discovered from symbolical paintings, that the South Americans have preserved to this day the recollection, not only of the deluge, but of the original innocence and happiness of man; of the temptation of the mother of mankind by a serpent, and of her fall; of the death of Abel; of the erection of the tower of Babel; of its destruction by the wrath of God, and of the confusion of tongues. Nor can it be conceded that these impressions were communicated with Christianity by St. Thomas, (as some have supposed), or by the historians of the Scandinavian Colonies; for introduced at so late a period, they would never have been wrought in with the whole traditionary and inscribed records of so barbarous a race: nor is it possible to conceive that, through all the succeeding centuries, they should have preserved the recollection of those events alone which preceded the dispersion of mankind by the confusion of tongues, if their acquaintance with these events had commenced within a few centuries. Had they learnt these truths from the teachers of Christianity, when they recorded the fall of man, they would surely have recorded also his restoration through the mercies of redeeming love, and the personal sacrifice of a Saviour; but all indications of this truth are so indistinct as to be referable only to that first prophecy, which, under the figure of the destruction of a serpent, (the very figure employed by the Mexicans), foretold that most invaluable blessing which was to be the joy of all nations, and the hope of the ends of the earth. In considering the relation between nations, it is necessary to distinguish those resemblances which prove an identity of origin or a habit of intercourse, from those which are the natural result of a similar degree of civilization and similar pursuits of life. From not paying attention to this distinction, some writers of warm imaginations have traced the buskins on Mexican figures to Greece or Rome, and the aprons to Egypt, or have supposed the migration of Egyptian colonies wherever they found pyramidical erections and symbolical paintings. Such conclusions are fanciful; but the coincidences above alluded to are of a less vague nature, and the monuments, the hieroglyphics, and the institutions of the people of Asia and America, unite in proving an ancient communication between the two worlds, though no historical fact carries us back to this epoch. But that this communication was early in the history of the present race of men is confirmed, first, by the circumstance that, out of eighty-three American languages which have been examined, not one bears a similarity to any existing language in Europe or Asia; and secondly, by the fact that no nation in America is acquainted with that analysis of sounds which leads to alphabetical writing. But this wonderful discovery must have been introduced together with the above ideas, if they had been received by migrations or communications from the old world since its general diffusion.—This is rather a digression; but it forces upon us the consideration that the Bible, the only history of the world during the first 2000 years, agrees in all its important events during that period with the traditions and symbolical records of a hemisphere which must have received its impressions from other sources, and which can scarcely be supposed to have had

any intercourse with the old world since the diffusion of the sacred writings. The Bible does not need this support; but it is an evidence which would establish, without dispute, the authority of any other book.—Our author considers that this concurrence of all historical and traditionary testimonies, and their agreement with the proofs that are furnished by the operations of nature, are a sufficient reply to certain "equivocal monuments" which have been brought forward in support of a contrary opinion. — These objections are founded on astronomical considerations, and on the progress of the ancients in certain mines. Cuvier, however, proceeds to consider them; and he thinks that they add new proofs to those already furnished.

We have thus passed very hastily over these two points, the age of the world and the deluge. Even on these we have in no degree superseded the advantage of reading the original work, and the remainder of this publication we shall be compelled to leave almost unnoticed. Much of it is occupied with an account of the fossil remains which occur in various strata, and great light is thrown upon this part of the subject. Amidst much curious information, it appears that Cuvier has discovered about Paris the fossil remains of 50 extinct species of quadrupeds. Indeed, the birds, animals, and shells found in a fossil state differ in most instances from the existing *species;* and not any resembling those now living have been discovered, except in the very latest alluvial depositions, such as are either formed on the sides of rivers, or at the bottom of marshes now dried up. They approach, however, in resemblance, as they rest in strata that appear to be of a later formation. But even when the resemblance is perfect, they are often found in climates which such animals cannot now inhabit; as crocodiles in England, and elephants on the shores of the Frozen Ocean.

On the possible causes of a transfer of animals from one country to another, Cuvier has the following important passage:—

"When I endeavour to prove that the rocky strata contain the bony remains of several genera, and the loose strata those of several species, all of which are not now existing animals on the face of our globe, I do not pretend that a new creation was required for calling our present races of animals into existence. I only urge that they did not anciently occupy the same places, and that they must have come from some other part of the globe. Let us suppose, for instance, that a prodigious inroad of the sea were now to cover the continent of New Holland with a coat of sand and other earthy materials; this would necessarily bury the carcases of many animals belonging to the genera of kanguroo, phascoloma, dasyurus, peramela, flying-phalangers, echidna, and ornithorinchus, &c. and would consequently entirely extinguish all the species of all these genera, as not one of them is to be found in any other country. Were the same revolution to lay dry the numerous narrow straits which separate New Holland from New Guinea, the Indian islands, and the continent of Asia, a road would be opened for the elephants, rhinoceroses, buffaloes, horses, camels, tygers, and all the other Asiatic animals, to occupy a land in which they are hitherto unknown. Were some future naturalist, after becoming well acquainted with the living animals of that country in this supposed new condition, to search below the surface on which these animals were nourished, he would then discover the remains of quite different races." pp. 125, 126.

Our author thinks that there is very little probability of successive generations discovering any new living species of the larger quadrupeds, since eighteen or twenty centuries have added nothing in this portion of natural history to the information left us by the ancients. He is also fully satisfied, that no parts of the human skele-

ton have been found in a fossil state, and that no argument for the antiquity of the human race can be founded on that circumstance.

We trust that our readers will be enabled by the sketch we have given, to estimate the importance of the work before us, as it tends to [illegible] the age of the world, and of the deluge; two points which have been the most disputed by those philosophers who have professed to draw their lights from nature alone. We think, however, that part of the argument respecting the deluge, which is founded on the appearances of nature, imperfect, as conducted in this work, because Cuvier has in no place distinctly stated what formation and what fossil remains he considers as coeval with or posterior to that epoch. We regret this omission the more because our author is highly qualified to discuss this point, and it would have afforded irresistible strength to his argument. But we must remember that the work before us was only a prefatory treatise to a more extensive one and was rather intended as a developement of general principles than as a piece of close argument on the subject.

On the whole, however, the support afforded by these researches to the Mosaic period of the creation, and the deluge (if indeed any such support were required), is of the most direct and convincing nature. For if the sacred historian much underrated the distance of those periods, so many appearances might, nay must, present themselves which would seem incompatible with his account. But the most accurate and extended examination affords to minds, not chargeable certainly with any religious prejudices, no conclusions but such as tend to confirm it. And let it be remembered, as a proof of his Divine inspiration, that when Moses delivered his account, so small a part of the world was known, that no observation on its outward aspect or internal remains could have supplied the place of that Divine teaching which guided his pen.

There are two passages in this work which, we confess, surprised us after the frequent allusions, and the complete assent which our author seemed to lend, to the account of the sacred historian. They are as follows:—

"Beyond the vast deserts of Tartary we meet with a race of men whose yellow skins, high cheek bones, narrow and oblique eyes, and thinly scattered beards, give them an appearance so entirely different, that one is tempted to suspect that *their ancestors and ours escaped from the last grand catastrophe at two different sides*, but, *however this may have been, &c.*" p. 160.

When we read this we thought that it might be only the effect of a lively genius to express the vast difference between the two races, and that the words "*tempted to suspect*" so qualified the sentence as to render it at least ambiguous. But in two or three pages we find that the Negroes also are descended from different ancestors, and found out for themselves a road of escape from an universal deluge.

"Yet even the circumstances of their (the Negroes) character clearly evince that they also have escaped from the last grand catastrophe, perhaps by another route than the races of the Caucasan and Altaic chains, from whom perhaps they may have been long separated before the epoch of that catastrophe."

On these passages we scarcely know what to offer, for the supposition is wholly unsupported by the slightest argument, and is applied to no purpose. It seems to have been a mere gratuitous piece of scepticism for which Professor Jameson's Preface little prepared us; and exultingly as the Professor dwells upon the coincidence of Cuvier's views with those of Scripture, we are surprised that he should have seen no occasion to advert to two passages which call in question a fact so important and undeniable.

For, however the creation and the period of it may be enveloped in obscurity, there is no fact in the Bible which stands more clearly recorded than the universality of the deluge, and the escape of only one family, from whom the whole world was repeopled. But if these extracts are a proof of the limited extent to which Cuvier assents to the truth of the sacred writings, and that he rather yields to the irresistible force of the evidence arising from the appearances of nature, than to the gracious communications of Omniscience to ignorant and fallen man, yet on that very account they confirm and strengthen all those concurrent conclusions at which he has arrived, and to which we have already adverted.

If we could satisfactorily explain these passages, our recommendation of this publication would be more unreserved; but as in their present relation they can carry no weight with them, we think that Professor Jameson and Mr. Kerr have performed a meritorious service in introducing the work to the English reader.

Letter to the Editor of the Edinburgh Review, on the Subject of an Article in No. L. of that Journal. By the Earl of ELGIN, &c. Edinburgh: Ramsay, pp. 59. 1815.

Postscript to a Letter, &c. By the Earl of ELGIN, &c. Edinburgh: Ramsay. pp. 32. 1815.

THE notice which we took, in a former Number, of the "Remains of the late John Tweddell," rendered it incumbent upon us to bring before our readers whatever might be stated from authority in reply to the allegations contained in that work. With this view we published the letter transmitted to us by the Rev. Dr. Hunt; and with the same impartiality we shall proceed to give a correct statement of the Letter and Postscript addressed to the Editor of the Edinburgh Review by Lord Elgin.

The general object of Mr. Tweddell's Appendix was to prove that his brother's manuscripts and drawings had all fallen into the hands of the noble Lord when Ambassador at Constantinople, and that no satisfactory reason [redacted] been assigned for their subsequent disappearance. The manner in which his argument was pursued tended in some measure to reflect upon persons attached to the embassy, and to throw at least considerable suspicion upon the ingenuousness of the ambassador.

For Dr. Hunt's reply we refer to his own letter. The substance of Lord Elgin's will be found in this article.

We shall only premise, that the Letter was written before he had seen the work of Mr. Tweddell: the more direct answer will therefore be found in the Postscript.

"The charge against me is," says his Lordship, "that *the whole* of Mr. J. Tweddell's papers were unwarrantably taken into my possession, and are still withheld by me." His defence, therefore, rests upon the three following propositions:—1. That a part of these collections never was in his possession at all: 2. That the remainder came into his custody without any improper interference on his part: and, 3. That after having been for some time in his possession, it was transmitted by him to Mr. Tweddell's family, agreeably to their directions.

1. It appears by the detailed accounts, given in official documents, that the effects of Mr. Tweddell at Athens comprehended nearly thirty books, portfolios, and packets of drawings; besides medals, vases, &c. The cases were opened in the presence of Dr. Hunt and Mr. Thornton; and the statement given on recollection by these gentlemen leads to the supposition that many articles had disappeared. In what way could this happen?

The vessel, in which they were

shipped at Athens, was wrecked in the sea of Marmora: the packages remained under water for three days, and were driven on shore broken by the surf. Mr. Morier doubts whether the trunks contained all the articles specified in the inventory, and censures the negligence of the Consul Logatheti in not affixing a public seal to the trunks, and sending the keys in a separate parcel to the British Minister. Dr. Hunt also states, that Mr. Tweddell's servant was suspected of purloining some of the property, such as drawings, &c.; and asserts, that the persons employed about the wreck appear to have broken open the packages, to have taken out the medals, &c. and whatever was easily secreted, and turned into cash.

A great part also of what remained must have been completely destroyed, from the circumstance of the books, manuscripts, and drawings remaining so long a time under water. In proof of this fact his Lordship refers to the statement of Dr. Hunt, a letter of Mr. Tweddell, sen., and another of Mr. Carlyle.

It is added, that the magistrates of Contali drew up a certificate of the effects saved, which was delivered into the hands of Mr. Spencer Smith. Lord Elgin very naturally calls for the production of this document.

The preceding observations relate to the effects sent from Athens *.

With respect to the property left at Constantinople under the care of Mr. Thornton, it is stated, that this gentleman doubted whether a part of it had not perished in the fire which consumed his house. The trunks were opened by Mr. Thornton, to observe whether their contents were safe, and remained open till they were delivered into the ambassador's custody, nine months after.

2. As soon as Mr. Thornton heard of the effects from Athens being landed, he applied to Mr. Smith, the minister to whom the packages were addressed, entreating that they might be opened. Lord Elgin having now arrived as ambassador, Mr. Smith, on a point of etiquette, declined it. After a considerable delay, Mr. Thornton applied to his Lordship, who, thus situated, immediately took them under his custody, invited Mr. Thornton to be present at the opening of them, and at the same time recommended to him to send to the English palace the other articles which had been left with him by the late Mr. Tweddell.

A letter of Mr. Thornton's is cited to prove, that Lord Elgin, as an English ambassador, *had the right*, and indeed *it was his duty*, to take into his own hands the property of any of the king's subjects dying intestate in Turkey.

3. The third article is by far the most important: the others are of little consequence, if this can be established.

Lord Elgin, being extremely occupied with affairs of a public nature, was accustomed, it seems, to refer private and literary matters to Professor Carlyle, who was attached to the embassy. That gentleman, probably at a subsequent period, as well as Mr. Smith and Mr. Thornton, are stated to have indulged feelings of considerable animosity against his Lordship; and on this principle Lord Elgin accounts for much of their conduct in relation to Mr. Tweddell. In proportion to their hostility he esteems their testimony to be valuable, whenever it is of a favourable cast: it may thus be considered as the unwilling declaration of a pre-

* In 1802, Mr. Hamilton says, that he saw at Athens a small quarto volume containing some copies of Greek inscriptions, and some remarks on different parts of Attica and Bæotia, which purported either to be a copy or an original of one of Mr. J. Tweddell's Manuscripts. And travellers are said to have had access to his papers through his servant and Fauvel.—Postscript.

judiced witness. With these observations we shall proceed to the evidence.

Mr. Losh describes Mr. Carlyle as saying, that "he thought his Lordship would not take the property in question, because he did not see how he could convert it into money." The insinuation contained in the latter part of the sentence the noble Lord indignantly rejects: he quotes the passage to prove the persuasion of an enemy, Mr. Carlyle, that he had not taken the property.

The same gentleman affirms, that *he had seen packed* such of Mr. Tweddell's papers as Lord Elgin thought proper: and he is represented as having, on account of his friendship with the family, the particular charge of these effects entrusted to himself. Dr. Hunt adds, *of his own knowledge*, that Mr. Carlyle recommended the consignment of the papers to Mr. Losh: and that he (Dr. Hunt) *saw* them (under the direction, we presume, of Mr. Carlyle) put on board an English transport at Constantinople, bound to London. This transport, he thought, was the Lord Duncan: and when Lord Elgin wrote his Letter to the Editor of the Edinburgh Review, he reasons upon that supposition.—In his Postscript, written after the perusal of Mr. Tweddell's Remains, which appeared to throw some light upon this part of the subject, he expresses his persuasion that the vessel was not the *Lord Duncan*, but the *New Adventure*. Mr. Tweddell, senior, had requested the property to be sent by a ship of war rather than by a merchant ship. Dr. Hunt mentions the vessel as a *transport:* the *New Adventure was* a transport: the Duncan was a *merchant ship*. The *New Adventure* was wrecked, and every thing on board, including some effects of Lord Elgin, were probably lost. The mode of conveyance will account for the want of documentary evidence.

Whether Mr. Carlyle sent them by this ship or not, the noble Lord most solemnly avers that they were transmitted to England: and he rests that averment even upon the testimony of Mr. R. Tweddell. In a letter dated April 20, 1813, Mr. R. Tweddell says:—

"Since I had the honour of writing to your Lordship's favour of the 9th of February last, I have taken occasion, so far as a tedious indisposition would allow me, to look over, with particular care, my father's papers and records of correspondence; and I find it mentioned in a very circumstantial manner, that you had complied with Mr. Tweddell's directions in transmitting the papers and other effects of his late son."

This letter, in Lord Elgin's view of it, completely does away the whole of the charge. He corroborates that conclusion by the following particulars:—

1. A letter, cited from Mr. Tweddell's work, which shews his Lordship's readiness to send home the effects with the least possible delay.

2. His reply to Dr. Clarke's application, viz. that the property had been sent home, in compliance with the instructions of Mr. Tweddell's father. If the property were missing, it is singular that nothing was said or done upon the subject for many years after.

3. The firm belief of Dr. Hunt that the articles were sent home in the manner described by him; and his declaration that *he saw* the papers put on board an English vessel.

4. Mr. Carlyle returned to England with every requisite information in regard to the property, in order that he might make the necessary communications to Mr. Tweddell's family: if he had found any doubt existing, how did it happen that all inquiries were suspended?

5. Mr. Tweddell, senior, lived till 1805, and never expressed any complaint to Lord Elgin upon the subject. Mr. R. Tweddell also was silent till 1813: and even then

did not intimate the slightest suspicion that any part of his brother's effects were in his Lordship's possession.

With respect to the blame which has been cast upon him for retaining the papers several months after they arrived at Constantinople, Lord Elgin observes, that the delay arose entirely from the necessity of consulting Mr. Tweddell upon the best mode of transmitting the effects. Till instructions were received from England, the Ambassador was not entitled to send them: when the instructions arrived, he feels no doubt that they were fulfilled.

It is asserted by Mr. Tweddell, that some of his brother's drawings of costumes were seen in Lord Elgin's possession at different times and at distant periods, and that copies of these are in the hands of a gentlemen in this country.

The charge is thus met in the postscript:—

The gentleman alluded to must be the person, who travelled home with Mr. Carlyle: and

> "it would now appear, that while the more valuable papers and drawings of Mr. Tweddell were sent home by me as already mentioned, some of the drawings of costumes, collected by him, or copied for him, in Turkey (which were of little value, and of no general interest) were separated from the rest with the view of being taken home by Mr. Carlyle himself for the use of the gentleman in question, before being delivered to Mr. Tweddell's family."

The papers were entrusted to the particular care of Mr. Carlyle: and Lord Elgin does not, after so long an interval, recollect whether he was informed at the time or not of the circumstance just recorded.

With respect to the drawings and costumes in his own possession, he observes that they were sent home from Turkey at different times, both during the period of his residence at Constantinople and his detention in France; for he still continued to employ artists in Turkey and Greece: that they remained a considerable time at the house of a gentleman in London, before they were forwarded into Scotland: that the costumes have lain for many years on his library table open to the inspection of every visitor; and he has no reason to suppose that any article in his collections belonged to any one but himself:—the suspicion was never intimated to him. On reading, however, the pointed affirmation of Mr. R. Tweddell, that he (Lord Elgin) possesses some drawings of costumes, which were the property of his late brother, his Lordship forwarded his entire collection to London, in order that they might be submitted to Mr. Tweddell's inspection; and adds, that he shall be most happy if he have been accidentally instrumental in preserving even these trifling relics to his family.

After animadverting upon Mr. Tweddell's neglecting to inquire after the *originals*, when he had himself received from the gentleman referred to above the *copies* of his brother's *costumes*, Lord Elgin concludes his Postscript, as he had concluded his Letter, by complaining of the hard measure which he conceives to have been dealt to him. We repeat what we have formerly remarked, that if the impression which will be felt after the perusal of Mr. Tweddell's book be unjust and unfounded, it is difficult to conceive a more cruel situation than that of the noble lord. We have endeavoured to state the arguments on each side as distinctly as possible, and must leave the decision to our readers. If we suppose, with his Lordship, that Messrs. Carlyle, and Thornton, and Smith, were personally inimical to him; and that they would suffer their hostile feelings to influence their *conduct*; it must be confessed, that their evidence will carry far less weight than we should otherwise attach to it: and if Mr. Carlyle were himself entrusted with the transmission of Mr. Tweddell's

effects, we ought to look to him as the person responsible. After the lapse of 15 years, Lord Elgin can, on that supposition, have no means of adding to the information which we already possess: however unjust be the charges, he is prevented by the nature of the case from proving their injustice in the satisfactory manner which he might have done, had Professor Carlyle been at present alive. If the papers were transmitted by the Duncan, they seem to be irrecoverable; —if by the New Adventure, it is just possible that, notwithstanding the destruction of that vessel, some information may yet be obtained. Lord Elgin has ordered inquiries to be made, though without intimating any great expectation that they will lead to a successful result.

The subject is sufficiently perplexed: and we can do little more than state the arguments as we find them *.

* Some farther light has been thrown on the subject by a pamphlet from the pen of the Rev. Dr. Hunt, which reached us as this sheet was going to press.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—A new edition of Bishop Jeremy Taylor's Prayers, differently arranged, by Mr. Clapham;—Sketches in Flanders and Holland, by Mr. Hills, subsequent to the Battle of Waterloo, with 36 plates;—Annals of the Reign of George III., in two vols. 8vo. by J. Aikin, M. D.;—The History and Antiquities of the Abbey Church of St. Peter's, Westminster, with fifty engravings from his own drawings, by Mr. J. P. Neale; to appear in ten parts;—Narrative of a Ten Years' Residence at the Court of Tripoli, from the Papers of the late Richard Tully, Esq. British Consul;—Translation of a Selection of the Letters of Ganganelli, in one vol. 12mo. with a Sketch of his Life, by Mr. C. J. Metcalfe.

In the Press:—Journal of a Tour on the Continent, in 1813-14, in 4to. with plates, by J. T. James, Esq. Student of Christ's Church, Oxford, in one vol. 8vo.;—On the Principle of Population, as affected by the Progress of Society, with a View to moral and political Consequences, by J. Weyland, jun. Esq.;—A new Demonstration of the Veracity of the Evangelists, by a comparative View of their Histories, by the Rev. R. Nares;—A Narrative of the Demolition of the Monastery of Port Royal, with Memoirs of its Inhabitants, by Miss Schimmelpenning;—A New View of the Connection between the Sacred Writings, and Jewish and Heathen Literature, by the Rev. Dr. Gray, of Durham;—A concise System of Self-government, by the Rev. J. Edmondson;—A familiar Exposition and Application of the Epistle of St. Paul to the Colossians, in a Course of Eight Sermons, including an Examination into the general Nature and Use of the Epistles of the New Testament; to which are subjoined Two Sermons, on Parts of the Example of St. Paul; by the Rev. Thomas Gisborne, M. A. in one small 8vo. vol.;—An Essay on the Being of God, and his Attributes of Infinite Power, Wisdom, and Goodness; stating and refuting the Objections to his Wisdom and Goodness, from Reason and Revelation, and drawing the most useful Practical Inference from the whole Subject; to which Burnett's *first* Prize of £1200 was adjudged at Aberdeen August 4, 1815: to which is prefixed a Biographical Sketch of Mr. Burnett's Life, by W. L. Brown, D.D. Principal of Marischal College, Aberdeen;—and, Reflections on the authorised Version of the Scriptures, Reasons for attempting its Improvement, and a Specimen of such an Attempt, by Mr. Boothroyd.

The subjects for the Members' Prizes at Cambridge this year are, for the senior Bachelors, "*Hieroglyphicorum origo et natura.*" Middle Bachelors, "*Utrum civitati plus utilitatis an incommodi afferant leges, quæ privatorum hominum sumptibus modum imponunt.*"

Dr. Smith's annual prizes of 25*l.* each, to

the two best proficients in Mathematics and Natural Philosophy, amongst the commencing Bachelors of Arts, are this year adjudged to Mr. E. Jacob, of Caius College, and Mr. W. Whewell, of Trinity College, the first and second Wranglers.

A collection of marbles from Phygalia purchased by Government, has lately been added to the British Museum. It consists of the frieze of a temple of Apollo.

Dr. Herschel has completely established the fact of the existence of two satellites of the Georgium Sidus. The first performs its revolution in eight days, sixteen hours, and fifty-seven minutes; and the second, in thirteen days, eleven hours, and nine minutes. He thinks it probable that there are other satellites of this planet.

The Court of Examiners of the Society of Apothecaries, in pursuance of the late Act for Regulating the Practice of Apothecaries, has determined: That every person, admitted to an examination as an apothecary, shall produce testimonials of having served an apprenticeship of not less than five years to an apothecary; of having attained the age of 21, and being of a good moral conduct; and he is expected to possess a competent knowledge of Latin, and to produce certificates of having attended not less than two courses of lectures on Anatomy and Physiology; two on the Theory and Practice of Medicine; one on Chemistry; and one on Materia Medica; and of having attended for six months at least in some public hospital, infirmary, or dispensary.—The examination shall be as follows:—1. In translating parts of the Pharmacopœia Londinensis, and physician's prescriptions.—2. In the Theory and Practice of Medicine.—3. In Pharmaceutical Chemistry.—4. In the Materia Medica.

GERMANY.

Professor Hufeland has announced, that bleeding in cases of hydrophobia has met with equal success in Germany as in India. He intends to publish some of the cases.

EAST INDIES.

A private letter from Jaganath gives the following particulars of the occurrences during the festival of the Rutt Jatra at that place, in June 1814:—

The sights here beggar all description. Though Jaganath made some progress on the 19th, and has travelled daily ever since, he has not yet reached his country-house, which is about a mile from the temple:—he may, perhaps, however, arrive there to-night. His brother is a-head of him, and the lady in the rear.—One woman only has devoted herself under the wheels;—and a shocking sight it was. Another, intending, I believe, also to devote herself, missed the wheels with her body, but had her arm broken. Three have lost their lives by the pressure of the crowd; one of them in the temple, and two in the street.

The place swarms with fakeers and mendicants, whose devices to attract attention are in many instances really ingenious. You see some standing for half the day on their heads, bawling all the while for alms; some with their heads entirely covered with earth; some having their eyes filled with mud, and their mouth with straw; some lying in puddles of water; one man with his foot tied to his neck, another with a pot of fire on his belly; and a third enveloped in a net work made of rope.

Yesterday evening, we witnessed a Suttee. The acting magistrate alighted, and spoke to the woman; but she said, that she had loved her husband, and was determined to burn with him. The man had died only about seven hours before, and his body was in a pit, at a short distance, filled with burning faggots. She proceeded toward the spot, supported by her two sons and several brahmins; music playing during the ceremony. When she came near the pit, she received a vessel (containing offerings, I suppose), from one of the sons, and then, advancing from the rest, passed round the place, until she came opposite to her husband, when she threw in the vessel, and presently sprang forward with open arms, embraced the dead body, and soon afterward expired. The remains of both were subsequently taken up; and, the sons having first performed certain ceremonies for each, they were placed on separate piles and consumed to ashes.

I am happy to say, that not a life has this year been lost at the barrier, where last year twenty-seven were crushed to death.

Jaganath, his brother, and sister, all quitted their garden-house last night, mounted their *rutts* again, and this morning have commenced their journey back to the temple, in *perfect health;*

for you must know that Jaganath, according to his annual custom, had caught cold by bathing in the temple at the last full moon; in consequence of which, he shut himself up for a fortnight; and a day or two after he was well enough to see company, and se out on this expedition to his garden-house for change of air. He accordingly, now, returns quite restored.—*Asiatic Journal.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Report of the Gospel Ministry; a Discourse on Isaiah liii. 1.; by the Rev. G. C. Gorham, A.M. Fellow of Queen's College, Cambridge, 1s. 6d.

The second Exodus, or Reflections on the Prophecies relating to the Rise, Fall, and Perdition of the great Roman Beast of the 1260 Years, and his last Head, and the long Captivity and approaching Restoration of the Jews; by the Rev. W. Ettrick, M.A. 3 vols. 8vo. 21s.

Institutes of Christian Perfection of Macarius the Egyptian, called the Great; translated from the Greek, by Granville Penn, Esq. 7s. 6d.

Lectures on the Church Catechism, originally written for the private Use of the Parishioners of Bainton; by the Rev. John Bell, D.D. Rector of Bainton. 12mo. 2s.

Essays on the Advantages of Revelation, the Rewards of Eternity, the Advantages of the Knowledge revealed to Mankind concerning the Holy Spirit, &c. &c.; by the late Rev. Joseph Whiteley, M.A. 8vo. 9s.

The Pastoral Visitor, for 1815, in 12 Numbers; by the Rev. W. Morgan, Minister of Christ's Church, Bradford, Yorkshire. 1s.; or 1d. each.

An Affectionate Reply to an Affectionate Address to the Clergy of the United Kingdom of Great Britain and Ireland, on the Theological Writings of the Hon. Emanual Swedenborg; by the Rev. Robert Adam, M.A. Minister of the Episcopal Congregation, Blackfriar's Wynd, Edinburgh, and Chaplain to the Right Hon. the Earl of Keilie. 8vo. 1s. 6d.

MISCELLANEOUS.

A popular Account of St. Paul's Cathedral, with a Description of the Monuments, and other interesting particulars. 1s.

Travels in Europe and Africa; by Col. Keatinge, Author of the Conquest of Mexico, &c. comprising a Journey through France, Spain, and Portugal, to Morocco; also a second Journey through France in 1814, in which a particular Comparison is drawn between the present and former State of that Country and its Inhabitants. 1 vol. 4to. with 34 engravings of scenery, antiquities, and costume, from drawings taken by the Author.

The History of England, by Sharon Turner, F.S.A. Volume the Second, containing the History of the Reigns of Edward I. Edward II. Edward III. Richard II. Henry IV. Henry V.—also the History of Religion in England—The History of English Poetry; and of the English Language and Prose Literature, 4to. 2*l.* 12s.

The Civil and Military History of Germany, from the Landing of Gustavus to the Conclusion of the Treaty of Westphalia; by the late Francis Hare Naylor, Esq. 2 vols. 8vo. 1*l.* 8s.

The Life of James the Second, King of England, &c. collected out of Memoirs writ by his own Hand, together with the King's Advice to his Son, and his Majesty's Will: published by command of his Royal Highness the Prince Regent, from the original Stuart Manuscripts preserved at Rome, and now deposited in Carlton-house; by the Rev. J. S. Clarke, LL.B. F.R.S. 2 vols. 4to, 6*l.* 6s.

The Mirour for Magistrates: wherein may be seen, by Examples passed in this Realme, with how greevous Plagues Vices are punished in great Princes and Magistrates, and how fraile and unstable worldly Prosperity is founde, where Fortune seemeth most highly to fauour: the present edition of these Historical Poems possesses the various Readings of all preceding ones, with numerous illustrative Notes, edited by Joseph Haslewood, Esq. 3 vols. small 4to. 12*l.* 12s.

Treatise on the Law of Scotland respecting Tithes, &c. by John Connell, Esq. Advocate. 3 vols. 8vo. 2*l.* 2s.

A familiar Treatise on Perspective, in four Essays: 1. On the Theory of Vision, and the Principles of Perspective therewith connected. 2. Elements of the Practice of Perspective, Definitions and Explanation of Terms. 3. The Perspective of Shadows. 4. On Keeping, or Aerial Perspective; by Chas. Taylor. No. I. royal 8vo. 3s.

Account of two successful Operations for restoring a lost Nose, from the Integuments of the Forehead; by I. C. Carpue, 4to. 15s.

A Statement of the Cruelties, Abuses,

and Frauds, which are practised in Madhouses; by J. W. Rogers, Surgeon. 3s.

The Monthly Monitor and Philanthropic Museum; being a cheap Repository for the middling and laborious Classes, published by Miller and Son, of Haddington. Vol. I. and II. 2s. 6d. each.

The Congress of Vienna, by M. de Pradt, translated from the French. 8vo. 10s. 6d. boards.

Present of a Mistress to a young Servant; by Mrs. Taylor. 12mo. 3s. 6d.

The Wanderer in Norway, a Poem; by Tho. Brown, Professor of Moral Philosophy in the University of Edinburgh. Foolscap 8vo. 7s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE Rev. *W. Jowett*, arrived at MALTA in safety on the 1st of November, whence he is to prosecute his literary and religious inquiries in the Levant.

The Rev. *Edward Bickersteth* sailed for SIERRA LEONE, on board the Salisbury, Captain Cready, on the 24th of January last, in order to inspect the state of the Society's Missions on the coast of Africa.

Four schoolmasters who have received the instruction of the Central School of the National Education Society, with their wives, have been appointed to assist in the education of the African youth at Sierra Leone, and other places on the coast of Africa, and will shortly embark for that colony.

The sixteenth anniversary meeting of this Society is fixed for Tuesday the 30th of April. The anniversary sermon will be preached before the Society by the Rev. *Daniel Corrie*, after which the annual meeting will be held at the Freemasons' Tavern.

Some very important remarks on India by the Rev. D. Corrie, have appeared in the last Missionary Register, explanatory and illustrative of the Journals of Abdool Messech, and of the moral and religious state of that country. The following extract will give our readers a distinct view of the present state of the AGRA Mission.

"The city of Agra, which is the principal scene of his labours, was formerly the residence of the great Mogul, and exhibits sufficient remains of fallen greatness to excite a painful conviction of the passing glory of the world. The present city is merely the remains of what was three or four times larger: it consists of one long irregularly built street, running nearly from east to west; with numerous lanes and alleys, branching out in all directions.

"Nearly about the middle of that street is the kuttra, of which frequent mention is made in Abdool's Journals. The word 'kuttra' means a court; and there are many kuttras in Agra, distinguished by different names. That occupied by Abdool was known by the name of Boottat's Kuttra; having been built and inhabited by a chief of the eunuchs of that name. In 1812, this court was put up for sale by auction, when it was bought by an English gentleman; who, in 1813, generously gave it for the purpose to which it is now applied. The north side of the kuttra or Court, next the street, consists of a gateway and shops, where Abdool Messech resides: the entrance to his dwelling is by stairs from within the court: it comprises an open hall, with a room on each side, and servants' apartments connected with them. The interior of the kuttra, at the time of sale in 1812, was a complete ruin; except on the east side, which consists of five narrow cells, in which some of the converts reside. When the premises came into our possession, the rubbish was cleared away; and, on the south side, a building was erected for Divine worship, about fifty feet long, by twenty-two wide, and sixteen high within. The side toward the court is built with five arches, which render it open to all who assemble in the court: people passing in the street can also see the congregation assembled, and thus many have been attracted to enter and hear. A spreading tree had grown up in the middle of the court during the dilapidated state of the premises, and was carefully preserved on the alterations being made: it forms a grateful shade for such as resort thither during the heat of the day.

"In this place Abdool Messech regularly celebrates Divine service, twice on Sundays, and once or twice in the week; besides performing daily family worship with the Christians who reside in and near the kuttra. Between March

1813 and August 1814, about fifty persons were led, chiefly through his labours, to embrace the Christian profession, together with about twenty of their children. Of these, some were Fakeers, or religious mendicants; and some were of the class of house-servants. Six were Mahomedans of the first respectability; and the remainder, being the greater part, were of the labouring orders of the people. During most of that time, about a hundred Heathen and Mahomedan children were also admitted into our schools; and, if proper assistance for their instruction in English could have been found, much more might have been done for their improvement than was practicable with the means which we enjoyed.

"The state of the Heathens and Mahomedans on embracing Christianity, in respect of their countrymen, is very similar to that of converts from among the Jews in Europe. The care, therefore, of providing for the converts at Agra was a necessary attendant on their profession of Christianity. Cotton and wheels for spinning were accordingly provided for the females; and two of the men, being weavers by trade, were employed in weaving the thread into cloth, which served for making clothes for the children and poor. Some land also was hired, and ploughs provided to set the husbandmen to work.

"It pleased God to interrupt our plans, by my being obliged, through sickness, to leave Agra. It then became necessary to look around for patrons and protectors to our new brethren. Some of them were engaged, by friends, as house-servants. Of the learned converts, one has returned to his former errors; another is a doubtful character. The Hukeem, Talib Messeeh Khan, was sent to Muttra; Moonshee Buruckut Ullah, to Coel; Molwee Munsoor is at Bareilly; and Amaunut Messeeh is at Bandha, in Bundlecund: these four being with friends to whom they are serviceable in their respective employments, and who encourage them in their attempts to diffuse the knowledge of the Gospel among those around them. One valuable converted youth was left in the last stage, as we concluded, of consumption. Six Christian boys were placed in the school for educating schoolmasters in Calcutta, and twelve remained in school at Agra, under the care of Abdool: some also of the Heathen and Mahomedan children continued to receive instruction under his inspection. Abdool is assisted by his nephew, Inayut Messeeh, and by Nuwazish Messeeh."

These remarks are followed by the Journal of Abdool Messeeh* for January 1815, from which we extract a few passages.

"January 1, 1815., Sunday.—Worship at the Church, at 8 A.M. All the Native Christians†, men and women, and Mr. Keble with his children, attended. In the evening, various Christian friends and servants, and many Mussulmen and Hindoos, beside the native congregation, attended service. At night, prayers with the family."

"Jan. 3.—Having performed worship and set the children to their tasks as usual, Abdool was preparing to return to his house, when a handsome well-dressed young man, with several attendants, entered the kuttra, and inquired, 'Where is Abdool Messeeh?' On Abdool's being pointed out, *he came up to* him; and, having saluted him, said: 'I have come a long way to see you: I heard of you in Jaypore. I have read several books of the New Testament, and am fallen into great doubts respecting the Hindoo faith; but, on account of my family, I am afraid to embrace the true way, and I have been in great distress a long time.' He then repeated several parts of the Gospel; and it appeared from his discourse that he had read much of the Scripture, and had imbibed great suspicion of the soundness of his creed. He then inquired concerning the first conversion of Abdool. Abdool related to him his whole history; and, till eight o'clock, laboured, with arguments drawn from Scripture, to confirm him. The young man, raising his head after long consideration, observed, 'What you say is very just. The Godhead of the Lord and Saviour is clear; but it is quite an impossible thing to leave all one's relations and friends.' Abdool observed, 'Our Saviour has said in the Gospel, that *if any one will not leave his friends, for my sake, he is not worthy of me.*' He was silent, and asked for a copy of the Epistle to

* This Journal is translated by a friend from the original minutes of Abdool, written in Hindoostance.

† These consist of converts made by the Roman Catholic Missionaries, or of the descendants of the Portuguese who first settled in India.

the Romans, which was given him. He then took a friendly leave. At parting, Abdool asked his name: he replied, 'Ramdyal Brahmin;' and said that he was going the next day to Muttra, where his elder brother had gone to bathe; and requested Abdool to pray for him, that God would remove his doubts, and teach him the truth. Abdool answered, 'Amen!'"

"Jan. 8. Sunday.—At eight o'clock, several friends, with their wives and children, and all the native Christians, men and women, attended service. At three o'clock they assembled again; and, after service and a sermon, returned home.

"Jan. 9, 1815. Monday.—In the morning, Abdool was waiting the assembling of the congregation, when a man from Saleh Dhurum Das came, and said that the Saleh's son, who considered himself a prodigy of correctness and religion, was waiting to see him. Abdool promised to go after prayers. Before prayers were over, another man came, and, seating himself in a corner, observed what was going on. At last he said, 'Certainly, what the Gospel says is true, and what is therein written is indeed godliness.' After prayers, Abdool joined the messenger. They went on, conversing, till they came to the Saleh's house. On entering, they found the young man, very well dressed, sitting at his ease on a carpet, reclining on cushions; and several Fakeers of the Jogee tribe sitting, like so many oxen, with their naked bodies rubbed over with dirt; and a very fat one among them singing out, like the braying of an ass, from a book which he held in his hand. Abdool asked who they were. The young man answered they were mortified Fakeers. Abdool replied, that they did not grow so fat on austerities: these seemed well fed, and at their ease. The company laughed, and commenced a disputation, with arguments founded on reason. Abdool gave such answers as appeared proper, and all were attentive. After three hours he retired."

"Jan. 20. Friday.—Two or three Hindoos, with marks drawn on their foreheads, came and asked after the Padre Sahib*, and said that they had heard reports of him in the army of the Muharaj, and greatly regretted that they had no opportunity of paying their respects to him. They had heard, they said, that he was an incarnation among the Europeans, and that many persons had from his preaching become Christians. They remained four hours, making many inquiries respecting the origin and effects of the Christian faith, and then departed.

"Jan. 21. Saturday.—Five or six poor widow women of the city were present at worship. After service, they inquired after the Padre Sahib. Abdool answered, that he had not obtained any relief from his complaint; and that he had heard that he had gone on board ship with his lady, with the intention of proceeding to England. They replied, 'We all remain with uplifted hands in prayer, that Almighty God would bring him back in health and safety to this country.' Abdool gave them a trifle, and then examined the boys of the Koparkee Mundee School, who had come for that purpose.

"Jan. 22. Sunday.—In the morning, Abdool, with Inayut Messeeh and Nuwazish Messeeh, attended the chapel. Besides the usual native congregation, several friends, with their wives and children, were present. At three o'clock, various friends, with the servants of many other gentlemen, and many Christians of the city, attended with gladness."

"Jan. 27. Friday.—After the usual service at seven o'clock, and instruction of the children, Abdool was going home to breakfast. Just then a stranger, newly arrived at Agra, came to visit him. He began by saying, that he had come from the Punjab; and having heard Abdool's name exceedingly ill spoken of in the city, the men of which called him infidel and apostate, and a renegade from the faith of Mahomed, he came to ascertain the fact; and if, which God forbid, he should have been correctly informed, to inquire the cause. Abdool replied, 'My friend, I was formerly a Mussulman: nay, I was forward in the Mussulman faith; and all my family have been Musselmen. When I came to read the Holy Book, I found that the Mahomedan faith has not the truth. I, therefore, quitted that way.' The visitor said, 'This is very strange. You appear to have been well enough as a Mussulman. A dog or a hog would abhor such conduct as yours; and, in my whole life, I never saw one so cursed as you, who so shamelessly declare, "I was a Mussulman, and am become a Christian." Curse on your conduct!

* Meaning the Rev. D. Corrie.

And, alas! that Mahomedanism is become so degenerate! Were you in my city, the citizens would quickly speed you to hell.' Abdool answered, 'My good sir, you condescended to inquire after your servant's affairs: your servant simply related them. Do you break into such anger at the first hearing of facts? Would you remain silent but a moment, your servant would lay a statement of the Holy Gospel before you. If it be found worthy of approval, well. If there be any evil in it, command what punishment you will on this sinner.' The stranger answered, 'It is no injury that I do you; since the prophet has forbidden our reading and hearing the Gospel, which has been abrogated.' He then rose and departed."

The following is an extract from a letter of Molwee Munsoor, one of the converts from Mohammedanism, and a man of learning and consideration among his countrymen, to the Rev. D. Corrie, dated in June, 1815:—

"My guide! may God keep thee happy in the way of Christ! This servant, who is your disciple, always prays to God, who is a merciful Father through Christ, that God would preserve you in safety, and never put me to shame in this way which is true, and of his own mercy revealed; and quickly bring me to meet you, who are the cherisher of my soul. Amen!

"I greatly desire to see you once more; and then if death come, so let it be, that I may die in your presence: and if God will accept my prayer, then let him grant this, that I may behold you; and in this mortal life nothing do I desire beside a sight of you. Whatever reproach comes upon me from mankind the creatures, I thank God on account of it, and consider it a means of salvation; as Christ our Lord hath said, *When ye are persecuted for my sake, then rejoice, for your reward shall be in heaven.*

"My history is this:—According to your order, I continued in the service of the Rev. Mr. Thomason till the end of March, learning Hebrew, and teaching Hindoostanee. When we arrived at Gazypoor, Mr. Thomason desired me to remain with Mr. P. I have therefore been three months with Mr. P.; and my spirit hath been greatly refreshed, because I have seen no one thing in him contrary to the Gospel. Moreover, the disposition to anger, of which my nature was full, by God's grace, through intercourse with Mr. P., is gone, and I hope will never appear more.

"Now in this month of June, the Rev. Mr. Thomason's letter arrived, desiring me to go to Bareilly, and abide there. Accordingly, I am about to depart to Bareilly. But I am exceedingly anxious about my Hebrew studies, in which I had laboured much; but it is the will of God, and I am without resource.

"Now my petition is this, that God, who hath of his own grace shewn me, worthless, the true way, will preserve me from shame till the Resurrection, and grant me peace in himself, and grant me quickly to meet you, and take out of my heart all desire of the pomps and vanities of the world, and bring all the church, you, and all the world, into his own true way. Amen! Now may God keep me, and you, and us all, in peace."

At MADRAS a corresponding committee has been formed, of which the Rev. Mr. Thompson is the secretary. One of the first steps of this committee was to remove the two Missionaries of the Society, Schnarrè and Rhenius, from Tranquebar, where they were studying the Tamul, to Madras, where it has been determined to station them. The Rev. Dr. Rottler has already a Malabar congregation there. The chapel in which he officiates by appointment of Government, is open to the Missionaries, where the Liturgy of the Church of England, which he has just translated into Tamul, is used. The Missionaries are placed in a house in the Black Town, near the chapel. This house is well adapted for a missionary establishment; as a school, printing-house, and chapel, may be added to it if necessary. All this has been done with the full approbation of the Governor. The Missionaries had made considerable progress in their Tamul studies, and had commenced a native school, to be called the Church Missionary Tamul and English Free School, with 130 children, and with the prospect of a large increase.

Major Munro, the Company's Resident, has conceived and even prosecuted the benevolent design of erecting a college for the instruction of the Syrian priests and laymen, at Cotym, in TRAVANCORE, which he intended to place under the superintendance of the Ramban Joseph, one of the most pious and

respectable ministers of the Syrian Church; and who has recently become a bishop of that church. Major Munro wishes to add a printing press to the institution, to send some Syrian priests to Madras to learn the art of printing, and to endow the college for the support of a certain number of teachers and students. And he has acceded to a proposal made to him by Mr. Thompson, to establish a mission in the neighbourhood of his college, where the Missionaries might make themselves useful in teaching English, and perhaps Latin and Greek, while they were learning Malayalim and Syriac. In the end, the college itself might become a seminary for missionaries.

We close this account with an extract of a letter from the Rev. Mr. Thompson, to the secretary, dated July 6, 1815.

"Let me particularly congratulate you and the Committee on the completing of the first year of your first mission in India.

"Your missionaries have been received by friends, who take a lively and affectionate interest in them; and, let me add with peculiar pleasure, they continue, by their true missionary piety and zeal, to grow in the esteem and confidence of their friends. They are worthy of all our love; and I trust will ever find in us the readiest and most cordial co-operation.

"In the course of the year they have had the advantage of acquainting themselves personally with the oldest Protestant Mission in India—the Danish Mission; and seem, even short as their stay was at Tranquebar, to have done some good there, by suggesting improvements which Mr. Caemmerer has adopted in the system of education. They have since become established at Madras, the head of the whole Peninsula, with the free consent of the right honourable the Governor, in an excellent house and garden, very eligibly situated—have acquired the Tamul language sufficiently to compose, converse, and read publicly in it—and have two native free-schools in their garden, containing, this day, about one hundred and thirty scholars, though the first of the two was opened only on the 1st of May. Through Divine Mercy they are themselves in good health and spirits. Such, as to them, is the beginning of this mission.

"With respect to the Society itself, within the same first year, we have established a missionary committee in Madras — an humble one, no doubt, a very humble one; but entirely of one mind. We have also a fund, small indeed, but sufficient for the present; enabling us to afford an aid of 7*l.* 8*s.* monthly to the mission, with a balance in hand this day of about 80*l.* The latter has been somewhat increased lately by a donation from your Calcutta Committee, since the return of Mr. Thomason from his tour with Earl Moira.

"Nor is this all. Clouds are dispersing. Light is shining on our paths. We have brightening prospects before us, especially in Travancore. There it hath pleased God surprisingly to open a way for us, not only to the poor Heathen, but to raise up again the waste places of the ancient Syrian churches. I hope you will be able to help us, and send us out some good men to occupy these most desirable stations. I have ventured to give Major Munro strong assurances of support from the Society, in furtherance of his benevolent plans for them.

"The Governor, I am happy to say, continues very favourably disposed toward our Missionaries. In a late conversation with him, he was greatly pleased to hear of their progress in the language, and the success of our schools as to the number of scholars, and talks of accompanying me shortly to see them.

"I would tell you much more to encourage you, in respect of British India generally—of its religious aspect, and hopeful appearances beyond any thing, perhaps, that was ever before witnessed. You may form some idea of it from this one fact—that whereas, formerly, religious books were the veriest drugs, they are now the most rapid in sale of all books! and, notwithstanding very large supplies of Bibles and prayer-books of late years, we have not at this time ONE Bible nor ONE prayer-book, except of the commonest editions, for sale in Madras!"

NATIONAL EDUCATION SOCIETY.

The Committee of this Institution, apprehending, from the state of their funds, that they should be under the necessity of relaxing their exertions in the important work of public education, prepared an Appeal to the Nation,

which it was intended to circulate soon after the annual meeting in June. But the prompt beneficence of subscribers at that meeting, where nearly 4000*l.* was contributed, having relieved the Committee, for the present, from their apprehension, they suspended their claims on the public attention, in favour of a call of immediate and almost unexampled interest on behalf of the sufferers at Waterloo. That call having been answered in a manner worthy of the country and of the occasion, the Committee have felt, that, in justice to the important trust with which they are charged, they cannot any longer withhold an appeal, the success of which is essential to the attainment of the great national object for which the Society was instituted.

The following is the Address in question.

"The funds entrusted to the general committee of this Society, from its institution in October 1811 to the present time, have consisted of annual subscriptions and of benefactions to a considerable amount, derived from royal munificence, from the liberality of many noble persons who have honoured the Society with their support, from the two universities and other corporations, from the archbishops and bishops, with the great body of the clergy, and from a multitude of other generous and public-spirited individuals of almost every rank in society.

"The sum total of the benefactions has already been expended in prosecuting the important objects of the Society; and that portion of its funds is now wholly exhausted.

"The annual subscriptions mean while constitute, it is found, a revenue totally inadequate to support the existing establishment of the Society, and to meet the urgent claims for its aid which are daily preferred from every part of the kingdom.

"A renewed appeal, therefore, is now made to the liberality of the public;—but not made, it will be seen, until the Committee are enabled to lay before them the first-fruits of that abundant harvest which they may reasonably expect to reap from their bounty.

"Within the short period of less than four years, societies in union with the National Society have been established in every diocese throughout England and Wales; and kindred institutions are gradually forming in the foreign possessions of the British empire. By the well-timed aids of the National Society, one hundred and twenty-two schools have been erected or enlarged; considerable supplies of elementary books have been furnished; three hundred and thirty-six masters, and eighty-six mistresses have been trained in the principles and practice of the national system, and are now, with few exceptions, conducting important schools in town and country; whilst a succession of masters has also been kept in constant pay at the central school, for the purpose of being sent out wherever their services were required, for the formation of new, or the regulation of old, establishments. And lastly, besides that great number of children who have already quitted the different national schools, after having received a competent share of instruction, more than one hunded thousand children are actually returned to the Committee, as at this time under a course of education, in five hundred and seventy schools formally united to the National Society.

"To this brief statement the Committee feel it necessary only to add, that the whole amount of money hitherto confided to them by the public, and dispensed in producing such gratifying and important results, has scarcely exceeded 24,000*l.*; and that the greater part of this sum has been applied in promoting the erection and enlargement of permanent buildings, which promise to benefit the latest posterity.

"On these grounds, and with a growing conviction that the cause in which they are engaged is the cause of God and of their country, the Society humbly, but confidently, look forward to such an enlarged measure of public bounty as may re-instate their Committee in the fullest activity. They pledge themselves, therefore, to renewed exertions; and, if supported as they have hitherto been, they trust that, with these exertions, the blessings of this institution may be offered to every poor man's child in England and Wales."

Benefactions and subscriptions will be received by the treasurer, Joshua Watson, Esq.; at Messrs. Drummond's, Charing-cross; and Messrs. Sikes, Snaith, and Co's Mansion-house Street.

T. T. WALMSLEY, Sec.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

Our View of Public Affairs for this month will occupy but a small space. With the exception of the discussions which have taken place in the British Parliament, little that is important has occurred. The Continent, generally, appears to be subsiding into a state of profound tranquillity; and even in FRANCE, though it is stated that there have been some slight seditious movements at Lyons, and some arrests in consequence, and that a body of English troops has been retained in the vicinity of Paris with the view of averting some apprehended tumult, there seems no reason to suppose that there will be any immediate disturbance in France.

The legislative bodies have been occupied in deliberations on the law of elections, on the state of the clergy, and on some other points of minor importance. It seems to be their intention to make a more respectable provision for the clergy than they enjoyed under the Revolutionary Governments. But we were startled to find that such of the priests as had married, in consequence of the permission which those Governments had given them, would, probably, on that account, be deprived of their cures.

Sir Robert Wilson, Captain Hutchinson, and Mr. Bruce are still in prison at Paris; and it is expected that they will now speedily be brought to trial, for aiding in the escape of Lavalette.

In Russia, an ukase has been issued, banishing the Jesuits from the cities of Petersburgh and Moscow, and from other great towns in Russia, and laying them under various restrictions, which will probably end in their ultimate expulsion. They are declared to have greatly abused the indulgence which his imperial majesty had shewn them, and that they had violated the laws of hospitality, by labouring to make proselytes from the Greek Church to their own faith. They are understood to have been the only class of religionists in Russia who did not take a part in the Bible Societies recently formed there; and they are said to have even loudly complained to the pope of the zeal which the Catholic Bishop had displayed in promoting this object.

A convention of a very extraordinary kind has been entered into by the emperors of Russia and Austria and the king of Prussia; so extraordinary, that we think ourselves called upon to lay the whole of it before our readers.

"In the Name of the Most Holy and Indivisible Trinity,

"Their majesties the emperor of Austria, the king of Prussia, and the emperor of Russia, having in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those states which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by the powers in their reciprocal relations upon the sublime truths which the Holy Religion of our Saviour teaches.

"They solemnly declare, that the present act has no other object than to publish in the face of the whole world their fixed resolution, both in the administration of their respective states and in their political relations with every other government, to take for their sole guide the precepts of that Holy Religion, namely, the precepts of justice, Christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections.

"In consequence, their majesties have agreed on the following articles:—

"Article I.—Conformable to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity; and, considering each other as fellow-countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead

them in the same spirit of fraternity with which they are animated, to protect religion, peace, and justice.

"Art. II.—In consequence, the sole principle in force, whether between the said governments or between their subjects, shall be that of doing each other reciprocal service, and of testifying, by unalterable good will, the mutual affection with which they ought to be animated; to consider themselves all as members of one and the same Christian nation, the three allied princes looking on themselves as merely delegated by Providence to govern three branches of the one family, namely, Austria, Prussia, and Russia, thus confessing, that the Christian nation, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom? that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

Art. III.—All the powers who shall choose solemnly to avow the sacred principles which have dictated the present act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this holy alliance.

"Done in triplicate, and signed at Paris, the year of Grace, 1815, 14—26 Sept.

(L. S.) "FRANCIS.
(L. S.) "FREDERICK WILLIAM.
(L. S.) "ALEXANDER.

"Conformable to the original,
(Signed) "ALEXANDER.

"Done at St. Petersburgh, the day of the birth of our Saviour, 25th of December, 1815."

The very form of this treaty is new. It is signed by the sovereigns themselves, without the intervention of their ministers. But it is chiefly remarkable for the sentiments which it breathes and the principles which it recognizes. Fears have been expressed in parliament respecting the real object of this novel species of engagement; and it has been insinuated that some new crusade against the Turks, or some general persecution of dissidents or freethinkers, is intended. The political interests of the contracting parties render the former supposition perfectly extravagant. The variety of faith prevailing among them makes the latter supposition no less incredible. It seems to us to be what it purports to be—a solemn recognition on the part of these earthly sovereigns of the supreme authority of the Great Sovereign of Heaven and Earth, and a declaration of their cordial purpose to be henceforward governed by those laws which he has given them. For our own parts we hail such an event with lively satisfaction, and cannot but regret that the nature of our constitution does not permit the prince regent of Great Britain to be a party to such a compact. It is in his power, nevertheless, to adhere to it in heart, though not in form; and we pray that, for his own sake, and that of the world at large, he may do so.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

Parliament met on the 1st instant. The prince regent's speech was read by the lord chancellor, his royal highness being absent from indisposition. It refers briefly to the momentous events of the past year; the restoration of peace throughout Europe. The re-establishment of his most Christian majesty on the throne of France; the difficulties that had been encountered and surmounted in providing for the repose and security of Europe; the intimate union of the allied powers, to which Europe has twice owed her deliverance; the precautionary measures adopted by them with a view to the general safety; the commercial arrangements with America; the occupation of the whole of the island of Ceylon; the armistice concluded with the Nepaulese in India—are all successively touched upon. The gentlemen of the house of commons are informed of the flourishing state of the manufac

tures, commerce, and revenue of the kingdom. The prince regent, however, laments the heavy pressure which the exertions of the last year have necessarily produced; and he assures them of every disposition, on his part, to concur in such measures of economy as may be found consistent with the general interest. The speech thus concludes:—

"At the close of a contest so extensive and momentous as that in which we have been so long engaged in Europe, and which has exalted the character and military renown of the British nation beyond all former example, the prince regent cannot but feel that, under Providence, he is indebted for the success which has attended his exertions, to the wisdom and firmness of parliament, and to the perseverance and public spirit of his majesty's people.

"It will be the prince regent's constant endeavour to maintain, by the justice and moderation of his conduct, the high character which this country has acquired amongst the nations of the world; and his royal highness has directed us to express his sincere and earnest hope, that the same union amongst ourselves, which has enabled us to surmount so many dangers, and has brought this eventful struggle to so auspicious an issue, may now animate us in peace, and induce us cordially to cooperate in all those measures which may best manifest our gratitude for the Divine protection, and most effectually to promote the prosperity and happiness of our country."

The address was moved, in the house of lords, by the marquis of Huntley, and seconded by lord Calthorpe, and carried without a division.—In the house of commons, it was moved by Sir Thomas Ackland, and seconded by Mr. P. Methuen. An amendment was moved by Mr. Brand; but the address was carried by a large majority.

The point of domestic policy which is chiefly interesting at the present moment, and will form the great subject of difference in parliament, is the extent of our peace establishment, and the consequent weight of our financial burdens. The military force which ministers propose to maintain for the present year, amounts to 119,000 men, namely—in France, 30,000; in Great Britain, 25,000; in Ireland, 25,000; in India, 20,000; and in all our other possessions, 49,000. The naval force required is stated to be 33,000 men. The troops in France and in India will be maintained without much charge to this country. Still the supply required for the present year is estimated, by the chancellor of the exchequer, at 26,700,000l. exclusive of nearly three millions for Ireland. Of this sum upwards of 21 millions are required for the expense of the naval and military force alone: the rest consists of miscellaneous services, a re-payment to the Bank of a million and a half, and to the India Company of a million, together with the payment of upwards of two millions for exchequer bills. The proposed ways and means are—

Surplus of grant of last year	*L.*3,000,000
Surplus consolidated fund -	2,500,000
Land and malt - -	3,000,000
Customs & excise (war-taxes)	6,000,000
Lottery - - - -	200,000
Loan from the Bank -	6,000,000
Property tax, at 5 per cent.	6,000,000
	*L.*26,700,000

The chancellor of the exchequer stated, that a considerable part of the supply of the present year was obviously temporary, and that in future years our naval and military force might admit of some reduction; but no hope seemed to be held out that the permanent peace establishment, which ministers thought it right to maintain, would fall below 20 or 21 millions. This is an expense which is deemed, by a large body in parliament, and, we believe, a still larger proportion of the country at large, to be enormous, and ill suited to the financial state of the country, at the close of our long and wasteful struggle. And there seems much weight in the statements which go to shew that our naval and military establishments are, under our present circumstances, unnecessarily large. We will not anticipate the discussions which will of course take place on this momentous point, and on that part of the income tax which it is proposed to retain. This only will we say, that if, contrary to our present impression, it should be clearly proved that the proposed establishments are really necessary, then we do not know that any more efficient mode, or one which less presses on the bulk of the community, could be adopted for their support than the reduced income tax. Our grand objection to that tax is not the inequality of its pressure, though that is doubtless a grievance, but the temptation it affords to persons engaged in trade to make returns of their profits which are inconsistent with truth.

This is a serious evil, and well deserves the consideration of the government and the legislature.

With respect to our foreign policy, the main point of difference respects the expediency of the measures which have been pursued for abridging the power of France. The pecuniary contributions exacted from her, and the cantonment of a large foreign force for five years within her territory, are considered as calculated to keep alive all the irritations of a state of war; whereas, had she at once been mulcted of a portion of territory, a portion which should comprehend the strong places on her northern and eastern frontier, though the blow might be more keenly felt at the time, yet these feelings would subside long before the end of the five years during which she is to be humiliated and goaded by the actual presence of 150,000 armed foreigners. A better chance would thus have been attained of moderating the military spirit which unhappily predominates in Europe, and abating the present too general effervescence of men's minds on the Continent. —There is, unquestionably, much weight in these observations. But, on the other hand, the great danger to Europe arises, it must be admitted, from the ferocious, disorganizing spirit of the jacobinical armies of France. And if the fact be, as ministers affirm, that in no other way could this spirit be effectually curbed but by the actual presence of a large military force, then, perhaps, there was no alternative which promised so much security as the present. It is a question which we feel ourselves wholly incompetent to discuss.

It may be expected that we should say something on the subject of the alleged persecutions in France. On this head we shall be contented to lay before our readers, as a complete vindication of our own statements, and a complete refutation of the various letters, resolutions, reports, and speeches, which have maintained opposite views of the subject, the following report of a speech made by lord Castlereagh, in the house of commons, on the 15th instant, as it appears in the *Times* newspaper of the succeeding morning:—

"Adverting to the late interference of certain classes in this country in the affairs of the French Protestants. The noble lord said, that there was a danger that such interference abroad might revive religious animosities at home. *Nothing could be more unfounded than the statements upon which that interference was commenced and persisted in.* The individuals in this country who thought it necessary to offer assistance to their Protestant brethren in France *were led to propagate the most unfounded reports of the spirit that animated the government of that kingdom. They imputed to the mildest and most benevolent of sovereigns the most intolerant principles and the most atrocious maxims of persecution.* They imputed to him a design of recalling the edict of toleration, and of suppressing by the most cruel measures the Protestant creed. *Nothing could be more untrue, than that either the government encouraged persecution, or that it was widely spread.* In the south of France there were feelings of political animosity, combined with religious differences, existing, which led to some tumultuary and unjustifiable acts. *The French government never abetted such proceedings. The disease of the public mind, the political and religious exasperation which reached this country in such exaggerated statements, had placed the people of these districts in opposition to each other for more than twenty-two years, and its origin had, of course, no connexion with recent changes.* The Protestants here, who watched over the interests of their foreign brethren, were not contented with finding persecution in one place, but acted as if they expected it over all France. They addressed their letters to all the districts, where, although credit was given them for their benevolent and charitable intentions, they were repudiated with expressions of displeasure and contradictions of the alleged facts upon which they proceeded. *Even in the disturbed districts, the people regarded the interference of strangers as a calamity.* He again repeated the fact, that the disturbances were confined to one quarter. In the other parts of the kingdom there was no respect paid to religious distinctions in civil transactions, or in the common intercourse of life. Protestant and Catholic met together in the same courts of justice; they appeared in the same ranks of the army together, without any consideration of their different systems of worship; and there perhaps was no country where, both by the people and the government, there was less indulgence of intolerant principles. They were therefore surprised, and felt indignant, that this country should suppose them divided, and insist upon leading

them aid against their fellow-citizens. They were satisfied with their government, and at peace with their countrymen, and deprecated nothing so much as foreign interference."

Prince Leopold, of Saxe Cobourg, the destined husband of the Princess Charlotte of Wales, has arrived in this country. He is the third son of the late reigning duke of Saxe Cobourg, and has served in the Austrian army. His age is 26; that of the Princess, 20. Cobourg is situated in Franconia, nearly half way between Frankfort and Dresden. Both the sovereign and the subjects of this small state are Protestants of the Lutheran Confession.

Sir John Sherbrook, K.C.B. has been appointed the governor-general of all the British possessions in North America.—Lieutenant-colonel Maxwell, late governor of Sierra Leone, has been appointed governor of Dominica; Major-general Sir F. P. Robinson, K.C.B. governor of Tobago; Major-general G. W. Ramsay, governor of Antigua and Montserrat; and Thomas Probyn, Esq. governor of St. Christophers, Nevis, and the Virgin Islands.

Mr. Park has succeeded Sir A. Chambers, as one of the justices of the common pleas.

We are deeply grieved to announce the loss, on the coast of Ireland, of three transports, filled with our gallant soldiers returning from France. From 500 to 600 men are said to have perished.

OBITUARY.

MR. CHARLES EDWARDS.

On Tuesday the 5th of December, died at Cambridge, Mr. Charles Edwards, aged 25. Though young in years, he was old in the service of Christianity. He had the blessing of being brought up under the eye of religious parents, and of thus imbibing, both from their precepts and example, early sentiments of piety. While at Woolwich (the place of his birth), his zeal and activity in the cause of religion were conspicuous. He laboured diligently to promote every institution, calculated to advance the kingdom of Christ. Sunday Schools found in him a warm advocate and strenuous labourer. At the time of the establishment of the Blackheath Auxiliary Bible Society, his exertions were unremitted; and, until he left Woolwich, he filled the office of secretary to the association formed at that place in aid of the Blackheath funds. From the early abilities he displayed, there is little doubt, that had it been the will of the Almighty to spare him, his literary acquirements would not have been inconsiderable. He has left several papers on religious subjects behind him, and was in the habit of occasionally writing for periodical publications. Two of his papers appeared in the Christian Observer for April last, under the signatures of Ignotus and Φιλολογος. On all important questions, he was in the habit of offering a judgment of his own, and of not being guided wholly by that of others. It was owing to this cause that after being brought up in a dissenting congregation, of which his parents are still members; he, after a long and strict investigation of the claims of different institutions, decided in favour of the Established Church, of which he became a conscientious member and zealous advocate. His parents, highly to their praise, instead of opposing, freely sanctioned and promoted his wish to become a minister of that church, and he was accordingly entered of Magdalen College, Cambridge, in 1813, where he had studied for two years, where his life was terminated by a fever. The Christian cause has thus been deprived of a warm supporter, his parents of a dutiful and only son, and the writer of this article of a sincere and affectionate friend. But while all who knew his value mourn his departure, they "sorrow not as those without hope," for they have the consolation of knowing from the uniform piety and devotion he evinced on earth, that he is now glorifying his Redeemer in heaven.

ECCLESIASTICAL PREFERMENTS.

Thomas Le Blanc, Esq. LL. B. Fellow of Trinity Hall, Cambridge, elected Master of that Society, *vice* Right Hon. Sir W. Wynne, deceased.

Rev. Mr. Deane, Principal of St. Mary Hall, *vice* Dr. Pett.

Rev. Wm. Gray, M. A. Master of the Free Grammar School, Cheltenham.

Rev. Frederick Croker, Master of Lavenham Free School.

Rev. T. Rennell, M. A. Fellow of King's College, Cambridge, Christian Advocate, *vice* D'Oyly.

Rev. Robert Walpole, M. A. Tyvetshall St. Margaret, and Tyvetshall St. Mary United Rectories, Norfolk.

Rev. Thomas William Lancaster, M. A. Banbury V. co. Oxford.

Hon. and Rev. William Wodehouse, M. A. Crownthorpe R. Norfolk.

Rev. J. France, B. A. Brandon Parva R. Norfolk, *vice* Slapp, resigned.

Rev. T. P. Slapp, M. A. Old Buckenham Perpetual Curacy, *vice* France, resigned.

Rev. John Thompson, Horton V. with Woodland's Chapel, Dorset.

Rev. John Thomas, M. A. Olleton V. co. Hereford.

Rev. William Bruce Knight, B. D. Llantrithyd R. co. Glamorgan, *vice* Williams, deceased.

Rev. R. H. Whitelock, Chorlton Perpetual Curacy.

Rev. P. Egerton, Tarporley R. Cheshire.

Hon. and Rev. Mr. Hobart, Dean of Windsor, *vice* Dr. Legge.

Rev. Mr. Darnell, a Prebendary of Durham, *vice* Zouch, deceased.

Rev. Thomas Watts, Plumpton R. co. Northampton.

Rev. James Stanier Clarke, one of his Majesty's Chaplains in Ordinary.

Rev. Abel Lendon, A. M. Fryern Barnet R. *vice* Jeffreys, resigned.

Rev. Robert Clavey Griffith, B. A. Corsley R. Wilts, *vice* Dr. Bp. Huntingford, resigned.

Rev. Edward Legge, LL. D. Dean of Windsor, recommended to be elected Bishop of Oxford, *vice* Dr. W. Jackson, deceased.

Rev. John Ireland, D. D. Dean of the Collegiate Church, of St. Peter, Westminster, *vice* Dr. W. Vincent, deceased.

Rev. Robert Henry Johnson, M. A. Lutterworth R. and Claybrook V. co. Leicester, *vice* Dr. H. Ryder.

Rev. Dr. Pett, Canon of Christ Church, Oxford.

Rev. Edward Ellis, M. A. Chippenham R. Wilts, *vice* Dalby, deceased.

ANSWERS TO CORRESPONDENTS.

The letter of a Lay Member of the Church of Scotland was sent to the writer of the article of which he complains. When returned, it will be disposed of agreeably to his wish.

T. H. Y.; R. P. B.; G. C. G.; Φ. Π.'s two papers; and R. W. D. will be used.

Cumbriensis will find the subject on which he writes discussed at some length in a former volume of the Christian Observer.

We do not think it now necessary to reply at length to A calm Observer, otherwise it were easy to answer all his questions. If, however, we should find that *his* most distorted view of the case should be entertained by many besides, we may be induced hereafter to publish his letter with notes. On mature reflection, we are perfectly satisfied with the course we have taken. At the same time, we have no wish to prolong irritation. As for J. W. he tells us of proof, but produces none. We refer both writers to a former page of our work.

P. C. F.; A Scotchwoman; Myra; Geraios; T. J.; A. B. C.; and A constant Reader, have come to hand.

If Candidus approves of it, we will forward his letter to the Jews' Society.

ERRATA.

Last No. p. 32, col. 2, l. 28, for *considerable*, read *inconsiderable*.

——— p. 36, col. 2, last line but one, for *January*, read *July*; and, for 184, read 134.

——— p. 37, col. 1, l. 10, for *Leigh*, read *Lee*.

Present No. p. 100, col. 1, l. 39, for *daughter*, read *a near relation*.

THE

CHRISTIAN OBSERVER.

No. 171.] *MARCH*, 1816. [No. 3. Vol. XV.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME BRIEF NOTICES RESPECTING BISHOP ANDREWS.

DR. Launcelot Andrews, an eminent divine, and Bishop of Winchester in the reigns of James I. and Charles I., was born at London, in 1555, in the parish of Allhallows, Barking, being descended from the ancient family of the Andrews, in Suffolk. He had his education in grammar learning first in the Cooper's Free School at Ratcliff, under Mr. Ward, and afterwards in Merchant Taylors' School at London, under Mr. Mulcaster. Here he made such a proficiency in the learned languages that Dr. Watts, residentiary of St. Paul's, and Archdeacon of Middlesex, who about that time had founded some scholarships at Pembroke Hall, in Cambridge, sent him to that college and bestowed on him the first of those exhibitions. After he had been three years in the University, his custom was to come up to London once a year, about Easter to visit his father and mother with whom he usually staid a month; during which time with the assistance of a master, he applied himself to the attaining some language or art to which he was before a stranger: and by this means, in a few years he had laid the foundation of many of the arts and sciences, and acquired a competent skill in several of the modern languages. Having taken the degree of Bachelor of Arts, he was upon a vacancy chosen Fellow of his College, in preference upon trial to Mr. Dove, afterwards Bishop of Peterborough. In the mean time, Hugh Price having founded Jesus College in Oxford, and hearing much of the fame of young Mr. Andrews, appointed him one of his first or Honorary Fellows on that foundation. Having taken the degree of Master of Arts, he applied himself to the study of divinity, in the knowledge of which he so greatly excelled, that being chosen catechist in the college and having undertaken to read a lecture on the Ten Commandments every Saturday and Sunday at three o'clock in the afternoon, great numbers out of the other colleges of the University, and even out of the country, resorted to Pembroke Chapel as to a divinity lecture. At the same time he was esteemed so profound a casuist, that he was often consulted in the nicest and most difficult cases of conscience; and his reputation being established, Henry Earl of Huntington prevailed upon him to accompany him into the North, of which he was president, where by his diligent preaching and private conferences, in which he used a due mixture of zeal and moderation, he converted several recusant priests, as well as others, to the Protestant religion. From that time he began to be taken notice of by Sir Francis Walsingham, Secretary of State to Queen Elizabeth. That minister who was unwilling so fine a genius should be buried in the obscurity of a country benefice, his intent being to make him reader of controversies in the University of Cambridge, assigned him for his maintenance the lease of the parsonage of Alton, in Hampshire, and afterwards procured for him the vicarage of St. Giles's, Cripplegate, in London.

He was subsequently chosen a prebendary and residentiary of St. Paul's, as also prebendary of the collegiate church of Southwell. Being thus preferred to his own satisfaction, he distinguished himself as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's in term time. Upon the death of Dr. Fulke he was chosen Master of Pembroke Hall, of which he had been Scholar and Fellow; a place of more honour than profit, as he spent more upon it than he received from it, and was a considerable benefactor to that college. He was appointed one of the chaplains in ordinary to Queen Elizabeth, who took such delight in his preaching that she first made him a prebendary of Westminster, in the room of Dr. Richard Bancroft, promoted to the See of London, and afterwards Dean of that church in the room of Dr. Gabriel Goodman deceased. But he refused to accept of any bishopric in this reign, because he would not submit to an alienation of the episcopal revenue. Dr. Andrews soon grew into far greater esteem with her successor King James I. who not only gave him the preference to all other divines as a preacher, but likewise made choice of him to vindicate his sovereignty against the pens of his enemies. His Majesty having, in his "Defence of the Rights of Kings," asserted the authority of Christian princes over causes and persons ecclesiastical, Cardinal Bellarmin, under the name of Matthew Tortus, attacked him with great vehemence. The King requested Bishop Andrews to answer the Cardinal, which he did in a piece entitled, "Tortura Torti; sive, ad Matthæi Torti librum responsio, &c." It was printed at London, by Roger Barker, the King's Printer, in 1609, in quarto, containing 402 pages, and dedicated to the King. Casaubon gives this work the character of being written with great accuracy and research. That King next promoted him to the bishopric of Chichester, to which he was consecrated November 3, 1605: at the same time he made him his lord almoner; in which place of trust he behaved with singular fidelity, disposing of the royal benevolence in the most disinterested manner, and not availing himself even of those advantages which he might legally and fairly have taken. Upon the vacancy of the bishopric of Ely, he was advanced to that See and consecrated September 22, 1609. He was also nominated one of his Majesty's Privy Councillors of England, and afterwards of Scotland, when he attended the King in his journey to that kingdom. After he had sat nine years in the See of Ely, he was advanced to the Bishopric of Winchester and Deanery of the King's Chapel, February, 18, 1618, which two last preferments he held till his death. This prelate was in no less reputation and esteem with King Charles I. than he had been with his predecessors. At length he departed this life, at Winchester-house, in Southwark, September 25, 1626, in the 71st year of his age, and was buried in the parish church of St. Saviour's, Southwark, where his executors erected to him a handsome monument of marble and alabaster, on which is an elegant Latin inscription written by one of his chaplains.

The character of Bishop Andrews, both in public and private life, was truly excellent. His contemporaries and biographers celebrate in particular his ardent zeal and piety, demonstrated not only in his private and secret devotions between God and himself, in which those who attended him perceived that he daily spent many hours, but likewise in his public prayers with his family in his chapel, wherein he behaved so humbly, devoutly, and reverently, that it could not but excite others to follow his example. His charity was remarkable, even before he came to great pre-

ferments; for, while he continued in a private station of life, he relieved his poor parishioners and assisted the prisoners, besides his constant Sunday alms at his parish of St. Giles's, Cripplegate. But when his fortune increased, his charity increased in proportion, and he released many prisoners of all sorts who were detained either for small debts or the keeper's fees. In all his charities, he gave strict charge to his servants, whom he entrusted with the distribution of them, that they should not acknowledge whence this relief came; but directed that the acquittance, which they took from the persons who received such relief, should be taken in the name of a benefactor unknown. Other large sums he bestowed, in clothing the poor and naked, in relieving the necessitous and assisting families in the time of the infection, besides his alms to poor housekeepers at his gate. So that his private alms in his last six years, over and above his public, amounted to upwards of 1300*l.* He left in his will 4000*l.* to purchase 200*l.* per annum in land to be distributed in perpetuity by 50*l.* quarterly in the following manner: to aged poor men 50*l.*; to poor widows, the wives of one husband, 50*l.*; to the binding of poor orphans apprentices 50*l.*; and to the relief of poor prisoners 50*l.* Besides, he left to be distributed immediately after his decease among maid-servants of a good character, and who had served one master or mistress seven years, 200*l.*; and a great part of his estate, after his funeral and legacies were discharged, among his poor servants. To these various instances of his beneficence we may add his hospitality. From the first time of his preferment to the last moments of his life, he was always most liberal in entertaining persons who deserved respect, especially scholars and strangers. He was so generous in his entertainments and pleasant in his conversation, that his guests would often profess that they never came to any man's table where they received more gratification in all respects.

Bishop Andrews was unblemished both in his ordinary transactions and in the discharge of his spiritual and temporal offices. He was always careful to keep in good repair the houses of all his ecclesiastical preferments. He spent 420*l.* upon the palaces belonging to the bishopric of Chichester, above 2440*l.* upon that of Ely, and 2000*l.* upon those of Winchester, besides a pension of 400*l.* per annum from which he freed that See at his own charge. With regard to his pastoral and episcopal charge, he was most exact in the execution of it, promoting as far as he could judge none but men of character and abilities to the livings and preferments within his gift. For which purpose he took care before hand to inquire what promising young men there were in the University, and directed his chaplains to inform him of such persons, whom he encouraged in the most liberal manner. He used to send for men of eminent learning who wanted preferment, though they had no dependance upon him nor interest with him, and entertain them in his house, and confer preferment upon them, and likewise defray for them the expense of a dispensation or faculty and even of their journey.

If we consider him in those temporal affairs with which he was entrusted, we shall find him no less faithful and just. He disposed of very considerable sums which were sent him to be distributed among poor scholars and others at his discretion with the utmost care, and exactly agreeable to the donor's intent. Of his integrity in managing those places in which he was entrusted for others jointly with himself, Pembroke-hall and the church of Westminster were sufficient evidences: for when he became Master of the former he found it in debt, having then but a

small endowment; but by his care he left above 1100*l.* in the treasury of that college. And when he was dean of the latter he left it free from all debts and encroachments, and took such care of the school that the scholars were much improved, not only by his direction and superintendance, but even by his personal labours among them. And as by virtue of his deanery of Westminster, his mastership of Pembroke Hall, and his bishopric of Ely, the election of scholars into Westminster School, and from thence into the two Universities, and of many scholars and fellows in Pembroke Hall, some in Peterhouse, and some in Jesus College, were in his power and disposal; he was always so just that he waiv'd all letters from great personages for insufficient scholars, and divested himself of all partiality, and chose only such as he thought had most merit. Being likewise often desired to assist at the election of scholars from the Free Schools of Merchant Taylors, St. Paul's, and the Mercers; and perceiving favour and interest sometimes overbalancing merit with those to whom the choice belonged, and that good scholars were often omitted and others preferred; he frequently took care of such as were neglected, and sent them to the University, where he bestowed preferment upon them. Nor was he less distinguished for his fidelity in that great place of trust, the almonership. He would never suffer any part of what arose to him from that place to be mingled with his own rents or revenues, and was extremely exact in disposing of it. When he found a surplus over and above the ordinary charges, he distributed it in the relief of the indigent and distressed, though it was in his power to have applied this to his own use (his patent being *sine computo*), and no person could have questioned him concerning it.

He gave a great many noble instances of his gratitude to those who had befriended him when young. He bestowed upon Dr. Ward, son to his first schoolmaster, the living of Waltham in Hampshire. He shewed the greatest regard for Mr. Mulcaster, his other schoolmaster, in all companies, and always placed him at the upper end of the table, and after his death caused his picture (though he had but few others in his house) to be set over the study door. Besides these external marks of gratitude, he supplied his necessities privately in a very liberal manner, and left his son a valuable legacy. He inquired very carefully after the kindred of Dr. Watts, who, as already noticed, had sent him to Pembroke Hall; and having found out one, he conferred upon him preferments in that college. Nor did he forget his patron Dr. Watts in his will; for he ordered there, that out of the scholarships of his foundation the two fellowships which himself had founded in that college should be supplied, if the candidates should be fit for them. To omit the legacies which he left to the parish of St. Giles, Cripplegate; St. Martin, Ludgate, where he had lived; St. Andrews, Holborn; St. Saviour's, Southwark; Allhallows, Barking, where he was born, and others; he gave to Pembroke Hall 1000*l.* to purchase lands for two fellowships, and for other uses in that college expressed in his will; besides 300 such folio books of his own as were not in the library there, with several other valuable gifts.

His humanity extended to every person who conversed with him; so that he was admired not only by the men of learning and others in this kingdom, but even by foreigners of the greatest eminence, particularly Casaubon, Cluverius, Vossius, who corresponded with him by letters, Grotius, Peter du Moulin, Barclay the author of the *Argenis*, and Erpenius, to whom he offered an annual stipend to read lectures at Cambridge in the oriental tongues, the professors of which

he encouraged very liberally, and particularly Mr. Bedwell, to whom he gave the vicarage of Tottenham in Middlesex.

His modesty was so remarkable, that though the whole Christian world admired his profound learning, and particularly his knowledge of the eastern languages, as well as of Greek and Latin, and of many modern languages, he was so far from being elated with their admiration that he often complained of his defects; and when he was preferred to the bishopric of Chichester, and urged his own insufficiency for such a charge, he caused these words of St. Paul, *Et ad hæc quis idoneus?* "And who is sufficient for these things?" to be engraven about his episcopal seal. One instance of his modesty mixed with his urbanity may be added, that after his chaplains had preached in his chapel before him, he would sometimes privately request them, that he might have a sight of their notes, and encourage them in the kindest terms imaginable.

Nor did he, in the highest dignities which he possessed, intermit his application to study. Even in those days, when it might have been supposed that he would have relaxed from his former diligence, yet from the hour he rose (his private devotions being finished) to the time he was called to dinner, which by his own order was not till twelve at noon at the soonest, he continued at his studies and would not be interrupted by any who came to speak to him, or upon any occasion, public prayer excepted. So that he would be displeased with scholars, who attempted to speak with him in the morning, and said that he doubted they were no true scholars who came to speak with him before noon. After dinner for two or three hours' space he would willingly pass the time, either in discourse with his guests or other friends, or in the dispatch of his own temporal affairs, or of those who by reason of his episcopal jurisdiction, attended him. Having discharged which, he returned to his study, where he spent the rest of the afternoon till bed-time, except some friend engaged him to supper, and then he ate but sparingly.

He had a particular aversion to all public vices, but especially to usury, simony, and sacrilege. He was so far from the first that when his friends had occasion for such a sum of money as he could assist them with, he lent it to them freely, without expecting any thing in return but the principal. Simony was so detestable to him, that by refusing to admit several persons, whom he suspected to be simoniacally preferred he suffered much by law-suits, choosing rather to be compelled to admit them by law than voluntarily to do that which his conscience made a scruple of. With regard to the livings and other preferments which fell in his own gift, he always bestowed them freely, as is observed above, upon men of merit without any solicitation. It was no small compliment that King James had so great an awe and veneration for him, as in his presence to refrain from that profane mirth and levity in which he indulged himself at other times. What opinion Lord Clarendon had of him appears from this, that in mentioning the death of Dr. Bancroft, Archbishop of Canterbury, he remarks, that "if he had been succeeded by Bishop Andrews, or any man who understood and loved the church, that infection would easily have been kept out which could not afterwards be so easily expelled." Our great poet Milton thought him worthy of his pen, and wrote a Latin elegy on his death.

In conversation, Bishop Andrews discovered a facetious turn, which was not more agreeable to his private friends than to his royal master James, who frequently conversed very freely with the learned men of his court. In all previous accounts of the Bishop, a story has been told, from the life of Waller, which

will serve to illustrate this point. Mr. Waller having been chosen into the last Parliament of King James I. in which he served as burgess for Agmondesham in Buckinghamshire, and that Parliament being dissolved, on the day of its dissolution he went out of curiosity or respect to see the King at dinner, with whom were our Bishop of Winchester, and Dr. Neal, Bishop of Durham, standing behind the King's chair. There happened something very extraordinary in the conversation which those prelates had with the King, on which Mr. Waller often reflected. His Majesty asked the Bishops—"My lords, cannot I take my subjects' money when I want it, without all this formality in Parliament?"—The Bishop of Durham readily answered, "God forbid, sir, but you should? you are the breath of our nostrils." Whereupon the King turned, and said to the Bishop of Winchester, "Well, my lord, what say you?"—"Sir," replied the Bishop, "I have no skill to judge of parliamentary cases." The King answered, "No put-offs, my lord: answer me presently." "Then, sir," said he, "I think it lawful for you to take my brother Neal's money, for he offers it." Mr. Waller said the company was pleased with this answer, and the wit of it seemed to affect the King.

The works of this learned prelate which are now best known, are 1. "A volume of Sermons;" London, 1628, and 1631, folio; consisting of ninety-six, upon the fasts, festivals, or on the more important doctrines of Christianity. 2. "The Moral Law expounded, or Lectures on the Ten Commandments, with nineteen Sermons on Prayer," 1642, folio. 3. "Collection of posthumous and orphan Lectures, delivered at St. Paul's, and St. Giles's," London, 1657, folio. These were the most popular of all his productions; and although very exceptionable in point of style, according to the modern criteria of style, they abound in learning and acute remarks, and are by no means so full of pun and quibble as some writers, from a superficial view of them, have reported. His other works were, his "Manual of Devotions," Greek and Latin, often reprinted, and translated by Dean Stanhope. 12mo.; and several Conciones ad Clerum, or other occasional Sermons, preached before the university, and at court. "Responsio ad Apologiam Cardinalis Bellarmini, &c." 1610. 4to. "Theological Determinations on Usury, Tythes, &c." "Responsiones ad Petri Molinæi Epistolas tres." "Strictura, or a brief Answer to the 18th Chapter of the 1st Book of Cardinal Perron's Reply, written in French, to King James's Answer, written by Mr. Casaubon, in Latin." "An Answer to the 20th Chapter of the 5th Book of Cardinal Perron's Reply, written in French, to King James's Answer, written by Mr. Casaubon, to the Cardinall, in Latine." "A Speech delivered in the Starr Chamber, against the two Judaicall Opinions of Mr. Traske." The two Judaical Opinions advanced by Mr. Traske were: 1. That Christians are bound to abstain from those meats which the Jews were forbidden in Leviticus: 2. That they are bound to observe the Jewish Sabbath.—"A Speech delivered in the Starr Chamber concerning Vows in the Countess of Strewsburies Case." This lady was convicted of disobedience for refusing to answer, or be examined, (though she had promised to do it before), alleging, that she had made a solemn vow to the contrary. The design of the Bishop's speech is to shew that such vows were unlawful, and consequently of no force or obligation upon her. These pieces were printed after the author's death, at London, by Felix Ryngston, in 1629, 4to, and dedicated to King Charles I. by Dr. William Laud, Bishop of London; and Dr. John Buckridge, Bishop of Ely.

EXTRACTS FROM THE WRITINGS OF LUTHER.

(Continued from last Vol. p. 8.)

The grace of God which bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Tit. ii. 11, 12.

He who would live soberly, righteously, and godly, must proclaim war with himself, and take up his cross. He must not depart from the way of righteousness, although he should live, as Lot, in Sodom; and Abraham, in Canaan; among proud, intemperate, drunken, impure, unrighteous, false, ungodly men. It is the world, and remains the world, from which he must go and live in a contrary manner, which he must oppose in its own lusts. And to do this, is to be sober in an alehouse, to be pure in a tavern, to be godly in a dancing house, to be righteous among murderers. Such a world makes this life narrow and afflicted; so that the Christian wishes, and cries out, and prays for the last day, and watches for it with great eagerness. Such a difficult life must grace lead. Nature and reason are lost here.

For he hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. 2 Cor. v. 21.

I would willingly know the state of your mind, whether at last you are entirely weary of your own righteousness, and are willing to seek in earnest the righteousness of Christ. This costs us now a days much time; and those the most, who wish with all their might to be righteous and holy, but know nothing of the righteousness which passes with God, and which is bestowed on us so richly in Christ. Whilst men hope to make themselves so good, that they may stand before God in their services and virtues, they are aiming at an utter impossibility. You have hitherto been in this error. I also had long to struggle with this false opinion, and am not yet perfectly conqueror of it. Therefore, beloved brother, learn Christ crucified, learn to despair of yourself, and to say, Lord Jesus, thou art my righteousness, and I am thy sin. Beware of the idea that you are so holy, as to be no longer a sinner. Christ dwells only with sinners. He came from heaven, where he dwelt among the righteous, that he might dwell with sinners. Consider this love of Christ, and you will enjoy the sweetest consolation and joy in your mind.

Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures. James i. 18.

The whole man must, in the Gospel, stoop and become new. He must put off, as it were, the old skin; as the serpent does. For when its skin is old, the serpent seeks out a narrow hole of a rock, and forces itself into it, and draws its old skin off from itself, and leaves it without, before the hole. So must a man yield himself to the Gospel and God's word, and boldly follow, and draw off, as it were, his old skin, and leave without his knowledge, his thoughts, his will, his love, his pleasures, his words, his works; and become entirely a new man, who sees all things differently from what he did before, judges differently, feels differently, thinks differently, chooses differently, speaks differently, lives differently, desires differently, pursues and works differently.

I believed, therefore have I spoken; I was greatly afflicted. Ps. cxvi. 10.

If you believe, it is not possible that your heart should not in consequence be joyful in God, free, secure, and courageous. You will

break off your affection from other things; you will do all you can; you will preach and declare these truths wherever you are able; you will renounce every thing that is preached and taught contrary to this doctrine. All this will necessarily follow your faith. But mark, Satan will never allow you to be heard. He will not suffer his things to be despised and rejected by you. He will unite against you all that is great, learned, rich and powerful. He will make you out to be an heretic and a madman. Perhaps, you may come, like your Lord Christ, to the Cross, be put to open shame, and endanger your life, goods, honour, and friends, until they drive you out of this life unto eternal life. Now, under all this you must be joyful. You must bear these things willingly, and take them for good. You must be kind to your persecutors in return, and must always remember that you also once were, before God, what they now are.

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Matt. xxiii. 37.

Observe the hen. No animal is so tender of her young. She changes her natural voice, and uses a pitiable calling one. She scrapes and seeks, and calls her brood when she finds any food. She eats not the food herself, but leaves it for them. She screams and fights with all earnestness against the kite, and spreads out her wings most willingly, and lets her young under them, and sits upon them, let her suffer what she may. She is a perfect picture of love. Thus, also, Christ has condescended to shew his love. He has used a pitiable voice in calling us to repentance. With his whole heart he provides food for us in the Scriptures, and permits us to eat of it. He spreads out his wings, as it were, with all his righteousness, merit, and grace over us, and takes us graciously under them. He warms and consoles us with his natural heat (if I may be allowed the term) which is none other than his Holy Spirit; and He contends on our behalf against the devil.

Casting all your care on Him, for he careth for you. 1 Pet. v. 7.

Be careful for nothing; but when any thing comes on you, which would fill you with anxiety, as there must be whilst you have so many difficulties upon earth, act thus. Dare not to meddle yourselves with your care, be it what it may, but leave it, and betake yourselves with prayer and supplication to God, and implore of Him to direct and manage what you would have managed with anxious care. And do this with thankfulness that you have such a God who cares for you, and on whom you may cast all your solicitude. He who does not do this, when anything comes upon him, but will measure it with his reason, and manage it with his own counsel, and take the care upon himself, he involves himself in many miseries, loses his joy and peace in God, and yet effects nothing, but only digs in the sand, and sinks deeper therein, and obtains nothing by it, as we daily observe in our own and others' experience.

I know that in me, that is, in my flesh, dwelleth no good thing. Rom. vii. 18.

If worldly lusts were painted on the wall of a house, we might fly from them;—or if they were bound up in a red coat, we might put it off and wear a grey one;—or did they grow in the hair of the head, we might be shaved and make ourselves bald;—or were they baked in bread, we might live on herbs;—but now they cleave to thy heart, and possess thee through and through. Where wilt thou flee, that they shall not follow thee? What wilt thou put off, that they shall not remain with thee? What

wilt thou eat and drink, that they will not be in you? Beloved man, the great source of them is in thyself, and thou must in the first place leave thyself and fly from it.

For from you sounded out the word of the Lord: for they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. 1 Thess. i. 8, 9.

Know, that this is the right service of God, for which we need no bells nor organs, no churches, no vessels nor ornaments, no lights nor papers, no tunes nor singing, no paintings nor images, no table nor altar; no pattens nor cups, no incense nor sprinkling &c. For these are the inventions and plans which God regards not, which only darken with them the right service of God. He wants but one thing, the Gospel. Let a man labour well at this, and make known from it to the people the service of God. The Gospel is the true bell and organ of this service.

To the Editor of the Christian Observer.

A VISIT to the tomb of one whose character we have been led to venerate, or whose memory we have been accustomed to cherish with affection, is among the most interesting tributes which it is possible to pay to departed worth. Occasional meditations among the tombs are of use to ourselves. While we yet bend over the urn which envelopes the ashes of a deceased friend, a variety of emotions mingle with our tears, which it is of importance should create more than momentary impression. It is possible, for instance, to reflect, how lov'd how valu'd once" was the friend over whose mortal remains we are heaving the pensive sigh, without perceiving the transitory nature of all objects of earthly regard; nor is it easy to call to mind that "a heap of dust alone remains" of all we once held so dear, with a strong impression that we ourselves must shortly put off these garments of mortality. A variety of other useful and interesting emotions, which it is beside my present purpose to trace, occupies the mind, and expands the heart, when we visit the grave of a beloved friend or relative. Such feelings are natural and estimable. Such dwelt in the bosom of Mary, the sister of Lazarus;—when the Jews had in vain attempted to console her, "she rose up hastily, and went out;" her companion, judging probably from her having before given a similar vent to her sorrows, concluded that "she was gone to the grave to weep there." Jesus himself did not refuse the invitation to the tomb of Lazarus, and even "wept" over it.—The affectionate Mary, under the impression that the body of the Saviour had been taken away, "stood without at the sepulchre weeping" upon the sacred spot where it had been deposited. The Angel, who was commissioned to announce the resurrection of Christ, invited the women, who had brought spices to embalm him, to contemplate his empty tomb; "COME, SEE THE PLACE WHERE THE LORD LAY!"

The same invitation is addressed to the readers of these pages. Accompany me to the deserted sepulchre of the Redeemer. Not, indeed, in the spirit of those superstitious worshippers, who undertake a long and arduous pilgrimage to the Holy Sepulchre; under the idea that the labour, and peril, and costliness of the tribute, render it an acceptable service in the sight of God!—not that you may touch some sacred relic, and wash with penitential tears the rock which entombed the Saviour. It has been doubted, by modern travellers*, whether the spot which has, for so

* See *Dr. Clarke's Travels*, Part II. section 1.

many centuries, been marked by the prostrations of misguided pilgrims, be really the site of the tomb of Christ. At all events, such superstitious practices tend to delude the infatuated devotee with the form of godliness, while they administer nothing to the growth of spiritual-mindedness. The writer of this paper would rather exhort his readers to "*come and see the place where the Lord lay,*" by suggesting those reflections which would be excited in every Christian observer while contemplating such a scene.

Imagine, then, for a moment, that we are actually surrounding the tomb of the Redeemer, immediately after the fact of his resurrection has been established; that we are viewing the spot which so lately enclosed the body of our Lord. What reflections would so interesting a scene awaken in every breast!

In directing our eyes to "*the place where the Lord lay,*" we shall not merely experience those emotions which would arise within us were we standing by the grave of a departed friend. No! the tomb of Christ will be associated with the idea of a *triumphant* Redeemer, of a *risen* Saviour. The disciples approached his sepulchre with heavy hearts, with beclouded views, their eyes still streaming with the tears which so lately flowed at the foot of the Cross. They had lost their Divine Friend, and they were almost disposed to imagine that their hopes of his being the Messiah were delusive. We, on the contrary, possess all the advantages which attend the full display of Gospel-truth. "Come," then, "see the place where the Lord lay;" not so much to mourn his death, as to triumph in his resurrection.

1. The first reflection which would arise in the mind, on viewing the empty sepulchre, would be, *the convincing proof of his being the* MESSIAH.—Who, but the Almighty God, could have vanquished death, and have risen from the tomb? When he hung upon the Cross, blasphemers gloried in the idea that he must be an impostor, because he did not "save himself, and come down from the cross." But, behold a more convincing evidence that "truly this was the Son of God!" He bursts the gates of death: the barriers of the tomb cannot confine the Lord of life. All the miracles of Christ are but faint evidences of his Messiahship when compared with this: it is the corner stone of the Christian *faith.* Accordingly, it is so pointed out in the Scriptures. David, in prophetic strains, announces the triumphant resurrection of Christ: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." Our Saviour himself declared, that his triumph over death was the sign which should be given for the establishment of the Christian Faith, and which had been shadowed forth by the prophet Jonas. (Matt. xii. 38—40). "Destroy this temple," said he to the unbelieving Jews, "and in three days I will raise it up." More explicitly did he declare, "I lay down my life that I may take it again." The Angel, who was commissioned to roll back the stone from the mouth of the sepulchre, appeals to the fact of the resurrection, as a proof of the divine mission of Christ: "I know that ye seek Jesus that was crucified: he is not here, for he is risen, *as he said.*" The Apostles continually urge this argument upon the consciences of those whom they address. "Him," says Peter, "God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." On viewing, therefore, "the place where the Lord lay," the triumphant consideration must fix itself on our minds, that "he was *declared to be the Son of God with power, by his resurrection from the dead.*"

2. While, with the disciples, we stoop to look into the empty se-

pulchre of Christ, let us think up- *the perfection of his sacrifice.*— er the Law we were all "debt- It was necessary to our ac- cep with God, that this debt shou paid to the uttermost farthing. w was this to be ef- fected? The law requiring *perfect* obedience, if from any moment we ould become sinless creatures, subsequent compliance with its ands could never pay off the contracted by past sins. Here reat Mediator interposed— k to pay the debt—gave a ransom for sinners—be- a surety for us—and was im- ed in the grave. Now, had *mained* in the tomb, we should e had no evidence that the sa- crifice of himself had satisfied Di- ne justice. As long as a debtor fined in his cell, it is evident hat his debt is not liqui- d the imprisonment of death inued. Had these barriers con- the Saviour, it would have en evident that the mighty debt was still due. But, mark the Chris- tian triumph! The Redeemer rises from the tomb—our Surety is set at large—the prisoner is free—his sacrifice is thus acknowledged by God to be a *perfect* sacrifice—and the debt is cancelled! Here is a ground for exultation. "Come, see the place where the Lord lay," and exclaim with me, "*He is not here! he is risen!*" "Arise, ye prisoners of hope," with your risen Lord! You are no longer debtors under the law. "Who is he that condemneth? It is Christ that died, *rather that is risen again!*"

3. When we pour out the sor- rows of our hearts at the grave of a deceased friend, overwhelmed with affliction, it is not unusual, in the agony of grief, to feel a momentary wish that we could be buried with the deceased. So when we "see the place where the Lord lay," and mourn, in the bitterness of our souls, for the sins which brought him there, we shall feel *a desire to be spiritually "buried with Christ"* (Rom. vi. 4).—The predominant feeling, indeed, when we transport ourselves in imagination to the se- pulchre of Christ, should be that of holy triumph; but that heart must be hard indeed which does not (even at such moments) set apart some little season for sorrow on ac- count of sin, and which does not expand with an ardent desire to be delivered from its power. "Come," then, "see the place where the Lord lay;" and there (in depend- ence on the strengthening of the Spirit) record *a vow that you will be "buried with Christ."* This vow is not to be understood as a mere romantic feeling: it is to be an active principle, regulating the whole of the Christian life. It implies that which the Apostle so beautifully expresses, when he calls it "the fellowship of his sufferings," and the "being made conformable to his death." (Phil. iii. 10). This assimilation of the Christian to the sufferings and death of Christ, is continually insisted on by the in- spired writers. We are to be cru- cified with Christ; we are to die with him; we are to be buried with him; we are to be quickened, and to rise with him. "The old man" is to be "crucified with him, that the body of sin may be destroyed." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Wherefore *we are buried with him* by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. He that is dead is free from sin. Now, if *we be dead with Christ*, we shall also live with him." (See Rom. vi. 3—8. and Col. ii. 12). Our vow to be buried with Christ is first made, on our part, in the outward and visible sign of baptism. We must afterwards manifest the operation of the inward and spiri- tual grace on our hearts, by dying to sin; by mortifying the corrupt affections and lusts; by not suffer- ing our souls to have any more con-

verse with the principles of the carnal mind, than a dead body can have with the affairs of the world.

4. "Come, see the place where the Lord lay;" and *let this sight reconcile us to the grave.*—Death, it must be admitted, is an awful lot. The pale messenger, whose summons is imperious whether he knock at the palace gate or the cottage door, strikes a degree of awe into the breast of every one except those who, together with the belief in Revelation, have thrown aside the common feelings of human nature. Were it even true that death terminates our existence, so awful a period is little appropriate to the indecent jests which have sometimes disgraced the last moments of an infidel*. "O! my soul, come not thou into their secret!" The thought of the approaching dissolution of that tie which has united soul and body,—the idea of the struggle of the fleeting spirit to burst from the confinement of its clay tenement,—the expectation of that stroke which must sever us from the dearest earthly connexions, and consign the body to the silent grave,—is one, which, in itself, may well cause us to shudder. Death is the punishment for sin, and, more or less, carries its "sting" with it: "but thanks be to God who giveth us the victory through our Lord Jesus Christ!" When we "see the place where the Lord lay" we may well be reconciled to the grave, since our dear Redeemer has himself reposed there. By his presence in these gloomy abodes, he has consecrated the tomb—disarmed our last enemy of his sting—banished the horrors of the grave—and shed a bright lustre across the valley of the shadow of death. *This* recollection is the only efficient method of overcoming the fear of death. By *this* we are enabled to dread the tomb, as little as the couch on which we compose ourselves to rest.

Our Saviour remained in the sepulchre during the Jewish Sabbath. So shall the period during whi[illegible] the bodies of the saints remai[illegible] the grave, be merely a Sabb[illegible] rest to them. The sins, a[illegible] mities, and pains, to [illegible] they have been liable in th[illegible], shall no longer assai[illegible] them in the tomb. There "they rest from their labours;" "there the wicked cea[illegible] from troubling, and there the wea[illegible] are at rest."

5. Another reflection, which [illegible] be awakened by seeing "the [illegible] where the Lord lay," is *th[illegible] which the resurrection [illegible] gives us of our ow[illegible]*.—Mar[illegible] reason for which the Christian [illegible] not death;—because Christ's [illegible] surrection is both the cause [illegible] the pattern of his. "Concerning them which are asleep, we sorr[illegible] not [illegible] them which have no [illegible] we believe that Jesu[illegible] and rose again, even so them [illegible] which sleep in Jesus will God br[illegible] with him." As the angel desce[illegible]ed from heaven to roll away th[illegible] stone from the mouth of the sepulchre, that the Saviour might rise from the tomb, so shall "the Lord himself," the Angel of the covenant, "descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." "Behold (says the Apostle) I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised!" Such is the consolatory, the animating, reflecti[illegible] which presents itself to the Christian while contemplati[illegible] the place where the Lord lay." "Yes!' such a spectator will exclaim, 'it is true that the earthly house of this tabernacle shall be dissolved! it is true that this feeble body must fail. But did my Saviour descend in[illegible] the grave; and did *he* rise again? "*My* flesh, also, shall rest in hope!" "Now is Christ risen from the dead, and become the first-fruits of them

* Hume, and others.

that slept; for as in Adam all die, [illegible] so in Christ shall all be made a[illegible] I know that "dust I am, and th[illegible] to dust I must return;" but "I k[illegible] that my Redeemer liveth, and tha[illegible] shall stand at the latter day upon [illegible] earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see [illegible]d!" Since our great fœderal [illegible]ead is raised," the members [illegible] not always sleep in the dust: [illegible]ist's natural body was raised, [illegible] shall his mystical*.'

[illegible]me, see the place where [illegible]" and let the interest[illegible] elevate your souls with [illegible] *of a glorious immortality.*—[illegible]ur Redeemer left the tomb? [illegible]s gone "to prepare a place for us;" "and if (says he) I go [illegible] prepare a place for you, I will [illegible]gain, and receive you unto [illegible]hat where I am ye may [illegible] O! what an unspeakable [illegible]ng is this; to be enabled to [illegible] forwards not merely to a resurrection, but to eternal life! Our bodies shall not only be raised from the grave; but they shall be raised incorruptible. In our present state we are feeble creatures; liable to the attacks of pain, and disease, and sin: but he who rose from the dead for us, "shall change our vile bodies, that they may be like unto his glorious body." That which descends to the grave full of infirmities, shall rise to glory and immortality. "It is sown in corruption; it shall be raised in incorruption. It is sown in dishonour; it shall be raised in glory. It is [illegible] in weakness; it shall be raised in power. It is sown a natural body; it shall be raised a spiritual body."

If the state of the bodies of the saints shall be so glorious, who can conceive the immortal honours which await our souls at the resurrection of the just? He who died for our offences, and was raised again for our justification, has, by his resurrection, "begotten us again to a lively hope, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." With the spirits of just men made perfect, we also shall surround the Throne, and shall join for ever in the adoration of the multitude redeemed by the blood of Christ. By his precious death and burial, by his glorious resurrection and ascension, he hath opened a way by which all who believe in his Name may be exalted to everlasting glory. O then, let us come to him, who is "the way, and the truth, and the life," that we may be made partakers of the heavenly calling.

We have now accomplished our visit to the tomb of Christ. Some who, in imagination, have accompanied me thither, have probably felt their hearts glow within them while contemplating the empty sepulchre; and still feel a strong desire to linger there, in order to indulge the reflections which have been excited. Let, then, our visits be frequently repeated; let the subjects on which we have been dwelling be often recalled to our minds, and not merely be materials for occasional reflection and for periodical devotion. For the present, we must leave the sacred spot on which our tears have been shed and our affections kindled. In withdrawing, however, from the hallowed scene, our emotions will be far different from those of the disconsolate Mary, who wept and exclaimed, "They have taken away my Lord, and I *know not where they have laid him!*" "Whither he is gone we know, and the way we know." He has ascended to his Father and our Father, to his God and our God. Him have the heavens received until the time of the restitution of all things; and where he is, there shall his servant be. Although we wait with patience till our change come; yet we have a desire to depart, and to be with Christ. With eager expectation, with hope full of immor-

* Bp. Hopkins.

tality, we look forward to the period when the members of his mystical body shall be united to the great Head of the church; assured that "our life is hid with Christ in God," and that "when He, who is our life, shall appear, then also shall we appear with him in glory."

G. C. G.

FAMILY SERMONS. No. LXXXVII.

1 John i. 8—10.—*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.*

AT the time when St. John wrote this Epistle, the peace of the Christian Church was much disturbed by contending sects. One of the chief of these was called the Sect of the Gnostics: a name assumed as denoting a peculiar degree of knowledge with respect to God. These men corrupted the truths of the Gospel: they were unwilling to walk in the light of Revelation, and their foolish hearts were darkened.

Their notions concerning Jesus Christ were alike impious and absurd. They professed to believe that he was the Son of God, yet they denied him the essential qualities of the Divine nature: they acknowledged that he had appeared in the world, but they declared that he was neither clothed with a real body, nor had really suffered. —With regard to human actions, some of them held, that there was no moral difference of conduct: and they pursued a course of vice as entirely consistent with the principles they avowed. They lived in the most shameful violation of the Divine Law, at the very time they pretended to be perfect and without sin.

These observations will tend to throw light on the whole of [illegible] chapter; and especially that [illegible]t of it which we are now to c[illegible]e. Did the Gnostics deny th[illegible]inity of the Son of God? [illegible]postle pronounces him to be the Word of Life.—Did they reject his manhood and affirm that his appearance in the flesh had no reality in it? "[illegible] have heard him," saith the Apo[illegible] "we have seen him with our [illegible] and our hands have handle[illegible] Word of Life."—Did they s[illegible] Christ only as a *teacher* [illegible] no regard to his *ex[illegible]tio*[illegible] John tells us, "The blood of [illegible] cleanseth us from all sin."—D[illegible] allege that they were perfec[illegible] sinless? He meets them with [illegible] declaration, "If we say that we [illegible] have no sin we deceive ourselv[illegible] and the truth is not in us. [illegible]s our sins, he is faithful [illegible] just to forgive us our sins, [illegible] cleanse us from all unrighteousn[illegible] If we say that we have not sinned, we make him a liar, and his word is not in us."

It appears, from this view of the text, that the Apostle intended to affirm, generally, the corruption and sinfulness of man, in opposition to those who contended that they were pure and perfect.—Various interpretations have been given of this passage; but if we look at the plain object of the Apostle, and, without any refinement, take the words simply as they stand, the probable meaning will be this: All have sinned and come short of the glory of God: if any man pretend, like the Gnostics, that he has not sinned, he deceives himself; but if he confess his sins, they shall be forgiven, and he shall be cleansed from all unrighteousness.

The doctrine, of the sinfulness and depravity of man, is demonstrable from the whole scheme of Christianity; and here, if we know nothing of the revelation of God, we must be convinced, both by the history of the world and our own personal experience, that there is

within us a powerful inclination to many things that are evil. But how much more forcibly does this truth appear, when we examine our disposition and our conduct by the knowledge we possess of the commands and the nature of God! It is very possible that we may not have broken the laws of our country, or have proceeded to those acts of outrage and immorality, which might expose us to general censure; but if we try and examine ourselves by the light of Revelation, our own consciences must condemn us. It is because men do not examine and inquire, that they continue, in so great a degree, ignorant of their real condition.

But there is an evidence more conclusive than human testimony—the solemn and repeated declarations of the heart-searching God. He saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." "I was shapen in iniquity," saith the Psalmist, "and in sin did my mother conceive me." "All we like sheep have gone astray; we have turned every one to his own way." It would be easy to multiply passages from the volume of truth, which assert, in the same manner, the *general* wickedness and depravity of mankind:—but the Scriptures do more than tell of *general* depravity; they prove to us that every member of our body, and every faculty of our mind, while we remain in our natural state, is employed in the service of sin, and engaged in hostility against God. Consider, in this view, the melancholy picture drawn by St. Paul, in his Epistle to the Romans, not of some daring offenders only, but of Jews and Gentiles, indiscriminately, who are all proved to be under sin. If, with such testimony before us, we presume to say that we have no sin, we make God a liar, and his word is not us: we detract from his authority; we disbelieve his declarations.

Having thus glanced at our condition by nature and practice, the Apostle next proceeds to state by what means we may be delivered from this bondage of evil. "If we confess our sins, he is faithful and just to forgive them."

It is evident that the term confession is of extensive meaning. It must include a deep sense of our miserable state, a hearty repentance for our manifold transgressions, a humble acknowledgment of our offences before the Throne of Mercy, and a determined resolution, by Divine grace, for ever to forsake them. It consists not in words, however appropriate, but in a broken spirit and a contrite heart. It is a confession not unto men, but unto God: it is the effusion of a mind which feels itself to be unworthy, even of the least of the Divine mercies, and will scarcely venture to offer its requests to Heaven. The language of the penitent is, "God be merciful to me a sinner!" "I acknowledge my transgressions, and my sin is even before me." "Hide thy face from my sin, and blot out all mine iniquities." "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand!"

It is with great propriety that our Church, in the very commencement of her public service, invites us to the duty of confession: she adopts, with this view, the use of affectionate exhortation: she assures us that the Scripture moveth us in sundry places to acknowledge our sins and wickedness; and that we should confess them with a humble, lowly, and obedient heart. She warns us that this is a duty which never should be forgotten; that it belongs to all times and seasons, but is then especially becoming when we assemble and meet together for the worship of God. The spirit of our general confession is the very spirit of humility and self-abasement: it expresses the precise sentiments which a sinner ought to express: there is

no apology for sin: no palliation of evil: and if there be a ray of hope to cheer the drooping soul, it proceeds from the mercy of God, and his promises declared unto mankind in Christ Jesus our Lord. In this disposition we should enter into the house of the Lord; invoking the mercy of him who hath promised forgiveness of sins to all them that, with hearty repentance and true faith, turn unto him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He will not only release us from the guilt already incurred, but will cleanse and purify our hearts, even from the remains of a corrupted nature.

The Apostle assures us that this consequence will follow from the faithfulness and from the justice of God.

1. From his *faithfulness*.—Such is the uniform tenor of his declarations by the mouths of all his Prophets. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

It has sometimes been asked by those, who pretend to estimate very highly the attributes of God, In what way is it possible that our prayers can influence the Almighty? How can it be imagined that the purpose of Heaven should be changed by the entreaties of a creature like man? To this objection, which, however, is founded entirely on human ignorance, it might fairly be answered that man himself is incapable of receiving the blessing of Divine forgiveness, till he is brought to that state of mind, which shall make him thankful for the gift.—It might also be asked, If it be deemed expedient among men that an offender should express his sorrow for injuries committed, why should not the same rule apply to those who have sinned against God? But the plain and simple answer, after all, is this:—Such is the appointment of God himself: he, who is best acquainted with his own exalted nature, and with the transgressions and infirmities of his creatures, has declared that every one, who confesseth and forsaketh his sins, shall find mercy. No condition can be more simple, and no promise more decisive: and if any man fail of the grace of God, it is not because the Almighty is unfaithful, but because *we* are impenitent. It will sometimes happen that the very sense of our own guilt and unworthiness will almost deprive us of the hope of reconciliation. The dejected penitent is ready to persuade himself that his transgressions have closed up every avenue to the Throne of Mercy: that a God *of holiness* and *truth* will never look with compassion upon a sinner like him. But God is *faithful*: he asks for no *atonement* from man: he requires only the *spirit of contrition*, and *faith in the great Atonement* he himself has provided; and he has then promised to extend his forgiveness. It is not a question of doubtful issue: he has made an engagement, "which he, for his part, will most surely keep and perform." He cannot deny himself: and whenever we suffer ourselves to be influenced by the persuasion that our prayers may be offered in vain, we do dishonour to the faithfulness and the truth of God. I said, "I will confess my transgression unto the Lord," saith the Psalmist, "and thou forgavest the iniquity of my sin." "Him that cometh unto me," saith Christ, "I will in no wise cast out." "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

2. The Apostle strengthens his declaration by an appeal to the justice of God. He is *just* to forgive us.

Without the doctrine of the Atonement by Jesus Christ, the conduct of God to man must appear to

be at variance with his glorious attributes. After the admission of sin into the world, the whole race of mankind were exposed to the wrath and indignation of their Maker; and his justice required that punishment should follow transgression. Till some mode was devised, by which, consistently with his own perfections, the demands of justice could be satisfied, and a propitiation be made for the sins of the world, man could be considered in no other light than as an outcast from God, without hope of pardon or possibility of return. To satisfy the demands of justice, it pleased the Father to send his own Son in the likeness of sinful man, to take upon him our nature, and to suffer in our stead. He was thus set forth as a propitiation for our sins: the sacrifice which he offered was on the behalf of the whole world, that whosoever believeth in him should receive the full benefit of his spotless obedience and his perfect fulfilment of the law. He gave his own life a ransom for sinners, so that God can at once be just and merciful: he has exacted the penalty, and can forgive the penitent. If we should look simply to the holy nature of God, and to his attribute of justice, that view might lead us to despair: for what does the justice of the Almighty imply, but the condemnation and destruction of men? But if we contemplate this attribute of justice, as it is connected with the sacrifice of the Lamb of God, it is a view which should afford consolation and encouragement to the contrite heart. "Who is he that condemneth? It is Christ that died:" "in whom I have redemption through his blood, the forgiveness of sins, according to the riches of his grace." That principle of justice, which before required my condemnation, now pleads in my favour before the Throne of God. The curse of the law has been removed: for Christ was made a curse in my behalf; and the voice, which once spoke in the terrors of judgment, now invites me to reconciliation, and offers the blessing of pardon and of peace."

The consideration of this subject may be useful to three classes of persons:—

1. To *those* who are unacquainted with their own depravity.

It is easy to say that we are sinners: but it is necessary that we should *feel* the truth of this declaration. Many are slumbering in ignorance and self-deception, who flatter themselves that this their false peace is an evidence of an innocent and unoffending life. Their consciences are quiet; and they mistake this dangerous repose for the testimony of a *good* conscience. It is not in a few instances only that the ministers of Christ are called to witness this awful delusion: it meets them in the occurrences of every day: and in how many cases is it held forth to them by the departing sinner, as his hope and his refuge upon the bed of death! The doctrine, then, to be inculcated, is the necessity of repentance: without repentance, there is no remission; and repentance itself is the gift of God. It is He alone who can open our eyes, and convince our understandings, and awaken us to a due sense of our guilt and danger. Let it then be the petition of our daily prayer, that he would grant us this repentance unto life; that he would bend the stubborn will, and soften the hard heart; and bring us to a full perception of our sinful and miserable state. "Let us draw nigh to God, and he will draw nigh to us." "He is not willing that any should perish, but that all should come to repentance."

2. I would, secondly, apply this subject to those who are sensible of their transgressions, and are anxious to bring forth fruits meet for repentance.

To persons of this class, the declaration of the text is full of encouragement. And under the firm

conviction that those who come to the Throne of Grace in this disposition will not be rejected by him who waits to be gracious, our Church follows up the general confession, by the assurance that "Almighty God pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel." It is not that he discovers any *merit* in our confession, any amends for our sins: the penitent casts himself entirely upon the mercy of his God:—"Pardon my sin, for it is great: the remembrance of it is grievous unto me; the burthen is intolerable. For the sake of thy Son Jesus Christ, be merciful to a returning sinner, and grant that I may ever hereafter serve and please thee in newness of life." If this be a description of our state, we are not far from the kingdom of God: he is faithful and just to forgive, and there is joy on our account among the angels of heaven.

Lastly, let me recommend to such as are in any degree partakers of that righteousness, and peace, and joy, which form the privilege and birth-right of those that are reconciled to God, to cultivate the spirit of humility and prayer. They have not yet escaped from the pollutions of the world, or the influence of a corrupted nature: they will daily have need to acknowledge the imperfection of their best services, and the treachery of their deceitful hearts. But it is by this acknowledgment that we are led on to better things: if we confess our sins, he is faithful and just to carry forward the work of holiness in our souls, and to cleanse us from all unrighteousness. Whatever be our attainments, if we would grow in grace, and advance to a more perfect state, we must live in the disposition of habitual humility. It is in humility that the work of Divine grace is first begun; and in union with this principle must it be maintained and carried to perfection.

May He, who alone can order the unruly wills and affections of sinful men, so regulate our tempers and turn our hearts that we may this day present to him an acceptable sacrifice of praise and prayer! May our confession of sin be accompanied by a determination to forsake it; and may the influence of his Holy Spirit purify our consciences, and cleanse our hearts, that when Sabbaths on earth shall be no more, we may enter on the enjoyment of that eternal Sabbath which remaineth for the people of God!

To the Editor of the Christian Observer.

As every age brings some new blessings to the Church of Christ, so does it behold fresh trials rising up to prove the faith of the servants of God.

To this general observation I must add my firm belief, that the humble and conscientious follower of Jesus Christ has, in the present day, some difficulties to encounter which were little known by his forefathers. He cannot but perceive from the conversation of some religious characters, from the pages of some periodical publications, and from the discourses of some few divines in our Church, that a doubt has arisen whether the now-antiquated faith and practice of our Reformers will lead to heaven. He meets with insinuations which *seem* to warrant these strange conclusions;—that to be orthodox ourselves, we must regard the Fathers of our Church as heterodox; that believing in the Divine authority of Scripture, we must nevertheless sink its precepts; and that preaching, as we are bound to do, the doctrines of justification by faith alone, and of the imputed righteousness of Christ, we must also inculcate imputed sanctification, and, at the same time, be silent respecting the absolute necessity of that personal holiness and those good works which are the ne-

cessary fruit of a living and justifying faith.

The Bible, as it appears to me, is a perfect system of faith and practice. There is nothing superfluous in its pages: there is nothing wanting. I dare not add to its sacred treasure, nor diminish from it. I remember the awful curses denounced, Rev. xxii. 18, 19. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." As a minister of the everlasting Gospel, as a messenger bearing the glad tidings of great joy to all people, I must not, with some, build my faith upon a few detached passages of the Epistle to the Romans; nor must I, with others, compose a system of ethics from the Book of Proverbs. When called to minister in the sanctuary, I am bound to read and to pronounce with as firm a tone of voice the 9th as the 12th chapter of St. Paul's Epistle to the Christians at Rome. In a word, I am not to be saved by fancy, but by faith; faith built upon the Revelation of God; faith working by love, and producing obedience.

Now, to be considered as forsaking our Master, because we dare not outstep his most approved servants of old, is certainly a trial. I shall humbly venture to call it The New Cross; and if any of your enlightened correspondents, who may not be so deeply engaged in the daily labours of the ministry as the individual who suggests this hint, should see fit to enlarge upon the point, a few judicious observations may greatly assist the rising generation.

I will only further remark, that I have been much struck with the very categorical, and somewhat flippant, manner in which some young divines in the present day bring forward their views of the most mysterious and difficult points of religious doctrine. They ought to read, meditate, and pray, before they preach. They speak as veterans, before they have experienced the hardships of a single campaign. When discussing such subjects, what holy caution was used by our Hookers, Halls, Leightons, Beveridges—those burning and shining lights! Their writings, how deeply doctrinal; and yet how alive do they always seem to the obligations of every moral duty! May we follow them as they followed Christ!

I am, &c,

R. P. B.

MISCELLANEOUS.

EXTRACTS OF LETTERS FROM THE REV. HENRY MARTYN, TO T. C. L. E. S.

(Continued from p. 22.)

"St. John's, March 8, 1804.

"Dear —,

"I THINK you could not reasonably have expected an answer earlier, as your own letter was so long in coming. But if you are unwilling to admit this excuse, I will add, that the engagements of the ministry, pupils, &c. have not only disordered and abolished every system of private reading, but have left me little which I dare call leisure time. I rejoice with you, and ——, and the Church, that he has found his mind disposed to labour in her glorious cause: and I trust that he is moved to it by the Holy Ghost. Any assistance in my power you know you may command. With

respect to the difference of expense, I should suppose that a pensioner, to live with decency and comfort, would require 120*l.* a year; a sizar, perhaps about 60*l.*—I had no sermon at the time of my ordination; and ever since, I have had recourse to S——'s helps. For the people at Lolworth are still so very ignorant, that I must not, at present, advance beyond the first principles of the doctrine. And sermons, in which these things are plainly set forth, I think, are no where to be found so good as his. I have, therefore, never written sermons *entirely* my own; except when it was necessary to preach at Trinity Church, which has been but five times. I preached *extempore* at Lolworth twice some time ago, and once at St. Giles's; but Mr. S—— advised me to give it over. I adopted the plan merely in hopes of being able to speak with more animation, as if any thing but love and zeal in the heart could kindle the sacred fire of earnestness."—"No one can say how much I was harrassed for the first three or four months with the difficulty of preparing sermons, and the discharge of other ministerial duties, insomuch that, occasionally, I encroached on my time of private devotion. This I am continually tempted to do, but never yield to the temptation, without suffering for it in myself. It is also impolitic; for the adage is most true—"bene orâsse est bene studuisse."..."—is now here: he is greatly improved. He reads the Bible, and is not averse to conversation on religious subjects. But I fear that he has not *fully* received the humbling truths of the Gospel." "I cannot help saying to myself in his company, 'One thing thou lackest;' O what a working of God's mighty power must there be to be effectual in making us resign our own will, and say with sincerity, All that the Lord commands will we do. What wisdom and true happiness is it to be as little children!"—"We incept next Friday. The senior wrangler the last year is also this day declared to be senior medalist. He is very young and modest; and deserves every commendation for his diligence and abilities: but I should not wish a friend of mine to be so crowned with worldly honours, after the bitter experience I have had through mine, though so inferior. How safe, how pleasant, to strive for the amaranthine crown of glory, where there is no competition—all that seek shall find!"

"St. John's, April 19, 1804.

"I am glad to hear that the Gospel spreads among you, for the sake of my poor fellow-sinners. O that I had the glory of Christ more at heart! Most of us have far too little earnestness; and I for one. Wall's Lane is in my parish here. Its well-known character will give you to understand that I have abundant room for the exercise of zeal. I have as yet visited only the two alms-houses and the poor-house, in which I meet the people once a week, and two or three other houses. To cleanse these stables of Augeas I may well be taught a useful lesson from the fabled hero—not to attempt the work in my own strength, but to turn the river of grace into it.—In my country parish, religion is at a low ebb. The school, however, is re-established; and the benefit of it will, I trust, be of eternal consequence. With respect to my own heart, my dear friend, what shall I say? I have been visited, of late, with some very severe trials; of which the loss of the fortunes of myself and two sisters is the *least*. As often as the pride and arrogance of my heart are brought down into the dust, and I am able to walk softly before the Lord, I am peaceful and happy enough. My present desire is to walk *alone* with God. I have lived too much in public; going to God in prayer as if I were coming out of a crowd, and about to be tossed into it again. But to walk with God is surely to be with him always—

to preach as one delivering the message in his presence—to plead with souls as in the stead of the invisible God near us. Ah, my brother, we die *alone*. If we have not lived in solitary communion with God, we shall start at finding ourselves, in the solemn silence of death, about to launch forward where no friends, no ordinances, can accompany us."

"St. John's, Nov. 8, 1804.

"I am about to alter my plan of preaching to my country congregation. They have been hearing from me the Gospel, for which they are by no means prepared: for I have discovered, to my surprise and grief, that they do not know the difference between sin and duty. It is now my design to explain to them the Commandments, Sermon on the Mount, &c." "Through the tender mercy of God, I begin to feel a little more zeal and earnestness than formerly. O, my brother, how great the honour that in our *office* at least we are like to Christ—that, in this respect, as he was, so are we in this world! May love carry forward our feet in swift obedience; and may we continue in our work, with all firmness, and patience, and tenderness for the souls of men!—In your last letter, which found me in Cornwall, you objected to my going abroad; but assigned no reasons for your disapprobation. I shall be glad to hear them."

"St. John's, Jan. 28, 1805.

"The time is at last arrived when I am about to bid farewell to this country. If my present expectations are fulfilled, I shall leave Cambridge in about a fortnight, and England in three weeks or a month. You may suppose the call has been very sudden, or I should not have made the request which I have. Comply with it as soon as possible. I thought I had more time to write to you, when I began this letter: but I can now only say, may the Lord bless you, my dear friend, and make you prosper in your blessed work! Pray for your unworthy brother.

"H. MARTYN."

JOURNEY TO SWITZERLAND, &c.

(Continued from page 95.)

FROM the Hague, we travelled over a very low flat country, part of which was under water, owing to the late rains, to Utrecht, which offers the aspect of a most unwholesome residence; and indeed the complexion of the Dutch, men, women, and children, testify this. They are all livid, and bear indications of dropsy.

Utrecht is a fine town, and abounds in magnificent buildings belonging to the noblesse of the province, and also of that of Guelder adjoining. No trade is carried on here, and the population appears to be below the extent of the town. Grass grows in the great square; and women and children were actually employed in pulling it out from between the stones.

From Utrecht to Nimeguen, the country is very different: little water is to be seen, and what there is of it serves chiefly for ornament to a most beautiful, highly cultivated, and well-wooded country, in which, every four or five miles, fine country houses are to be seen standing in parks and belonging to people of Utrecht and Amsterdam. I had great satisfaction in seeing here fine rising downs, which reminded me of Surrey and Sussex. This part of the province abounds in game, and would be called in England a fine sporting country. Its soil, however, is sandy; and it is perhaps on that account that the fields of arable land are chiefly sown with corn, known in other parts of Europe by the name of Bled Noir, or Bled Sarrazin. It does not shew itself, when ripe, in the form of an ear like wheat or barley, but like an assemblage of

small seeds of a whitish hue. They were just reaping it, and had an abundant harvest. When this corn is eaten unmixed, it produces *very* brown bread. In Switzerland, they mix it with a proportion of wheat. In the course of the thirteen leagues we travelled, we halted four times to refresh the horses. On the side of the high road large open barns are built for the purpose of baiting: travellers enter at one end, and go out at the other. The inside contains a stable for the horses of the owners; and the stable, with the implements it contains, presents an excellent exemplification of the scenes of Teniers.

The road was heavy, and I availed myself of the slow motion to walk during half the journey. In my walk, I observed plantations of hops, and large fields of tobacco; part of which was standing, and part cut, and hanging in large airy barns, tied by the stalk, the leaves downwards, perfuming the road through which we passed. Our last baiting was at *Eenden*, five leagues from Nimeguen. The road was over a high dike, and so narrow that when we met a carriage or a cart, both stopped, and were obliged, with the eye, to take measure of the space between their wheels and the precipice. We crossed the Rhine to enter Nimeguen on a flying bridge of boats of very curious construction.

Nimeguen in itself is an uninteresting town, but made famous by the treaty which bears its name. During my stay there, while rambling about, my eyes were struck with the following sentence engraved in golden letters over the door of the court of justice:—

Diligite justitiam, qui judicatis terram.

Over the town-house are the two following inscriptions, which apply well to the present times, and to the present generation:—

Concordia res parvae cresunt, Discordia maximæ delabuntur.

And on the other side,—

Beata est gens cujus Dominus spes ejus. Psalm xl.

It is because France has denied the last, that that unfortunate nation is scourged by the hand of the Almighty. O may its fate read a useful and impressive lesson, to all those nations who, in their prosperity, have forgotten that their strength was given them from above!

From Nimeguen we passed near Vanto, and dined at a small house in the open country. There we met five emigrant priests, who, on the alarm of yesterday (an engagement having taken place between the French and combined armies) had fled from the other side of the Meuse, and were anxiously listening to every report, to know whether they were to fly still further. Poor unhappy sufferers! How often in the way did I lament for their sakes my not being rich! We slept at Kavalaer, and went on the next day to Crevel, over a very sandy road, but through a most beautiful country, which we found in a very high state of cultivation; the plowed fields looking as neat as a rolled pleasure-ground. This must be an admirable country for game of every kind, being finely wooded to the right and left, chiefly with oaks, which, in some parts, are intermixed with beach, and the intervals filled with underwood.—I observed, with some degree of pain, women, in this part of the country, sharing with the men the laborious part of husbandry. I saw women mowing clover with as much strength and exactness as the most expert men. A little further I saw women placed before heavy wheelbarrows, pulling by a rope thrown over their shoulders, and the men pushing the wheelbarrows forward.

Cattle, but particularly cows, are here a great object of care and attention, for the cows not only give the finest and richest milk, with which they make very good and

valuable cheese, but they also draw the plough. I saw many fields covered with a short grass of a fine deep green, bearing a small white flower, which people were cutting. On inquiry, I found this was an artificial grass for the cows, which is sown after the wheat has been cut. It is extremely rich, and produces the best milk and butter.

Crevel, where we dined, is a small, pretty, well-built town. We came in just in time for the table d'hôte, which was good. The Germans are a hospitable people; but they shew a most troublesome and familiar curiosity respecting every thing new which catches their eye. This I had known of old, and I had to-day a fresh proof of it at table, where, by the way, the landlord and landlady always sit down with the guests. One of those familiar gentlemen seeing my necessaire in a red case, took it whilst I was talking with a Dutchman, who, I found, knew many of my Paris acquaintance; and, in order to amuse and gratify his own curiosity and that of the hostess, he pulled out of the case every thing it contained, screwed them on wrong, put them up again in the wrong places, forcing every thing into its new position without the least discomposure. Missing the silver tumbler out of which he had seen me drink, he reached for it across the table unperceived by me, put it, half full of wine as it was, into the inner red case, which contained the knife, fork, &c., and of course injured it, at the same time throwing the wine on the table. He laughed at this untoward occurrence, but did not offer the least apology; he and the landlady contenting themselves with saying that things of that kind were only to be had in England.

(To be continued.)

To the Editor of the Christian Observer.

To correct mistakes, either in theory or practice; to point out an error in received opinions, on any subject relating to arts, sciences, or religion, can never be altogether useless, and may eventually tend to improvement. The following observations may, perhaps, seem to some persons rather trivial; yet it is hoped that others will pay them some attention.

It is the business of every individual to acquire some knowledge of what is called his mother-tongue, or the language of the country wherein he was born; and likewise to pronounce it in such a way as to be most easily understood, when he would convey his ideas to the mind of another. That pronunciation is said to be the best, and should be preferred, which gives to all parts of the word a full and distinct articulation. The ear likes to be pleased; and in order to gratify it, some attention should be given to the modulation of the voice, by laying the emphasis on the proper syllable in each word, and pronouncing the last part of the word, and likewise the end of each sentence or paragraph, distinct and full*.

But a practice the very reverse is becoming more and more prevalent, and has been rapidly gaining ground for some years; and that not merely among the vulgar, but even among the higher classes in life. Indistinct articulation renders the speaker unintelligible; or demands more than ordinary attention, and consequently is painful to the hearer. One great source of this evil is, the throwing back the syllabic emphasis towards the beginning of the word, which has no foundation in our language, and must, to a judicious harmonious ear, produce the most discordant sounds; as the latter part of the word is pronounced with precipitancy, and therefore is indistinct,

* The words of Quinctillian are—"Singulæ cujusque syllabæ, præsertim extremæ, rectè, distinctè, et clarè proferantur."

or scarcely audible at all. Our old energetic and emphatic mother Saxon is almost totally discarded in colloquial speech; and a kind of gibberish (or something most horribly disgusting to the ear) is substituted in its room. When sitting in a coach, I often perceive the lips of the speakers to move very quickly, but scarcely to open; and a kind of indistinct sound issues, somewhat like the chirping of a bird. This deprives our language of a great part of its native force of expression; for some words have a peculiar energy, and several emotions of the mind are strongly marked by the full force of the breath*.

I heard a gentleman some time ago, when pronouncing the word OPPONENT, lay the emphasis on the first syllable, and another on the first in *diploma;* another, when in the pulpit, laid it very loudly on the first syllable in the word *offences;* and another on the second in *disrepute.* There is a contagion in this respect, as well as in many other things: and it is to be feared that the disease is not only epidemical, but almost incurable.

To acquire a true knowledge of the English language is a task more difficult than many are aware of: and, however paradoxical it may seem, yet it is a fact that few, comparatively, of the inhabitants of England, understand their mother-tongue, or speak it with propriety. Due attention has not been paid to this in classical schools: hence many classical scholars are grossly and shamefully defective in reading and writing their own language. Many societies have been lately formed for the most laudable purposes: why then do not some of the most judicious and best informed among the literati, join heartily in an attempt to prevent the rapid degeneracy of their native tongue? If any general good may be expected, it must begin with youth; therefore let every teacher, from the old woman who begins with the alphabet, and moulds the infant organs to syllabic sounds, with every other order of instructors up to the learned tutor in the college, bestir themselves, and endeavour to restore, if possible, their native language to its former energy, dignity, and emphatic expression. Let every patriotic parent be solicitous in this as well as in other things, for the good of his rising offspring. Where feebleness in expression and phraseology creeps in, there effeminacy of manners has already begun, or will inevitably soon follow. This has been the case with Greece and Rome. The bold, nervous, and elegant Latin has dwindled and sunk into the soft Italian, and the finical French, &c. and, alas! by our great intercourse with other nations, the noble Anglo-Saxon is degenerating apace.

The foregoing remarks are submitted to the consideration of your candid and intelligent readers, with a hope that some of them will begin to form some plan and rules respecting pronunciation, and a due modulation of the voice, and other things which should be attended to in the early stages of youth. As this will be a work of time, various other regulations may be adverted to, occasionally, respecting the construction of sentences, the style, &c. in order to render the language more harmonious. The industry of the people of Attica is at least worthy of *imitation;* and though, probably, no language can be so modelled or amended as to equal that of Athens, yet *something* may be done by perseverance and patriotic zeal.

I am, &c.

Κρειττων.

To the Editor of the Christian Observer,

HE, who spends much of his time in close confinement, under diseases

* Cicero saith—"Omnes voces, ut nervi in fidibus, ita sonant, ut à motu animi quæque sunt pulsæ."

of which he can reasonably expect no cure, may surely be excused if he now and then find his inclination wandering from book to book, as the bee flies from flower to flower. Even this reading, desultory as it is, may have its use: he may accidentally meet with passages that warm his hopes, animate him with fortitude, and fill his mind with thankfulness that Providence has placed him in a period of time when his wisdom may so easily exceed the wisdom of the finest characters of pagan history. He may also catch now and then among the writings of heathen worthies, an expression that declares, with all the force of involuntary evidence, how much they felt the want of that Revelation of life and immortality that is now given as a light to our path.

This last impression was made with new and peculiar power on my mind, on reading Pliny's letter to Corelius Tiro, describing the death of Corellius Rufus, one of his most beloved friends. After having enumerated many of the common-place sources of comfort under the loss of these props of life, he rejects all as inadequate to his consolation, and breaks out into this beautiful appeal to his surviving friend:—"Proinde adhibe solatia mihi; non hæc senex erat, infirmus erat, (hæc enim scio) sed nova aliqua, sed magna, quæ audierim nunquam, legerim nunquam; nam quæ audivi, quæ legi, sponte succurrunt, sed tanto dolore superantur."

"Bring me therefore some consolation; not such as this, he was old, he was infirm, (for this I know) but something new, something great, of which I have never heard or never read; for all that I have heard, all that I have read, occurs promptly enough, but is borne down by so heavy an affliction."

Now this is the language of one, to whom all the stores of Grecian and Roman literature and philosophy were familiar. How plainly and how pathetically does he call for the consolations of Christianity! Methinks I would have gladly whispered in his ear that Revelation of the Divine Voice; "For when they shall rise from the dead, they are as the angels which are in heaven:" and that of the Apostle, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed." This is the *aliqua nova*, the *aliqua magna* that he wanted, and without which nothing can be attained that deserves the name of consolation.

It is matter of interesting reflection, that this is the same Pliny who represents the inflexible obstinacy of the Christians, as justly incurring persecutions under the Emperor Trajan, while at the same time he draws the most flattering picture of the excellence of their morals. Shall we require a stronger proof that the wisdom of the world is foolishness with God?

T. P.

To the Editor of the Christian Observer.

WILL you allow me to make a few observations on some of your remarks, which appeared in your Review of "Chalmers's Address to the Inhabitants of Kilmany," in your Number for October last?

The part of the Review to which I wish to advert, is that which ascribes the infidelity which unfortunately existed, and which to a certain extent does still exist, in Scotland, to the "peculiar character of the creed and some of the formularies of the Established Kirk." You conceive that many reasons for this evil may lie deep, and out of your ken who reside so far from the scene of action. Some, however, you conceive to be more palpable; and at the head of these you place that one which I have just quoted.

I am not, Mr. Editor, a Clergyman of the Church of Scotland, or one who has sucked in from my

infancy a creed which, in your opinion, is too systematic, exclusive, and dogmatical. I drew the first breath of the spiritual life, which I humbly hope in God I possess, in the bosom of the Church of England, under the guidance of one of her favourite sons. I love your church well; but I love my own, the Church of Scotland, better—from my closer connexion with her, from a deep sense of her excellencies, and of the invaluable services she has rendered to my native country. And this being the case, I regret much to see such a charge brought against her, especially from so respectable a quarter.

But let me proceed to say, that I conceive the first source you mention of the evil in question never sent forth any streams to nourish the mischief; and to affirm, however paradoxical it may appear, that the cause of the English press sending forth comparatively but a small portion of infidelity, may be traced to the lamentably low state of religion in England,—and that the greater quantity which Scotland has unfortunately produced may be attributed, in a great measure, to the comparative brightness with which the vital lamp of true religion has shone in this highly favoured country for many years past.

Almost every system of religious belief which has been invented by man, has been readily adopted and followed by that part of the species for whose benefit it was framed. The cause of this general submission, in such cases, is apparent. Systems of this description, being the work of man, have been made to wink at his frailties, corruptions, and vices: men, in short, under their influence, were enabled to live with an easy conscience, although loaded with all the weight of their original corruption. But the Christian Religion, being the work of God, is altogether of another description. It opposes itself to man, as he comes into the world, with the most unbending severity. Man is carnal: it commands him to be spiritual. He forgets and dislikes God: it commands him to love him with his whole heart. He is selfish: it commands him to love his neighbour as himself. He is proud: it requires him to be meek and lowly of heart. He has a high sense of his own dignity, and of the value of his own doings; it informs him that he is vile and worthless before God, that he is deserving of eternal death, that his best actions are sinful, and that he must accept of happiness in another world as the free and unmerited gift of his supreme Lord.

The Christian Religion mortifies indeed the pride of the human heart; and when the heart is goaded with it, if it does not yield, it rebels, and flies off to scepticism or infidelity. Some men spread the knowledge of their infidelity throughout the world. In most cases, however, it lies concealed—more hid, and probably not so completely formed, but not less real, and followed, as far as the individual is concerned, with not less fatal consequences.

Do we never see, however, Christianity shorn of its beams, and deprived of those peculiar qualities which the hand of God has stamped upon it? Yes, sir; we have seen this melancholy sight exhibited, to an alarming height, in the Church of England! It is a fact so well known that it needs no proof, that for many years previous to the late revival of religion in the Church of England, the great body of the clergy were, what Joseph Milner called, "corrupters of the pure doctrines of the church." They, *in general*, says that able writer, substituted, in the place of the peculiar doctrines of the Gospel, "a system of little more than pagan ethics."

The consequence of this state of things was, that literary characters,

as well as others, were hardly ever confronted with the religion of Christ. It was another religion which was brought to their view; a religion which let conscience sleep, while the heart remained unchanged. They were satisfied with it: they were lulled by it into a state of perfect self-complacency: they professed and felt a respect for it: they could even write in defence of it. There was no excitement to infidelity: they had formed a religion to their own liking: they worshipped a god who was the workmanship of their own fancy, and were at peace with him and with themselves.

This, in general, was the nature of the religion which existed long in the Church of England. These were the consequences which naturally resulted from it.

But this was not the state of things in Scotland during the same period. The Christian Religion continued to be faithfully and purely preached—not by all, but by a goodly number of the clergy. Let us refer to the days of Hume, and to the state of religion in *Edinburgh* in his time. When literature flourished so remarkably in Scotland after the middle of the eighteenth century, the clergy were richly imbued with it; and there were then several, not only evangelical preachers, but able and prudent men, in the ministry in Edinburgh,—men of high literary acquirements, and well cultivated minds, who regularly brought the pure word of God to bear upon the hearts and consciences of their hearers. In Scotland we are in general a church-going people; and no preacher of any note appears, who is not well attended, and whose opinions are not canvassed in companies of almost every description. In Edinburgh this is peculiarly the case. Hume had then the unsophisticated word of God laid before him. His haughty mind raised itself against its humiliating doctrines, and as the powers of his mind were uncommon, its enmity discovered itself in no ordinary way.

The state of religion throughout Scotland was similar to what it was in *Edinburgh*. A great body of the clergy did not preach the whole truth, or preached it feebly. Some few perverted it—but *many* preached it in sincerity and truth. The consequence of this state of things was exactly such as we might have anticipated from the light of Scripture. *Many, many*, whom the world never heard of, were converted, and raised to eternal life. But, of course, many also nauseated and turned away from the truth, disbelieved, and perished. Of the mass of these we know nothing. Some of them who were, or supposed themselves to be, of a superior cast, came forward, with Hume at their head. They were anxious to disbelieve the truth: they employed all their ingenuity to pervert it; and probably many of them were given over to believe their own lie.

The faithful preaching, therefore, of the Gospel of Christ in Scotland, which has ever been a stumbling block and rock of offence to the unbeliever, has, I conceive, been the grand cause of the prevalence of sceptical writing in that country. And the absence, in a great measure, of this stumbling block in England has tended to repress it there. When a door is opened for the promulgation of the truth, and the salvation of sinners, we are taught to believe there will be many adversaries: the effect then produced in the instance before us was, as I have already said, only what we might have expected to arise, from our knowledge of the word of God as well as of human nature.

I am aware that other causes also operated to produce the evil in question, and I think one of those you mention is worthy of attention. But that which I have endeavoured to elucidate, I con-

ceive to have been the great and radical cause.

It is worthy of your attention in this place, that while the truth as it is *in* Jesus unavoidably produces the evil before us, in a greater or less degree it also raises up instruments to oppose and repress it. This has been the case in Scotland. There was no want in that country of able and convincing answers to the deistical writings of Hume. I need only mention "Campbell on Miracles," as a proof of my assertion; a work which will bear the severest scrutiny, and bring more conviction to the mind the more closely it is examined. A paper on the evidences of Christianity was wanted lately for the *Edinburgh* Encyclopedia. The Editor applied to a Member of the *Church* for it, and "Chalmers's Evidences" was produced; a most triumphant little work, complete in itself, and founded and finished on accurate philosophical principles. And when it galled a certain philosopher of this place, who, feeling his inability to meet it openly, produced, in the Edinburgh Review, an article reviving Hume's doctrine on the subject of *testimony**, hoping perhaps to lessen its effect by this side-attack, another Scotch Minister started up; and in a new and masterly manner, and in the compass of a few pages, exposed the reasonings of the Reviewer to the contempt they deserved. I allude to the pamphlet of Dr. Somerville; a man who, wholly occupied with the flock which God has committed to his charge, had never before been heard of, and who, if no similar cause again excite him, may bring his first-rate talents before the public no more. There are many such men in the Church of Scotland; men who have got little glitter to adorn them, but whose gold is solid and pure,—who quietly do the work which God has given them to do, and are ready and able at the same time, "if need be," to defend the faith of God.

But I am afraid, Mr. Editor, that you will recur to the opinion, that our creed is too systematic, exclusive, and dogmatical, and hold, that supposing my account of the matter is correct, still this peculiar character of the creed has certainly increased the evil.

All that I can say to this is, that our creed advances nothing but what is *clearly* sanctioned by Scripture. Your opinion is different; I must confess however, with due deference, that I think you venture to lay down the law on this head much too *dogmatically* for a Church-of-England man at least. Are you not aware that the great body of *real* Christians have agreed in thinking the doctrines of election and others usually denominated Calvinistic, (to which I suppose you allude in making the charge of dogmatism against us,) to be clearly laid down in Scripture?

You compare your articles and formularies with our creed, and prefer your own. I think this is rather an unfortunate comparison, at least if we may judge of their comparative merits by the degree of purity in which the Gospel has been retained in the respective churches. Or if we may judge of their merits by instituting a comparison between the state of the people of England and that of the people of Scotland, what is the issue? The English people cannot for a moment stand a comparison with the most moral and religious, and best informed people in the world.

I beg leave to make a few observations on another misconception of the Reviewer. He conceives that the plan of confining the instructions of the pulpit to the exhibition of the great fundamental articles of faith in the Christian scheme, has been tried in Scotland on an extensive scale—and the effect produced has been much avowed scepticism and much empty

* *Testimony.* Mr. Chalmers is engaged to write the article on this subject in the Edinburgh Encyclopedia.

profession. I must inform him that he is misinformed on this particular, and that the Scotch Clergy are a body of men who have a much greater portion of good sense, and a far better conception of the right manner of dividing the word of truth, than is implied in this supposition. I have heard many sermons from the Established Clergy, in various parts of Scotland, and I constantly sit under their ministry, and I do not at present remember a single instance of an exhibition of Christian doctrine from the pulpit which was not followed by an exhortation to Christian practice. In fact, it is almost their invariable practice to wind up their discourse with what we usually call the practical improvement, which forms the most energetic part of the sermon. And I should humbly conceive, that in general cases, this was the most proper way of preaching. The mind is in this way elevated by an exhibition, it may be, of the power, or goodness, or mercy of God; of the love or humiliation of our Saviour; of the faith and obedience of the holy men of old; of the happiness and glory of the future state of the blessed; and while the mind is yet raised or the heart softened, the obligation to obedience is brought home to the hearts and consciences of the hearers with tenfold effect.

But Mr. Chalmers, it is said, complains of evils existing among religious professors in Scotland, and some cause, it is supposed, must be found to account for the mischief. Where, however, is the faithful clergyman who has not to make similar complaints? Let us take up Milner again. He was a faithful minister, and one whom all good men must admire, and would do well to imitate: yet he said, during the latter years of his ministry too, of his own people, "talkers abounded, but there was very little heart-work—all were become approvers of Christian doctrine, but numbers remained ambitious, greedy of gain, followers of pleasure. They allowed that their 'affections ought to be set on things above,' and continued as greedy as ever of all that the world has to give." Most melancholy! Mr. Chalmers's picture cannot be more so.

I have only one more observation to make. The value of the Clergy of Scotland is not known. They are thought rather lightly of, I believe, by their Southern brethren. But as the character of Knox was long clothed with a most unjust odium, which I am happy to be able to say is now removed; and as his more immediate successors have been covered with the same cloak, which I hope will speedily be lifted from them by the same able hand; so I doubt not but that in time, *our* body of Clergy, and *our* Church will be made to fill a more exalted situation than they have hitherto done in the opinion of men.

I am, &c.

A LAY MEMBER OF THE CHURCH OF SCOTLAND.

REVIEW OF NEW PUBLICATIONS.

Two Tracts intended to convey correct Notions of Regeneration and Conversion, according to the Sense of Holy Scripture and of the Church of England, extracted from the Bampton Lecture of 1812, and published in a Form adapted for Circulation among the Community at large, at the Request of the Salop District Committee of the Society for promoting Christian Knowledge. By R. MANT, D. D. Chaplain to his Grace the Archbishop of

Canterbury, and Rector of St. Botolph's, Bishopsgate, and late Fellow of Oriel College. London: Rivington. 1815. 18mo. pp. 95.

An Inquiry into the Effects of Baptism according to the Sense of Holy Scripture and the Church of England, in Answer to the Rev. Dr. Mant's two Tracts on Regeneration and Conversion, circulated with the last annual Packet of the Society for promoting Christian Knowledge. By JOHN SCOTT, M. A. Vicar of North Ferriby, and Lecturer of the Holy Trinity Church, Hull. London: Baldwin. 1815. 8vo. pp. 270. price 5s.

Baptism a Seal of the Christian Covenant; or, Remarks on the Former of two Tracts, intended to convey correct Notions of Regeneration and Conversion, by Richard Mant, D. D. By T. T. BIDDULPH, M. A. Minister of St. James's, Bristol, and of Dunton, Somersetshire, and Chaplain to the Dowager Lady Bagot, and late of Queen's College, Oxford. London: Hatchard. 1816. 8vo. pp. 255. price 5s.

WE discharge a most important duty in giving our readers the earliest possible notice of the above-named publications. Seldom in the whole course of our public labours have we found a task weigh more heavily on our sense of responsibility than that which we are now about to undertake. Of the issue of the controversy involved in these tracts we can have no fears. On the important subjects of Regeneration and Conversion, a faithful appeal to the Scriptures, and to the collective formularies of a truly scriptural church, cannot, we think, in the nature of things, lead but to one incontrovertible result. Mr. Biddulph and Mr. Scott have, to our minds, satisfactorily demonstrated that result: their success indeed we think more complete than could reasonably have been anticipated. Still, however, we must lament the necessity which has existed for this discussion. The voice of controversy is to us always dissonant and ill-omened: and if ever its sounds are attended with a peculiar aggravation, it is when dividing the members of the same church, and when issuing from a quarter in which they had been hitherto accustomed to bury their differences of opinion, and to act with united energy in one common cause. The conduct of the Board in Bartlett's-buildings, in obtruding this controversy on the public, will be the subject of notice hereafter. The still more questionable authority of a provincial district committee in Shropshire, who, it seems, first took upon themselves to obtain the publication of these tracts of Dr. Mant, will be also investigated. Nor will the highly respectable name of their amiable and well-meaning author deter us from meeting the opinions to which it has given currency, with that strictness of scrutiny which they demand, whilst we desire to use the greatest delicacy towards Dr. Mant personally.

Our object in the following article will be, first, to give a succinct view of Dr. Mant's two tracts, and in particular that on Regeneration; and, 2dly, of the answers emanating from the pens of Mr. Scott and Mr. Biddulph; 3dly, to suggest, with all the impartiality in our power, such thoughts and reflections as may occur to ourselves upon the subject of this controversy; 4thly, to conclude with the observations at which we have hinted, respecting the mode of bringing it forward.

With much injury, we think, to the cause of clear discussion, Dr. Mant gives to his first tract this running title; "Regeneration the Spiritual Grace of Baptism." He writes this first tract, therefore, *professedly* to prove a position which no churchman, we had almost said no Christian, could ever intend to deny. Our own Catechism supplies

us with a proof of this point to the full as clear and authoritative as that of Dr. Mant. "What is the inward and spiritual grace? A death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace." The strength with which Dr. Mant asserts the same position, from the prayers of the Baptismal Service, works no deeper conviction in our minds than the simple and conclusive statement just recited. The question is not in dispute.

The real point which Dr. Mant has undertaken to settle, and on which he has certainly laboured to arrive at a very important conclusion, lies far beyond the preliminary question, whether Regeneration be or be not the grace of Baptism. It branches out into two main inquiries: 1. What is the meaning of the term Regeneration? 2. Does the grace, or the thing signified, always follow the application of the sign? On the former of these we shall endeavour hereafter to ascertain Dr. Mant's views. With regard to the latter, the real object of his first tract may be fairly assumed to be to prove its affirmative: to prove, that is to say, that *the inward grace of Regeneration always, in all cases, invariably accompanies the external use of the sign.*

We by no means wish to suppose that Dr. Mant holds any incorrect notions with respect to the administration of this ordinance, although we consider him as having written unguardedly on the subject; nor would we desire to entangle him with cases, perhaps irrelevant to the present discussion, where it might be ecclesiastically fit to repeat the ceremony, whether from a want of authority in the minister or of correctness in the words, or from any other circumstance which might be supposed to vitiate the ordinance, or to nullify its effects. We will suppose that he assumes the ceremony to be valid in the eye of the church; and we then believe ourselves perfectly correct in laying it down as the object of Dr. Mant's first tract to prove the invariable union, in all cases, of the spiritual grace of Baptism, with its outward sign.

"The doctrine," he observes, "being thus generally established, it rests with those who contend for any other Regeneration, to shew either the exception to its taking place at Baptism; or that having then taken place, it—[Regeneration]—may afterwards be repeated." ... "Let the authority then be adduced. Let it be shewn from Holy Writ that any person to whom Baptism was rightly administered, was not regenerated: let it be shewn that any person, having been once baptized, is described, under any circumstances whatever of repentance, reformation, renovation, or conversion, to have been again regenerated," &c. p. 40.

"Where is it intimated," he adds, "that the Corinthian was born again subsequently to his fall? Where was Simon Magus admonished of the necessity of undergoing ANOTHER new birth?* Or where is St. Paul described as regenerated, until Ananias baptized him and washed away his sins? That he was converted, and that his heart was renewed, is evident from the language which he uttered when he had fallen to the earth, and from the obedience which he paid to the voice from heaven. That he was not regenerated until a later period is equally evident; for when Ananias called on him to be baptized, he was still under the pollution of his sins.

* We cannot conceive how Dr. Mant should have so far committed himself as to suppose that Simon Magus had undergone the new birth, except he has been misled by an imperfect conception of the argument of St. Austin, quoted by Wall, vol. i. p. 183, ed. 1720, who speaks of that father as "shewing by the example of Simon Magus that baptism, received with a wicked heart and purpose, is yet *valid*: and that such a man is to repent, but not to be re-baptized." It was this which probably led Dr. Mant to express himself as if no baptism were *valid*, that does not produce at the time the inward and spiritual grace.

I am aware indeed that we shall be told, that during the intermediate time he was experiencing the pangs and agonies of the new birth. The assertion may be permitted to pass; for a gratuitous assumption needs not to be seriously confuted." Mant, p. 34.

Some expressions of Dr. Mant lead us to conclude that he imagines not only that the grace of baptism *does* invariably accompany the use of the sign, but also that it *must* do so in order to constitute the validity of its administration. His impression seems to be, that if in any case Regeneration might be supposed not to accompany the act of Baptism, that act itself becomes so far null and void as that it would be necessary to repeat it, just as much as if some defect in the form had occurred to vitiate the proceeding. Hence it would follow, that though it is correct to assert with regard to the other sacrament that only "the faithful in the Lord's Supper verily and indeed receive" the spiritual grace; yet to assert that *only* the faithful, or *only* any particular individuals, be they ever so large a class, receive the spiritual grace of Baptism, would be, in the strong and somewhat redundant words of Dr. Mant, "to deny its sacramental character; to strip it of that which makes it most valuable; and to reduce it to a mere 'beggarly element,' a form without substance, a body without a spirit, a sign without signification...a piece of solemn pageantry...an empty shell, whose kernel is taken out; a carcase, whose soul is gone;" in short, empty and bare signs," &c. p. 36.

Now this view of Regeneration, as constituting an invariable accompaniment of the act of Baptism, a view that Dr. Mant endeavours, with much boasted success, to establish from the Scriptures, the early fathers, and the language of our own Church, leads to the other important question, What does he mean by Regeneration? Does he mean a mere change of relation between God and the baptized person, by his becoming a member of the visible church or household of God; or does he mean a change of character in the individual himself? Does he mean a change of disposition only on the part of God towards the individual, or a change of disposition also on the part of the individual towards God? Does he, in short, consider the favours conferred to consist in Divine promises sealed for conditional fulfilment; or in promises actually and necessarily fulfilled at the time, by some internal effect on the soul of the baptized? We believe, that if Dr. Mant only means the former of these in each case; if he means only a change of relation, a change in the Divine Mind towards the person baptized, a pledge of spiritual promises to be fulfilled conditionally "in their season;" we believe few will be found who would think it necessary seriously to dispute his positions. A strong doubt might remain as to a change in the Divine Mind towards *all* who partook of this sacrament; towards, for example, an hypocritical recipient of it (except indeed a change to more wrath); yet we believe that this, and other minor doubts, would be easily adjusted: nor can we imagine that by such an understanding the rite would be reduced, as Mr. Mant seems to suppose, to a "mere beggarly element."

The position of Dr. Mant, sanctioned as he believes by many authorities, and so completely proved "that it would be an insult to the understandings of his readers" to suppose it doubtful, we apprehend not to be of this moderate and reasonable kind. We understand him to hold the grant of Regeneration in Baptism to be universal, and to constitute in the baptized person an entire change of disposition and character; not only a change of state, but of soul, in consequence of grace actually, and at that moment, conferred upon him. Quoting from

the exquisite pages of the pious and learned Bishop Taylor a passage which seems to describe rather what *ought to be*, than what is, the disposition of baptized persons, Dr. Mant adduces it to prove their actual condition, or at least the nature and extent of the grace once received by them at Baptism.—"Faith is our learning, religion our employment; and our whole life is spiritual; and heaven the object of our hopes, and the mighty price of our high calling." This we suppose is meant for adults;—and for infants, "from this time forward we have a new principle put into us, the Spirit of Grace, which, besides our soul and body, is a principle of action," &c. p. 9. The same *change of nature*, Dr. Mant has likewise, though we think imperfectly, attempted to prove, from Bishop Wilson, to belong to the Regeneration he invariably unites with Baptism. And by the assiduous application of every passage in our Church-formularies which seems to connect this change with the act and period of Baptism, he has evidently shewn his *intention* to be, to maintain the doctrine which we have ascribed to him, as that of Scripture and of the Church of England. Thus; "A death unto sin, and a new birth unto righteousness," are considered by him as essential to Baptism in that sense which would make the change amount at least to somewhat of an innocence of nature then imprinted on the soul. The "confirmation of faith and increase of grace" are also indiscriminately, and in all cases, attributed, on the authority of the 27th Article, to this same act. In short, every *spiritual* advantage *ever* affixed to Baptism, or signified by it in *any* case, is made to accompany it in *all* cases: so that we are surprized not to find asserted by Dr. Mant, what is asserted with the same *kind* of positiveness by our Service as the other blessings of this rite, that "God, as he hath promised, will give unto the child the blessing of eternal life, and make it," (yes! assuredly *will* make it, 'words cannot be plainer,') "partaker of his everlasting kingdom."—Certainly, we apprehend that a *condition* inserted here would as much vitiate Dr. Mant's Baptism, as a condition annexed to that Regeneration which he tells us always accompanies the right performance of the ceremony. His idea respecting this change of nature, as necessarily effected in baptism, is made still more clear when he comes to adduce scriptural proof. Here he finds no difficulty in associating invariably the outward washing of water with the inward *sanctification* of the Spirit. We shall produce only one quotation, with the extraordinary use made of it by Dr. Mant, begging our readers to keep in mind that he is illustrating his own notion of the invariable and never-failing grant of the spiritual grace of Baptism, wherever, in point of ceremonial circumstance, that office is rightly performed.

"Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. *Sanctification and purity, unspotted and unblemished holiness*, are here attributed to the Church of Christ, as the effect of the washing of water. But what water could produce such an effect without the operation of the Spirit? And what rite is performed by their joint operation, but the sacrament of baptism? And by what appropriate scriptural term is the effect of their united influence to be denominated, but by that of regeneration?" Mant, p. 33.

The same view of Baptism is, with various success, supported by quotations from a few elder English divines, as Latimer, Ridley, Hooker, Mede, Beveridge; and a passage from Waterland is adduced to shew that the Greek and Latin fathers appropriated the term Regeneration, either to baptism itself, or to

"a change of man's spiritual *state* wrought by the Spirit in and through baptism." In almost all these quotations it is observable, how slender the proof is that a real change of *nature* is supposed invariably to take place at baptism. And even the indefinite expression used by Bishop Taylor of the "original of piety," put into the baptized person, does not amount to an assertion that the natural disposition of the soul becomes from that time *necessarily* changed to "purity, unspotted and unblemished holiness."

That this, however, is the full opinion of Dr. Mant appears not only from the whole tenor of the present tract, but also from that which follows it, with the running title, "A *special* and instantaneous Conversion not necessary for Christians*." We need but shortly allude to this tract to put our readers in full possession of its principle, and of the confirmation it affords to our view of the former tract, of which it is indeed but a necessary appendage and corollary.

The definition† of conversion given by Dr. Mant is as follows:—

"Conversion, according to our notions, may not improperly be said to consist of a rational conviction of sin, and sense of its wretchedness and danger; of a sincere penitence and sorrow of heart, at having incurred the displeasure of a holy God; of stedfast purposes of amendment, with the blessing of the Divine grace; of a regular and diligent employment of all the appointed means of grace; and of a real change of heart and life, of affections and conduct, and a resolute perseverance in well-doing." Mant, p. 57.

Now we are sure we desire to represent Dr. Mant with the utmost fairness on all occasions: but we really understand him to proceed, in the next paragraph but two, to point out who are the persons that stand in need of this conversion: and he names various classes of old, both of Jews and Gentiles ("*almost* every soul of man that *then* breathed"), as requiring this conversion, together with all now, who are under similar prepossessions. "Every unbeliever and every sinner, although made by baptism a member of Christ and a child of God, must be, in a certain sense, converted, if he would ultimately succeed to his inheritance in the kingdom of heaven." "But to fancy that every Christian whatever must experience a conversion in order to be in a state of salvation," "to assert that 'every person must be converted or damned,'" "this is a conceit which revelation warrants not, and which reason and experience disclaim."

"Some humble Christians, also undoubtedly there are, who, having been once regenerated by water and the Holy Spirit, have so followed his heavenly motions, and improved his sanctifying graces; have so pursued the calm and blameless tenour of their way; have preserved that childlike simplicity of character, and that childlike innocence of conduct, that their angels may not

* We have already adverted to the fallacy lurking in the running title of Dr. Mant's first tract. That of the second is still more objectionable: it would imply that his opponents held that *special* and *instantaneous* conversion *was necessary* to Christians. If by *special* be meant a conversion the effects of which are visible in the life and conversation of the individual, in that sense indeed they hold a *special* conversion to be necessary. As to *instantaneous* conversion we know no more strenuous advocate for it than Dr. Mant himself, and he holds it in the most enthusiastic way. With him the mere administration of a rite, without the volition of the party, and even without his knowledge, produces instantaneously a complete conversion—a change of the whole man from carnal to spiritual.

† It is singular, however, that from this definition, otherwise excellent, Dr. Mant has excluded one of the most important and fundamental of all properties, faith in the Saviour, and reliance on him for the pardon of sin. This does not our *evangelical* Church: see answer to the last question in the Catechism. But this is not the first occasion on which we have noticed the want of place for a true justifying faith in Dr. Mant's system.

blush to behold the face of their heavenly Father." Mant, p. 61.

This passage, to which we might add others if necessary, convinces us, and we doubt not will convince our readers, that the doctrine of these two tracts is perfectly consistent: that they both do in effect assign to baptism what in *all* cases might be considered as a *first conversion*: that they suppose a baptized person can only "in a certain sense" be required to be converted in after-life: and that such a change of nature takes place according to Dr. Mant in baptism, as really to render the *subsequent* use of the term "conversion" in its *full* sense altogether improper, inasmuch as the change denoted by it is only a return to a former character before impressed in the soul, and therefore rather to be denominated a re-conversion, a revival, or, in its erroneous sense as will be shewn hereafter, a *renewal*.

After this clear statement, as we hope, of the doctrines contained in Dr. Mant's two tracts, we shall not advert to the too common but not less discreditable practice pursued at the close of the first and almost through the whole of the second, of vilifying the opponents of his views by identifying *their* sentiments with the most extravagant expressions to be picked out of the writings of Whitfield and Wesley. We have so often commented on the unfairness and disingenuousness, not to say dishonesty, of this proceeding, that we shall now content ourselves with this passing remark upon it. We must stop, however, for a few moments, in order to remind Dr. Mant of the tremendous risk he incurs by introducing into religious discussions the unhallowed weapons of ridicule and burlesque. With such weapons the infidel might be, and too often has been, just as successful in attacking the doctrines of the Trinity and the atonement, as Dr. Mant those of spiritual regeneration and conversion. The mischievous use which has been made of the *burlesque* in religion during the last century, we should have thought, might have put any reasonable man, and especially a minister of the sanctuary, on his guard against a repetition of the practice; a practice not tolerable even in the witty but profane pages of Lavington and Warburton, and never thoroughly in place but in the mouth of the low, debauched, and profligate contemners of the word of God. Besides, it has not now the merit even of originality: both the men who introduced it and their manners are long gone by; and we are truly concerned to see Dr. Mant, of whom we had hoped better things, lend himself to the attempt to revive such unbecoming and unchristian arts. We are persuaded, however, that on reflection he will see them in the same light that we do. As a lover of truth, he should have looked over the sober statements of his own brethren, and that from the earliest period of the Reformation down to the present day, for the *proper* objects of his controversial attacks. To mistake phantoms for giants is never the proof of a very sound understanding. But when there were real giants in the way who happen to have been passed by unattacked, while credit is taken for destroying them, a suspicion is unavoidably excited of something unsound in purpose and motive. But we forbear! Most earnestly do we pray that Dr. Mant may ever find in his opponents in this controversy, that "charity that suffereth long and is kind, is not easily provoked, and rejoiceth—only—in the truth? And if on any one ground more than another we expect a termination to the present controversy, according to our warmest wishes, it is on account of that admirable temper, and truly Christian spirit of moderation, with which Dr. Mant's severest allegations against his brethren have been met by his able and respectable opponents Mr. Biddulph and Mr. Scott, to whom we

now turn. We would enter on this second part of our Review with the same invitation and the same prayer which, with Christian meekness and fervour, Mr. Biddulph prefixes to his discussion of this solemn subject.

"Let us then seriously, and in a spirit of dependence on Divine teaching, look into the oracles of God, remembering that 'Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.' And may 'God,' who did of old 'teach the hearts of his faithful people, by sending to them the light of his Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour. Amen.'" Biddulph, p. 12.

In our notice of these orthodox and able defenders of the principles of our Establishment we shall blend, as far as we are able, their several arguments together, only observing, that as Mr. Scott is more full, explicit, and conclusive in his reasonings, so Mr. Biddulph is more decisive in his authorities. Both virtually take the same line of argument, and that without the slightest degree of concert. Both understand Dr. Mant as we have done: indeed, it seems impossible to misunderstand his real meaning. And the plan of both may be stated, in Mr. Biddulph's words, to be to object to the doctrine of Dr. Mant, 1st, Because they conceive that it is not the doctrine of the Bible; 2d, Because they conceive it is not the doctrine of the Church of England; 3d, Because it has a very dangerous tendency.

It is much, in our opinion, *against* Dr. Mant and *for* his opponents, in elucidating the doctrines of a scriptural church, that while the latter, as seems the natural order, take first the argument from Scripture, and afterwards shew that the language of the church harmonises with it, the former finds himself obliged to begin with the views of the church, and afterwards to reconcile with these the words of Scripture. The reference made to Scripture by Dr. Mant's two opponents is of the most decisive kind, and proves most clearly that whatever might be the opinion of any class of doctrinists in the world, it never was the intention of Scripture to attach the supernatural, regenerating, and sanctifying grace, as supposed by Dr. Mant, invariably to the moment of baptism. Indeed we think it altogether conclusive *a priori* on this point, that in order to make out his case from Scripture, Dr. Mant is not only obliged to invert the proper order of appeal, but, what is still worse, to omit or garble, in the most material instances, the very words of Scripture before they can be made to suit his purpose. For example, as Mr. Scott has observed at p. 40. of his work, Dr. Mant, in quoting Mark xvi. 15, 16. "He that believeth and is baptized shall be saved" [i. e. brought into a state of salvation, as Dr. Mant understands it] "but he that believeth not shall be damned," has entirely omitted the latter clause, which seems at least to embrace the contradistinctive case of baptism without faith: and on this fragment of a verse he founds his clear understanding, "that the communications of the Holy Spirit and spiritual regeneration were to attend on baptism, which" he adds, "is here expressly represented as the means of salvation." pp. 29, 30.

Mr. Scott has placed the unfairness of this argument in so clear a point of view, that we feel we cannot do better than transcribe the passage.

"Our Saviour has said, 'he that believeth and is baptized shall be saved; but he that believeth not shall be damned.' By a remarkable, and evidently a designed, omission in the second member, he not only avoids making baptism essential to salvation, but shews

his intention in this, as in all other places, to lay the main stress upon believing. Baptism, as an appointed means of grace, and the prescribed method of professing our faith, must not be omitted: it is 'of great necessity where it may be had.' But faith, true and lively faith, is the weighty and essential qualification, which whoso hath shall be saved, and whoso hath not shall be damned. Now how marvellous is it to see Mr. Mant, under these circumstances, and by means of this very text, turning all our attention to baptism! He *totally drops* the latter clause, which is distinguished by the studied omission of baptism: and in the former clause,—'he that believeth and is baptized shall be saved'—he finds nothing to remark but being baptized! He takes no more notice of the 'faith,' without which (in subjects capable of faith,) baptism itself, as appears from this passage, shall avail nothing to salvation, than if it had never been mentioned! His deduction, his only deduction from the text is, 'baptism is here expressly represented as the means of salvation!' On so sandy ground, rather we may say on no ground at all, rests one of the fundamental propositions of this paragraph, and all the reasoning built upon it?" Scott, pp. 40, 41.

From Coloss. ii. 12, 13, Dr. Mant argues; "What can be plainer or stronger to the point? Dead in their sins and buried in baptism, by baptism they were raised and quickened by God." Now the Apostle's words are, "buried with him in baptism wherein also ye are risen with him *through the faith of the operation of God.*" Here "Dr. Mant quite overlooks, as he had before done, the whole subject of faith." Scott, p. 47.

In his comment on Ephes. v. 25—27, Dr. Mant (p. 33.) attributes "sanctification and purity, unspotted and unblemished holiness," as the effect of "the washing of water." The Apostle, however, attributes it to "the washing of water *by the word*," Dr. Mant entirely passes over the terms "by the word," just as he had done *faith* in the two former instances.

Again: Dr. Mant entirely omits 1 Pet. iii. 21. "The like figure whereunto baptism doth also now save us,"—a passage which, Mr. Scott properly remarks, it is extraordinary should not stand in the very body of his argument; and which, indeed, is one of the most uncontroulable passages in support of Baptism, properly understood, to be found in the whole of Scripture. But as Dr. Mant understands Baptism, the passage was not producible; because the express condition of *efficacious* baptism is inseparably attached to the text. "Not the putting away the filth of the flesh, but the answer of a good conscience towards God." The Bishop of Lincoln, in quoting 1 Pet. iii. 21. with a bolder hand, suppresses only this significant parenthesis*: Dr. Mant, with more prudence, omits the whole passage.

In tracing the argument from Scripture further, we shall confine ourselves to the mention of one passage, the only passage where "regeneration" occurs as applicable to baptism in the whole Bible, viz. Tit. iii. 4—7. "He saved us by the washing of regeneration and the renewing of the Holy Ghost." An attempt has been made of late years to separate these too expressions of the Apostle, not only in point of meaning, but in point of time; and to describe baptism as the first "washing of regeneration" through the grace of the Holy Ghost, and all subsequent accessions of grace as "renewals" only by the same Spirit. We do not happen to recollect any writer before Waterland who has so understood the passage. But we do not hesitate to say that such a distinction is unfounded; and we entirely approve of the following observations upon it by Mr. Scott.

"The two things are connected together in the text, as closely as 'born of water and of the Spirit' are in John iii. 5. and it would seem that there is no authority for thus separating them. If the former refer to baptism as 'the outward

* The Bishop quotes the text thus: "baptism doth now save us by the resurrection of Jesus Christ."

sign,' the latter, I should conceive, expresses 'the inward and spiritual grace.' The profoundly accurate Bishop Pearson seems to have had no idea of any such distinction of the clauses. 'The second part of the office of the Holy Ghost in the sanctification of man', he says, 'is the regeneration and renovation of him.' And then, having quoted this text, he presently adds: 'If we live in the Spirit, quickened by his renovation, we must also walk in the Spirit. He applies the term *renovation*, taken from this very text, to the first 'quickening,' or regeneration of men. So likewise Bishop Bradford, in his discourse from this text, which till lately was circulated by the Society for promoting Christian Knowledge: The inquiry, he says, 'will lead us to the true notion of regeneration, both when it is applied to baptism, (as it frequently is,) and when it particularly denotes *the* renewing *of the mind* by the Divine Spirit.'" Scott, pp. 45, 46.

The able Macknight, recommended by the Bishop of Lincoln, in his Elements of Theology, to young students in divinity, speaks in this place of baptism as called *the bath of regeneration*, "not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin." "The real change," he observes, "in the nature of a believer, which entitles him to be called *a son of God*, is not effected by baptism, but by *the renewing of the Holy Ghost* mentioned in the next clause. Hence our Lord, whom the Apostle hath followed here, joined the two together, in his discourse to Nicodemus, John iii. 5."

St. Chrysostom, whom we may consider as speaking the sense of the ancients, in beautifully descanting on this passage, and figuratively describing the Christian change as the entire demolition of the fabric of corrupt nature and the erection of a new one, adds; "God hath not only as it were re-furnished us, but has re formed us, from above, for this is the meaning of the expression, 'and the renewing of the Holy Ghost.' He has made us new from above: how? By the Holy Spirit, &c." Indeed, the whole confusion amongst the moderns respecting this passage seems to us to arise from a mistaken, and we must add, an *unscriptural* conception of the word "renewal," which may, it is true, as in English, sometimes mean the restoration of a thing, as a colour or a quality formerly existing; but which in apostolical use would lead us rather to the idea of something formed or created anew. We believe that almost every instance in the New Testament where this expression occurs will justify our present view of it. And it is remarkable that one occasion in which the term "renew" is applied to a restoration to former privileges, and to a former character, is not only one on which *such* a renewal is declared to be *impossible*, but also, by a kind of anomaly, the word "again" is singularly added to "renew," as if to mark clearly that the latter term is even then used in its proper sense of the first new-creation of the man. The scriptural reader will know that we allude to Heb. vi. 6.

The only *real* exception we remember, occurs in 2 Cor. iv. 16. "Though our outward man perish, yet our inward man is *renewed* day by day;" where it is to be observed, however, that the Apostle is not speaking of the renewal of decayed impressions, but treats quite of a different subject. Besides, the expression is evidently an hyperbole, which figure he had been using just before, and answers to the hyperbole "perish:" whence the verse might as well be rendered, "though the outward man die, yet the inward man is *regenerated* day by day."

This true meaning of the word "renew" in Scripture opens a field of observation which we are surprized should have escaped the acute penetration of our two champions. It enables us, in the most satisfactory manner, to answer the challenge of Dr. Mant, which invites us to point out a single passage in the whole New Testament where baptized Christians are ex-

horted to be regenerated, or are reminded of the necessity of being born again. We can now refer him to that most remarkable passage in Eph. iv. 22—24. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be *renewed* in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness*." In this passage indeed the whole regenerating change is most accurately described, and consequently the propriety of general exhortations even to baptized Christians to obtain that change fully justified. Compare also Rom. xii. 2. "Be ye transformed in the renewing of your mind;" and Col. iii. 10.

But to return to the argument deduced from Scripture by our two authors—After a full and fair production of *every* passage in the whole New Testament bearing on the subject of baptism, regeneration, adoption as the sons of God, the new or divine birth, &c. &c. we think they have clearly *demonstrated* that the two latter important changes, properly considered by Dr. Mant as a change of nature, were not intended to be made contemporaneous with baptism, but that in the great majority of instances they had evidently preceded it; and are always described rather as necessary to give effect to baptism, than as owing their existence to that rite. Indeed, the reasoning of Dr. Mant is so fugitive, that, as Mr. Scott properly observes, we know not whether he means that Regeneration is Baptism, or is caused by it, or only necessarily accompanies it: and were it not for the unqualified manner in which he *has*, more than once, stated that Baptism *always* confers a new *nature*, some other expressions he has used might open an escape from the dilemma to which he is reduced by the appeal of his opponents to the authority of Scripture.

"Dr. Mant asserts, most justly," says Mr. Biddulph, amidst a multitude of similarly able inductions, "'that the appellatives of *born of God*, and *the sons of God*, are convertible terms.' Now, St. Paul says, addressing himself to the Galatians, '*Ye are all the children of God, by faith in Christ Jesus.*' chap. iii. 26. But faith, as appears by the case of the three thousand converts, and by that of St. Paul, may exist previously to baptism, and independently of it. Therefore, men may become the children of God before they are baptized, really, though not manifestly; for, 'baptism is the door of our *actual* entrance into God's house (or church); the first *apparent* beginning of life; a seal, perhaps, to the grace of election, before received.'" Biddulph, pp. 17, 18.

It is to be observed, that one instance of the new nature separate from its sign, is as conclusive against Dr. Mant as a thousand; and renders the strongest expressions on the other side inapplicable to *his* position. What then is the explanation of such passages as "buried by baptism into death," "baptism doth now save us," &c.?

The following quotation from Mr. Biddulph, in shewing his view of Baptism itself, will give also his view of such passages of Scripture.

"What then is the scriptural connexion between baptism and salvation? I conceive baptism to be chiefly a *symbol* and *evidence*.

"It is *symbolical*. 'The mystical water,' on the part of God, who appointed its use, is 'an outward and visible sign of an inward and spiritual grace;' and on the part of man, the participation of it is a significative promise, which may or may not be sincere. Like the ark of Noah (to refer again to St. Peter's illus-

* These verses are to be considered as connected with the preceding 17th; (the rest intervening in a parenthesis) "This I say therefore, and testify in the Lord, *that* ye walk not, &c.; that ye put off, &c." The father alluded to before, St. Chrysostom, reads the imperative moved; and on the word "put on" pointedly adds, "how put on that which had been put on before? Why, in the life and the actions."

tration), it is *a figure*, the outward washing being a representation of inward cleansing, the effect of which inward renewal is *the stipulation of a good conscience towards God.* The salvation of Noah and his family in the material ark, the figure to which the Apostle compares baptism, might or might not be, according to the spiritual state of those who were therein figuratively saved, accompanied and followed by spiritual and everlasting salvation. The case is the same with respect to persons baptised. 'The water is sanctified or set apart' to the *mystical* washing 'away of sin.' Its effect is symbolical or 'mystical.' I cannot conceive of any other virtue given to the water in baptism (or to the bread and wine in the other sacrament) than that of a symbol, nor of any other *necessary* effect following its application than that which is also symbolical. It represents to the eye the way of salvation, while it also affords evidence to *the penitent believer* of his interest in that salvation. 'To administer a sacrament is, by the outward word and element, *to preach* to the receiver the inward and spiritual grace of God.' And *preaching* may or may not be effectual to those to whom it is addressed.

"Baptism is designed also to be an *evidence.* On the part of God, it is an evidence to assure us of his favour, if we possess the necessary *prerequisites* to baptism, 'repentance whereby we forsake sin, and faith whereby we steadfastly believe the promises of God made to us in that sacrament.' It is 'a seal,' as our Catechism terms it, appended to the charter of life. But it is, as every thing external in the dealings of God with man must be, *conditional.* This is implied in the texts just quoted, and particularly in that from the First Epistle of St. Peter, where the Apostle, to prevent any mistake, expressly says, that the washing with water, without the stipulation of a good conscience towards God, that is, in the words of our Catechism, without faith and repentance, avails nothing. To believe in the non-conditionality of the baptismal covenant on the part of God, is to carry the doctrine of grace far beyond its usual bounds of demarcation.

"What was the object of our Lord's own submission to this ordinance? Not to obtain regenerating grace: he needed it not; but to afford *evidence* of his Messiahship by the visible descent of the Holy Spirit and the voice from Heaven. He before possessed that Spirit; he was before God's *beloved Son;* but his baptism was for the purpose of manifestation, as ours also is.

"It as an evidence also on the part of the sinner who receives it, as it is a pledge given by him to his profession of faith and repentance, and to his solemn promises and vows of self-dedication to the service of God. But if this pledge be insincerely given, if no verification of it appear, who will say that any other effect has followed from the solemn engagement than an increase of guilt and condemnation?" Biddulph, pp. 27—30.

Mr. Scott ably comments on the passage in Rom. vi. 4. 11. on the ground of its referring to the *profession* of Christianity, and makes the expression of the Apostle, "reckon ye also yourselves to be dead indeed unto sin," plainly admonitory: a view which he confirms most aptly from our own church, who rather admonishes us that "we who are baptized *should* die from sin," than assumes "that we *are* dead to it."

The negative argument of Dr. Mant, by which he defies his opponent to adduce an instance where the new birth is not conveyed by baptism, both Mr. Biddulph and Mr. Scott consider as inconclusive in the extreme, and of a very suspicious nature. Mr. Scott properly notices the use that *has* been made of such arguments to invalidate the truth of Scripture-history altogether, and thinks it strange to make "silence equivalent to denial*." He then ably argues the case of Simon Magus, and controverts the position that a change of nature had taken place at his baptism; a position which, curiously enough, he remembers to have seen maintained by a pseudo Calvinist, for the purpose of proving that none but a *regenerate* person could be exhorted to repentance and prayer! We welcome Dr. Mant to a companion, whose "touch" we believe he would in any other cause

* The main argument of the Baptists is, that in Scripture there is no *express* mention of infant baptism.

consider as little less than "pollution!" Mr. Biddulph meets, however, the negative argument still more boldly, and quotes the Apostle St. John, describing certain *false* converts in his own churches: "They went out from us, but they *were not* of us; for if they *had been* of us, they would no doubt have continued with us, &c." Another important inference he thinks deducible from the expression in Gal. iv. 19, 20: "My little children, of whom I travail in birth again till Christ be formed in you, I stand in doubt of you." Leaving the attempt of Dr. Waterland on this passage to the judgment of his readers, he asks, "Would the Apostle have said 'I travail in birth again, &c.' had these Galatians, of whom he was afraid that he had bestowed on them 'labour in vain,' been regenerated at their baptism?" We pass over some other reasonings from Scripture of the same nature, and must also content ourselves with barely alluding to another class of collateral scriptural authorities brought forward by both our authors in reference to *circumcision* and the *conditional* regeneration uniformly represented as connected with that rite in the Jewish Church. The Old Testament is replete with passages bearing on this point: and in the New, it may justly be asked whether St. Paul would have so far committed the Christian doctrine, as to have declared that "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh," if he had felt the danger Dr. Mant would feel in saying by analogy, "He is not a Christian, who is one outwardly; nor is that baptism which is only outward in the flesh, however regularly it may have been administered, spiritual regeneration."

We should encumber our limited discussion unnecessarily, were we to dwell longer on the scriptural arguments of Mr. Biddulph and Mr. Scott. Their agreement with each other, which we know to have been without any communication whatever on the subject, is certainly favourable to the view which they have in common taken of it. It affords a presumption, that Scripture, fairly considered, can lead on this point but to one conclusion. Of this, at least, we are perfectly persuaded that it never could have come into the mind of a person previously unacquainted with any theological system, to have inferred from Scripture, that the blessings of salvation through the blood of Christ were essentially and necessarily tied, even in their lowest sense, to the performance of an outward rite—nor that Baptism (whatever be its force when *rightly received*, i.e. with faith and repentance, could, in the very possibility of things prove availing, without such faith and repentance,) to confer a change of nature, or to produce in the heart, even instrumentally, that "holiness without which none shall see the Lord." Indeed, we must say, that amidst the many erroneous statements often made on this subject, it seems to us to have been reserved for Dr. Mant to have the courage, in so many, so strong, so "plain words," to assert so unscriptural a doctrine ("none can be plainer"), and at the same time to leave room for no explanation, no subterfuge, in any degree, to evade its meaning, or soften its force.—But if the doctrine of Dr. Mant cannot be the sense of Scripture; is it, or is it not, the sense of the Church of England? This question, to which, as churchmen, we naturally turn, in the next place, with the utmost anxiety, forms the second head of Mr. Biddulph's, and virtually also of Mr. Scott's essay. The answer of both is in the negative. *It is not the doctrine of the Church of England.* If it were, as one of our essayists properly observes *in limine*, that church, in allowing only the baptism of her regular ministry, were cruel even beyond the tender mer-

cies of the Papists themselves, who, in cases of extremity, allow the baptism of laymen, midwives, &c. &c. to be availing to salvation.

In entering on this most important discussion, the arrangement chosen by the two opponents of Dr. Mant has been again nearly the same: they begin with the Articles, proceed to the Liturgy, and end with the collateral authorities. And again they are at issue with Dr. Mant in respect to this order: he prefers explaining the Articles by the Service. That Service which is expressly popular, and therefore necessarily, to a certain degree, indefinite, he adopts as fixing the sense of the Articles, which are in their very nature definite and explanatory. Let this, however, pass. A more serious charge against Dr. Mant, which again meets us in this place, is, that of omission, and mere *ex-parte* evidence, as it happens to suit the convenience of his argument. Dr. Mant professes to omit no one passage in the Liturgy and Articles which relates to this subject, p. 20: and yet of five articles expressly treating on the sacraments in general, or baptism in particular, namely, the 25th, 26th, 27th, 28th, and 29th, Dr. Mant has only alluded to the 27th; whilst, with assiduous care, he has canvassed three other Articles, the 9th, 15th, and 16th, for expressions of a vague and purely incidental nature, in confirmation of a doctrine palpably contradictory to that contained, and carefully inculcated, in the others! It would be a misemployment of our time to go over the ground with Mr. Biddulph and Mr. Scott on these Articles. We must claim the privilege of Dr. Mant's own principle, that "silence is equivalent to denial;" and must take for granted, that in passing over those Articles, he tacitly acknowledges that they contain nothing in his behalf. In fact, their single principle is this, that the grace of the sacraments, both the sacraments, is conditional; that is to say, is dependent upon the right reception which they express by the *worthy* receiving, and the receiving *by faith*, of these holy mysteries. However able and irresistible "the argument cumulative" appears from the pen of our invaluable champions, yet this plain fact amply speaks for itself. The most ingenious sophistry cannot evade the direct negation given by these Articles to Dr. Mant's main position, that our Church holds the universal and indissoluble connection of a change of nature with the rite of baptism; otherwise, indeed, than by *allowing* that she openly contradicts herself.

The three Articles, which Dr. Mant has quoted with the greatest appearance of success are the 9th, 15th, and 16th. With respect to the first of these, even if we should agree with Dr. Mant, in opposition to Mr. Scott, that it hints at a definition of regeneration, when it places in *connection* with "them that are regenerated," them also "that believe and are baptized," how would this prove that regeneration was effected by baptism alone *without faith?* On the 15th, Mr. Scott convicts Dr. Mant's comment of a double error. The 16th he leaves, as inconclusive, to the reader's judgment.—But we cannot quit the subject of the Articles without giving the following ingenious argument drawn by Mr. Biddulph from the 13th Article, though written on another subject.

"This Article declares that 'works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.' On Dr. Mant's hypothesis 'the' (justifying) 'grace of Christ, and the' (regenerating) inspiration of his Spirit, are contemporaneous with baptism, being always and exclusively conferred 'by the

instrumentality of water.' If this be so, then every *candidate* for baptism must be unregenerate, destitute of 'the grace of Christ and the inspiration of his Spirit;' and, consequently, the act of every candidate in offering himself for baptism is, according to the doctrine of the Article, unpleasant to God, cannot make 'the candidate meet to receive grace,' but 'has in it the nature of sin.' It does not spring from 'faith in Jesus Christ,' which is an effect of regenerating grace; and 'without faith it is impossible to please God.'" Biddulph, pp. 51, 52.

The argument is still more conclusive which both Mr. Biddulph and Mr. Scott have drawn from the words of the Catechism, and of the Baptismal Service, that make repentance and faith *pre-requisites* to baptism. Repentance is itself a change of heart—μεταγοια; and the believer HATH BEEN *born of God.* 1 John v. 1.

But this brings us to a most important part of our inquiry, on the issue of which Dr. Mant, of course, is prepared to stand or fall. It is this: how far, if at all, the liturgical view of baptism in the Church of England contradicts the manifest doctrine of her articles, and of Scripture, on this head. In other words, how far her Baptismal Service and her Catechism assert that, in all cases of right *administration*, the outward and visible sign is accompanied with an inward, spiritual, and vital change of nature in the person baptized. We must here, for the sake of clearness, trouble our readers with restating the argument of Dr. Mant. He finds a confession, in the preface to the Service, that "none can enter the kingdom of heaven except he be regenerate and born anew of water and the Holy Ghost;" together with an exhortation to pray that this may take place, and that the person "may be received into Christ's holy church, and be made a *lively* member of the same." Accordingly prayer is made in many and most beautiful words, for what in effect may be regarded under four heads:—1. Remission of all past sin. 2. The fulness of all spiritual graces, faith, hope, charity, &c.* 3. The grace of perseverance. 4. The final attainment of eternal happiness. And all this seems to be made equivalent with being "received into the ark of Christ's holy church, and made a lively member of the same;" though this may be considered as a separate and undefined clause in the list of blessings then prayed for. Next, upon a profession actually made of faith and repentance, either personally or by proxy, the candidate is baptised; a declaration is then made of his regeneration, and thanks are returned to God for having regenerated him by his Holy Spirit, received him for his own child by adoption, incorporated him into his holy church†. And, finally, the child is instructed, in the Catechism, to say, In this rite I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

Now the conclusion which Dr. Mant draws from these premises is, that the Church believes the baptized person, whoever he may be, to obtain, in this rite, besides the pardon of sin, the gift of an entirely new and holy nature. He *omits the conditional profession beforehand*, and considers the subsequent declaration and the thanksgiving to be intended as absolutely and universally applicable. He, moreover, *assumes* the term "regeneration," as used in that declaration and thanksgiving, to mean, not the whole extent of the four blessings equally prayed for, nor exactly even the two first only; but he assumes it to mean, in the eye of the Church,

* We think it very observable, that the prayer for holiness, &c. seems rather for *an increase* and *the fulness* of spiritual grace, than for the first beginnings of them in the soul. Of this more hereafter.

† In the baptism of adults, a prayer for these blessings is substituted. "Give thy Holy Spirit to these persons; that being now born again, &c."

the first blessing fully; namely, the pardon of sin; and the second blessing initially, that is to say, the first motions towards a fulness of all spiritual and personal graces. And he understands the Church as leaving the continuance of these graces, with the third gift, that of perseverance, and the fourth, that of eternal life, suspended on the condition of future and continued obedience on the part of the baptized person.

It might here be asked on what ground Dr. Mant assumes one part of these supplicated blessings to be conditional in the view of the Church, the other to be absolute and unconditional; one part as not given merely at baptism, the other as always then given. It might be asked, on what grounds he assumes the Church to mean exactly *so much* by the term "regeneration with God's Holy Spirit," and nothing either more or less. It might be asked how he imagines the Church could mean, in the case of an infant, that the initial movements of a new nature should take place in its soul, before it is capable of performing a single moral act, or even exercising a single rational desire. And, in respect of adults, it might equally be asked how he imagines she can possibly mean that such *initial* movements should take place, either where a habit of repentance and faith had been *previously* formed, or, on the other hand, where *no* such habits did previously exist to make the profession of them by the adult before the ceremony sincere.

But waving these questions, we now proceed to state the reasonings by which Mr. Biddulph and Mr. Scott labour to prove that no such initial movements towards holy and spiritual graces are supposed by our Church, in her several services, as *necessarily* taking place at the font of baptism.

Let the reader here bear in mind that the questions are very distinct, what our Church *intended* in these services, and whether her mode of expression is best calculated to convey that intention. In works bearing the common imperfection of humanity this distinction, in justice to their authors, should not be lost sight of. For instance, when the child is asked, *through* the godfathers and godmothers, "Wilt thou be baptized in this faith?" the *intention* of the Church may be perfectly approved, whilst at the same time it *may* be a question how far she has best expressed in that *contrivance* her own meaning.

Now bearing this distinction in our minds, we shall see the great force of Mr. Scott's observation, which he seems to assume nearly as a general principle, that, when the Church prays for spiritual blessings, she *can never* take for granted that they are absolutely bestowed, in answer to prayer, without respect to the mind of the petitioner or of the party prayed for, or to the nature of the petition. If it *may* be granted, it *may* also be refused. All *prayers* for spiritual blessings must in some way or other depend on the mind, present or to come, of some persons concerned, else they are perfectly nugatory; and the Church would surely in that case have performed the office of baptism without the words of prayer. Under these impressions, Mr. Scott thus satisfactorily argues:

"For example: 'Give thy Holy Spirit to these persons, that they *may be born again*, and be made heirs of everlasting salvation.' Does not this imply, that they might be baptized, and yet not be 'born again.' I profess, that to me the prayers seem to suggest conclusions directly *opposite* to those which Mr. Mant would make from them. He would infer, that baptism either 'is' or 'conveys' regeneration: these prayers imply, (what the Articles have expressly taught) that it is very possible for regeneration not even 'to accompany' baptism!

"Again, I quote, because Mr. Mant has quoted, the following: 'Sanctify this water to the mystical washing away of sin; and grant that the persons now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.' Is it not implied here, that

it is just as possible for them to fail of receiving 'the fulness of God's grace' now, at their baptism, as to fail of 'remaining ever in the number of his faithful and elect children' afterwards?"—Scott, pp. 125, 126.

The passages here quoted occur in the Office for Adult Baptism, to which, for the sake of arriving more clearly at the views of the Church, Mr. Scott first refers. We pass over his ingenious reasoning on an expression in this office, where, after the commendation of baptism from John iii. the *limiting* words are added, "where it may be had" evidently proving, contrary to Dr. Mant's opinion, that the Church did not believe the grace to be *essentially* and universally tied to the rite of baptism; and we hasten to Mr. Scott's main and most important position, in answer to those drawn by Dr. Mant and others, from the thanksgiving *for* regeneration *after* the administration of the outward rite. *They* hold this blessing to be, in the eye of the Church, an unconditional grant for which she returns thanks as if it were certainly bestowed. Mr. Scott maintains her opinion to be, that it is conditional, suspended on the performance of express stipulations. Let Mr. Scott speak for himself:—

"The whole appears to me to admit of the easiest, the most natural explanation—explanation which proceeds upon the most common principles, and which, in fact, the Church has herself pointed out to us. Let it be observed, that before she thus speaks of her members as regenerate and born again, not only has she repeatedly prayed for them, that they might receive the Holy Spirit, and be born again, as for a blessing which might be wanting, even where baptism was 'rightly administered;' but she has commanded that they be 'examined' and 'found fit,' previously to their admission to baptism; she has admonished them of the necessity of 'faithfully promising' things which no man, who is not a partaker of 'repentance and faith,' does or can 'faithfully promise;' and she has received their solemn vows and professions accordingly. Not till all this has taken place; not till this examination has been had, these prayers offered, these professions and vows made, as well as baptism administered; does she speak of the persons baptized, as 'born again and made heirs of everlasting salvation?' And now let me ask, Who is there amongst us all, entertaining even the strictest views of regeneration, as a moral change, 'a change of heart,' turning man from sin to holiness, and 'from the power of satan unto God,' that would hesitate to pronounce such persons 'regenerate,' 'born again,' 'passed from death unto life'—only supposing one thing—*only assuming them to be devout in the prayers in which they had been joining, sincere in the vows which they had been making?*

"But suppose, on the other hand, all these awful forms gone through; these prayers offered up; these vows made; all in due order, indeed, as far as man could see, but without any devoutness, any sincerity, any seriousness in the sight of God: suppose all this done, for example, by an unbelieving Jew, induced, (as we have reason to conclude many have been,) for the sake of worldly advantage, publicly to profess the faith of Christ, while privately he would blaspheme his name:—who could, who *would* say, that, in such a case as this, any regeneration, any spiritual grace accompanied, what was, on the part of the receiver at least, a profane and impious mummery? And if no spiritual grace accompanied baptism in such a case as this, by parity of reason, we should have no right to conclude that any accompanied it in other cases, where, though there might be less impiety, there should prove to have been no more sincerity or real devotion.

"I contend, then, that the ground on which the Church speaks of all those, whom she has baptized, as regenerate, is neither more nor less than THE SUPPOSITION, THE ASSUMPTION, OF THEIR SINCERITY IN THEIR PROFESSIONS. I contend, that, with regard to adults, (and the case of infants will be considered hereafter,) this is clear from the whole of the Service; as well as necessary to the consistency of the Service with the Articles." Scott, pp. 33—35.

Mr. Scott then strongly exposes, the "self-contradiction and absurdity" which would be justly chargeable on a church pronouncing positively on an event which she had

herself, immediately before, suspended on direct stipulations; and the fulfilment of which stipulations in other places she has made essential to a reception of the benefit. But here we will not follow him. He afterwards applies the principle laid down in the last quotation to the more complicated case of infant baptism; where, "by a sort of legal fiction, to which we are no strangers in the most important temporal transactions, the soul of the child is, as it were, considered as transferred to his sponsor, and as speaking in him and by him." p. 140. It is, as we have observed before, a totally different question, how far the *mode* in which the Church expresses her intention be the best she could have chosen: but it appears perfectly clear to Mr. Scott that her *intention* is one and the same throughout the whole of this and every other service; namely, to suspend the collation of spiritual benefits on the performance of spiritual conditions.

We might here follow Mr. Scott through a very important discussion in his 8th and 9th chapters, in which he argues most forcibly for this "hypothetical principle," as not only "pervading the services of the church," but also affording a key of interpretation to the Sacred Writings themselves, and explaining the application of many strong terms, as faithful, holy, elect, &c. to whole churches, which are truly applicable only to sincere individuals. But as our plan only permits us to give a general view of his reasoning, without descending to particulars, we pass on to our other champion.

Mr. Biddulph, in his explanation of the passages in our Baptismal Service which assume the regeneration of the baptized person, broadly refers to, and adopts as his own, a principle only stated by Mr. Scott as held by some persons, which understands something lower and principally ceremonial and external, by the term Regeneration. The authors to which they in common appeal for this principle are Bishops Bradford, Burnet, and Hopkins. Dr. Mant has thought fit to allude to the latter alone, and that in terms of disapprobation. The first appeared to have received a much more substantial mark of disapprobation by having been silently omitted in the last printed list of the Society for promoting Christian knowledge: but we are happy to find that it is now to be restored*.

The sentiments of the three prelates above named are given at full length by Mr. Biddulph. But we must say, as he fully adopts them as his own, we should have been more gratified in reading them expressed in his own language, especially as he has inserted a long note at the opening of the discussion on the subject of regeneration, which tends in our opinion rather to mislead the reader as to his real views of that important change. The method of Bishop Bradford is "to shew that the washing of regeneration may be separated from the renewing of the Holy Ghost." Now in the note at the bottom of the *same* page, (p. 61.) Mr. Biddulph

* The appearance of Dr. Mant's tract, and the disappearance almost at the same moment of Bishop Bradford's, formed certainly an alarming coincidence, and fully justified the observations which were made upon it by Mr. Biddulph and Mr. Scott. "For what reason," says Mr. Biddulph, Dr. Mant has "kept (Bishop Bradford's) sermon out of sight, while publishing his own, 'at the request of the Salop District Committee of the Society for promoting Christian Knowledge,' is best known to himself; as is also the reason why the General Board of the Society in London has dropped the Bishop's sermon from its list of tracts, and has adopted and circulated Dr. Mant's opposite view of the subject. *I shall only say, that I thank God most heartily for the* FIXED *Liturgy, Articles, and Homilies of the Church of England.* Dr. Mant's silence respecting Bishop Bradford's sermon is the more extraordinary, as he refers with disapprobation to Bishop Hopkins's view of the subject, which nearly corresponds with that of his brother prelate.

condemns some who would "make a distinction between regeneration on the one hand and conversion," "the renewing of the Holy Ghost, &c. on the other," making these last changes precede regeneration. Now surely Mr. Biddulph's own authorities with whom he "concurs" do the same. And though it is very true they make a distinction between *baptismal* and *spiritual* regeneration, yet since the term itself means very differently according to the epithet annexed, it would have been right therefore in Mr. Biddulph not to lay down *in limine* a definition of the abstract term, which confines it only to one of its uses, and leaves us precisely where we were, as to the meaning of the Church in its application. The question really is, For what does the Church mean to give thanks when she acknowledges this person or child to be "regenerated by God's Holy Spirit?" Is it *hypothetically*, as says Mr. Scott, in the assumption present or future of spiritual regeneration; or is it absolutely as Mr. Biddulph's authorities seem to maintain, on the lower definition of *baptismal* regeneration? We apprehend Mr. Biddulph understands the Church to mean the latter: that is to say, that *She* in this case separates conversion, renewal, &c. from regeneration: and that she only returns thanks to God for the admission of the person or child to the privileges of a new outward state; a state of church-membership, and visible relation to God in the covenant of grace; a state, in the case of infants, affording "means for leading to the first communication of faith and primary reception of grace" when of age for it; and in the case of adults *immediately* "confirming faith" before possessed, and "increasing grace" before communicated "by virtue of prayer to God," p. 55. This, with a provisional seal of the pardon of sin in case of the child dying in infancy, we presume to be the whole understood by Mr. Biddulph or his authorities as intended by the Church in the use of the term "regenerate" after baptism; though as she can of course take no cognizance of any internal change hereafter to ensue, she does not subsequently scruple to use the strongest terms, charitably hoping them to be applicable to the person whom she has outwardly and instrumentally regenerated. In fine, though it is not very easy to trace a thorough consistency of reasoning either in the three prelates or in Mr. Biddulph himself, yet as far as any distinction is carried on between their view and that of Mr. Scott, theirs consists in the absolute state of "obligation," "profession," and "means" into which we are instated by baptism, whilst both assume that there is something also suppositious in the mind of the Church, as to spiritual regeneration. Mr. Biddulph seems *principally* to lean to the absolute view, Mr. Scott to the hypothetical. Is there any impropriety or contradiction in supposing that the framers of our invaluable prayers had respect to both views in their use of the term, "regenerated by God's Holy Ghost?"

On the agency of the Holy Ghost in this transaction, we shall further give an extract from Mr. Biddulph, with which we shall close that part of our discussion which questions whether the *formularies* of our Church sanction the notion that a real change of character is always miraculously infused at baptism. After enlarging on the use of the term "receive ye the Holy Ghost" in the Ordination Service, and shewing it to denote the successive transmission of apostolical powers to the ministry of the church and not any saving illumination to the individual soul of the minister, Mr. Biddulph proceeds:

"Now, if the outward commission for the ministry, irrespective of any inward qualifications, be called by our Lord, and also in the Ordination Service

of our church, *the Holy Ghost*, because it is his prerogative to do that efficiently, which his ministers the bishops do instrumentally, we may apply a similar rule of interpretation to our Baptismal Service; nay, in order rightly to understand the language of the Church, we must apply it. Baptismal regeneration is admission into the visible church, and may, or may not, be accompanied with the renewing of the Holy Ghost; as a reception of the apostolic commission, called 'the Holy Ghost,' is admission to the ministerial office, and may, or may not, be accompanied with those internal qualifications of the heart, which are essential to the faithful execution of it. In this sense I conceive that the word 'regeneration' is used Mat. xix. 28; and that it corresponds with a phrase common among the Jews, viz. 'the new age,' or Gospel-dispensation, called by the Apostle, Heb. ii. 5, 'the world to come*.'" Biddulph, p. 81.

The closing subject of inquiry, respecting the agreement of Dr. Hant's tract with the doctrine of the Church of England, is the question, how far it is sanctioned by the writings of avowed churchmen from the earliest period of the Reformation down to the present time. And truly here it seems as if we must either dispatch the whole subject in a single sentence, declarative of the conclusion which Mr. Biddulph has with the most overwhelming evidence demonstrated; or if we are to descend to particulars, we fear we must devote every remaining line of this article to the work of transcription. As this is impossible, it may just satisfy our readers to be informed, that as Mr. Scott before had given sufficient light to all persons, ever so little previously acquainted with the mind of our ancestors, on this subject; so Mr. Biddulph has now signalized his essay with a more convincing body of evidence, collected from the writings of the most eminent of the English reformed theologians of every age, and (only as he says, on a cursory inspection) from the forty-nine volumes of the publications of the Society itself in Bartlett's Buildings, than we think could have been necessary even for the most uninformed inquirer on this interesting subject. Mr. Biddulph has divided his authorities into three classes: the first, containing quotations from the body of Protestant Confessions, and the writings of our eminent martyrs and reformers, and other divines near the time of the Reformation; the second, beginning with citations from Bishop Andrews in chronological order, to the present time; the third, containing extracts from books and tracts on the list of the Society for promoting Christian Knowledge.—These he further sums up, at the end, in two consecutive series, which we shall give: one, containing a list of the bishops and archbishops, the other of divines, not of episcopal rank, whose works are quoted or referred to in the several classes.

1. Bishop Latimer, died by martyrdom ..... A. D. 1544
2. Bishop Ridley, died by martyrdom 1544
3. Bishop Hooper, died by martyrdom 1555
4. Archbishop Cranmer, died by martyrdom 1556
5. Bishop Jewel, died 1571
6. Bishop Andrews 1626
7. Bishop Davenant 1641
8. Bishop Hall 1656
9. Archbishop Usher 1656
10. Bishop Taylor 1667
11. Bishop Reynolds 1676
12. Archbishop Leighton 1684
13. Bishop Pearson 1686
14. Bishop Hopkins 1690
15. Archbishop Tillotson 1694
16. Bishop Kidder 1703
17. Bishop Beveridge 1707
18. Bishop Bull 1709
19. Bishop Williams 1709
20. Bishop Burnet 1715
21. Bishop Fleetwood 1723
22. Bishop Bradford 1731
23. Bishop Mann.

* A neat illustration occurs in p. 58, of the use of "regeneration" for church, or external sanctification, from the use of "atonement" for ceremonial expiation, in Lev. i. 3, 4. faith in both cases being a pre-requisite.

24. Bishop Wilson, died....A. D. 1755
25. Bishop Sherlock 1761
26. Archbishop Secker..... 1768
27. Bishop Greene 1779
28. Bishop Law..... 1787
29. Bishop Horsley 1806

1. John Frith, died by Martyrdom ..... A. D. 1533
2. William Tindal, died by martyrdom 1536
3. William Turner, died..... 1568
4. Dr. Fulke 1589
5. Richard Hooker..... 1600
6. Dean Noel 1602
7. Thomas Rogers.
8. Joseph Mede 1638
9. Author of Whole Duty of Man.
10. Dr. Isaac Barrow 1677
11. Henry Scougal 1678
12. John Kettlewell 1695
13. Dr. Wall.
14. Dr. Woodward.
15. William Burkitt 1703
16. Robert Nelson..... 1715
17. Dr. South..... 1716
18. Dr. Whitby 1726
19. John F. Ostervald 1747
20. Dr. Stebbing 1763
21. John Rotherham 1788
22. Sir James Stonhouse..... 1795
23. Dr. Paley..... 1805

The whole number of quotations is eighty-two, of which *forty-eight* are made from the tracts of the Society for promoting Christian knowledge. In the main, they all carry but one complexion, and will admit but of one construction; a construction the most unfavourable imaginable to Dr. Mant's views, though our readers will see, perhaps with surprize, that neither Mr. Wesley nor Mr. Whitfield are amongst the number. Bishop Hopkins, the only *giant* whom Dr. Mant has condescended to notice, indeed appears, but in different array and different company from that in which Dr. Mant would fain have exhibited him. He appears in company, where, perhaps, he would have least wished to find him—with those very prelates and divines whom he has quoted against him. To Dr. Mant, we are obliged to add, is left the unpleasing alternative of being met in general either by the soundest and most orthodox divines of the Reformed Church of England, in every age; or in particular by those divines themselves whom he has referred to as evidence in his own cause, and who all appear on Dr. Biddulph's list of opposing authorities; or, which is worse than all, by numerous tracts of that very Society, who, with an inconsistency which it can best explain, has adopted his own into its lists.

We said, in general, that the bearing and complexion of these several authorities is pointedly opposed to Dr. Mant's views. We might go further, and say, that each one of Dr. Mant's positions may individually receive its direct and literal denial in some one or other of these numerous citations. For instance, does Dr. Mant assert that "not merely all real Christians are regenerate by God's Holy Spirit... ...but also all to whom baptism is rightly administered.....?" Archbishop Cranmer, quoting from St. Austin, declares, that "of those that come feignedly, and those that come unfeignedly, though both be washed with the sacramental water, both be not washed with the Holy Ghost, and clothed with Christ." Biddulph, p. 147.—Does Dr. Mant say, that "in order to keep the sacramental character in view, the regeneration conveyed by it is inculcated by the church?" Bishop Ridley, again quoting St. Austin, maintains, that "sacraments do bear the *names* of the things whereof they be sacraments both in baptism and the Lord's table;" implying by an apt illustration, that "we *call* them so which are *not* so indeed." id. p. 148.—Does Dr. Mant assert from Scripture, that the new birth is *always* conveyed by baptism rightly administered?" We hear again Bishop Jewel asserting, doubtless as he thought agreeably to that church he so nobly defended, "The parts are not joined together in place, but in mystery; and therefore *they be often severed, and the one is received without the*

other." id. p. 155.—Does Dr. Mant assert that supernatural grace is conveyed *by* baptism through the instrumentality of water, and by the agency of the Holy Ghost? From Rogers, whose volume on the Thirty-nine Articles was received and published by "the lawful authority of the Church of England," under James I. we read, "The Papists are wrong who make the sacraments not only *seals* but *causes* of grace, saying, they do *give* grace delivered and received ex opere operato." id. p. 162.—Is baptism, according to Dr. Mant, "unless it convey effectual regeneration, a mere beggarly element, a form without substance?" &c. Bishop Andrews meets him here *ex confesso*. "Receive baptism; it is but John's baptism, a *barren element*. Receive his [Christ's] flesh, it profiteth not;" "for he that hath not his Spirit, is none of his." And he proceeds to define "the natural man" as one who "*never* received the Spirit." id. p. 165. Must we confront Dr. Mant with the very champion himself of Church-of-England views on this subject, the great Dr. Wall? Dr. Mant, misunderstanding St. Austin, considers him to say (p. 29), that in baptism there is a real (by which Dr. Mant understands an effectual and saving) death unto sin, as Christ also died unto sin; and a real life, by being born again of the laver, as He by rising from the grave. Dr. Wall, on the other hand, in referring to St. Austin, says, "Some people have considered that St. Austin should hold that all that are baptized are also regenerate.....he uses 'regenerate' for 'baptized;'—as if we should say, now-a-days, 'all that are baptized are christened.' If some of late days have put a *new* sense on the word regenerate, how can St. Austin help that? *And the Church of England uses the word in the old sense*.*"—id. p. 195.—Finally, has Dr. Mant depicted in glowing colours, in six successive pages, the horrible consequences of supposing a man unregenerate after baptism, and the effect likely to be produced in him as a Christian and a churchman? We find the tracts of his own Society stained so deeply with the mischief, and affording such numerous instances of the delinquency, that we scarcely know which to select. Ostervald bids us "endeavour to become new creatures by Regeneration and a constant application to holiness." Archbishop Secker speaks of "stipulations, &c. necessary to effectuate baptism." Bishop Williams declares "baptism *not* saving, *alone*, without the *new birth* thereby *signified*." Even the Pious Parishioner is directed how "to *become* a new creature in Christ" after baptism; and the Whole Duty of Man embraces a prayer, "that I may *become* a new creature." Scougal gives a view of Regeneration, in which what Dr. Mant sneeringly calls "the progressive pangs of the new birth" might, we apprehend, be matched in every page. Rotherham, in a chapter expressly on the subject, attributes Regeneration to the concurrent influence of faith and the Holy Spirit. Bishop Wilson, Dr. Mant's favourite Divine, still talks like the rest, of baptism as "a *sign*, a *sacrament*;" "sealing the covenant of repentance and remission" to such as "embrace the terms of the Gospel;" and "they *only* are the sons of God," &c. &c. "Nay," says he, "the only certain proof of regeneration is victory," quoting 1 John v. 4. We detain the reader no further*.

* If we do not in this point quite agree with Dr. Wall, as will be seen hereafter, still, as an *argumentum ad hominem*, we think it properly adduced against Dr. Mant.

* In the first article of our last Number will be found a further display of proofs on this important subject, drawn from a pamphlet recently published, entitled "A respectful Address" to the

One observation more shall conclude this part of our subject. Our readers will have observed all Dr. Mant's authorities quoted against himself. The conclusion from this is most obvious and unavoidable: either they must have all misunderstood themselves, or Dr. Mant must have grossly misunderstood them. Though there may not be wanting, in this controversy, those who will undertake to set right Bishops Latimer, Ridley, Taylor, Beveridge, Wilson, Dean Noel, and Joseph Mede, and put them to school again for their inconsistency; *we* cannot but presume Dr. Mant to be in fault, and to have wholly misunderstood, at once, their views, the whole doctrine of Protestantism, and we may add also, of all authoritative antiquity, on the point in question. We know not if time will be left for us hereafter to be more explicit on this point. We only now wish to say, that, whatever be the issue of this debate, it is most clear, as to the question of authority, that the victory is not with Dr. Mant; and that, since the support derived from his own authors to the opposite side is, beyond all doubt, superior to that which he has forced from them to his side, he can never be acquitted of the most extraordinary oversight, or most unwarrantable concealment, in not attempting to reconcile what must have struck him as decided contradictions in their writings at every step.

The third and last head of objection against Dr. Mant's doctrine of Regeneration, was stated to be, that it is to be considered as *having a most dangerous tendency.*—Even the able Waterland, with his peculiar and subtle view of the subject, had a glimpse of the danger to which Dr. Mant's doctrine would expose the church when he wrote thus; "If they mean that *justification* (to which meaning he confines the term regeneration) is ordinarily given to adults without any preparative or previous conditions of faith and repentance; that is indeed a very *new* doctrine, and dangerous, and opens a wide door to carnal security and to all ungodliness." View of Justification, postfixed to 2d vol. of Waterland's Sermons, 1742. Yet Dr. Mant assures us, that Simon Magus was not only justified but sanctified by baptism!—But to our authors—

The two great and obvious evils resulting from Dr. Mant's positions, to which both Mr. Scott and Mr. Biddulph distinctly allude, (not to mention various minor evils connected with and leading to the greater) are Antinomianism and Popery. The fact is not to be at all concealed or compromised, that the views of Dr. Mant are identical with both. The important and delicate doctrine of *the indefectibility of Divine grace*, is, as Mr. Scott properly observes, distinctly deducible from his pages; and if we do not find there *faith without works**, yet its twin sister, "*regeneration without effects*," meets us at every turn, and under all its most dan-

Society for promoting Christain Knowledge. The proofs are all taken from the tracts of that Society. An attempt has since been made to vindicate the Society from the charge of inconsistency, by exhibiting a great variety of passages from its tracts, in which the views maintained by Dr. Mant are asserted. We have examined this vindication with great care, and the result appears to us to be, that, of the whole number of authorities, only two speak the language of Dr. Mant, and these are both of very recent origin; we mean Archdeacon Yardley and the Country Clergyman. The writer of the vindication has so far, therefore, rendered a service to the cause of truth, by detecting these additional delinquents; and we trust, that, when the Society removes Dr. Mant's tracts from its list, it will also remove those of Archdeacon Yardley and the Country Clergyman.

* Indeed, a certain late publication, not unknown to writers of this school, has asserted that justifying faith in the first instance is not a lively faith, nor necessarily productive of good fruits.

gerous delusions, as "filling us with all joy and peace in believing." The guards and restrictions laid down by Dr. Mant, and we believe sincerely meant as such by him, such as forfeiting privileges by misconduct, &c. are justly treated by our authors as weaker than the spider's web, when arrayed against the grand fundamental of all asserted by him of full and free justification, and a plenary remission of all sins original and actual, without fulfilment, either real or supposed, of the previous conditions of faith and repentance. A notable soliloquy, framed by Dr. Mant on these very principles (Tracts, pp. 49, 50) by a supposed orthodox member of the Church of England, puts the matter out of all doubt. *All* the present blessings of the new covenant are distinctly claimed by him, without a hint of the conditions on which they are suspended. The authority of the Church is staked upon this view of the question, and the man is made to disclaim the Church the moment he doubts upon it. Here, as Mr. Biddulph shrewdly remarks, the whole answer necessary to be returned to such a man is, that he has egregiously blundered in his conception of the meaning of the Church and her various formularies and articles. Yet, as no one is at hand to hint such a reply, whilst he peruses Dr. Mant's pages, what will be his conclusion, but that he will choose rather to abide where he is, a bold Antinomian, with the church; than a whining alarmist with zealots who would admonish him, in all seriousness, "Thou must be born again?"

As Mr. Scot and Mr. Biddulph have shewn us, generally, what will be the probable impression on the mind of such a person from such principles; so perhaps we might suggest an actual counter-soliloquy, which we may conceive him to use when thoroughly tutored in Dr. Mant's school:—

"I have the happiness of having been born in a Christian land, and baptised according to the forms of a pure and apostolic church. Assured by that church that I was in that act truly and effectually regenerated, I see a ground of easy security, but for my own most inexcusable folly, of attaining everlasting salvation. Nothing but heinous and deadly sin can separate me from the favour of God so obtained. Happily, my conscience warns me of the difference between a good and bad action; nor can I, as far as human frailty allows, charge myself with many, if any, of the latter, fairly considered in all its parts. In my youth, it is true, the ordinary levities incident to that period of imperfect reason occasionally overtook me, some of the effects of which unfortunately stick by me to this day. My circumstances are, however, now changed. My care for my family and my reputation now happily precludes the possibility of any serious deviation from duty. Innocent recreation fills up the void into which vice might otherwise rush; and nothing but the mere ebullition of an unguarded moment ever betrays me into any vehemence of expression, or even into convivial jollity. My gains are, in the estimate of my neighbours, fair; my charity, active at home, does not refuse an occasional call from without; my Sunday is domestic; and, when permitted by business to attend church, thank God, I hear from the mouth of a friendly minister that all is well. Unfortunately, the fanatic in my own parish church, whom more orthodox teachers have taught me thoroughly to despise, happens to be of a different sect. With much pretended zeal about his flock, and his duties, and I know not what; his sole object is to blow up the flames of discord, or alarm the weak with noisy declamation about a change of nature and heart, which I have heard he sometimes calls regeneration. I know better the meaning

of terms, and he seldom troubles me with his; and while I trust 'my angel will not blush to behold the face of my Father which is in heaven,' if I have a fault in over-zeal against these sectaries in the church, it will be atoned for by the mischief I am preventing, and the universal and unblemished rectitude of my intentions."

In this self-drawn character, we are not conscious of having "any thing extenuated, or set down aught in malice." If Dr. Mant does not know many an original, *we do*. At the same time, we think it more likely to be formed by *his* "Tracts" than by the preaching we should approve. And if, after all, this *is his* standard of a regenerate nature, we can only say it is not ours. And should he see no impropriety in standing over such a man, in the hour of death, with the solemn ministerial words of our church in his mouth, "I absolve thee from all thy offences;" we should prefer that spiritual adviser who would address him in the language of the Baptist, "Who hath warned thee to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance;"—who would, in a word, tell him that he has, as yet, neither effectually repented nor believed unto righteousness; that he shews no true sense of the nature of sin; none, of the mercy of God to him in Christ; none, of the true scriptural love of God, nor of that true holiness, its sure effect, without which no man shall see the Lord; —and who, in concluding his address to him, would, if not exhort him in the awful words, "Verily thou must be born again," yet at least concentrate in his words the full meaning of the Baptist, "Think not to say within yourselves we have Abraham for our father; for verily I say unto you, that God is able of these stones to raise up children unto Abraham."

The charge brought against Dr. Mant's views, by both his opponents, of actual *Popery*, is of the clearest and most definitive kind. They consider them as a complete revival and unreserved avowal of the old, exploded doctrine, once so profitable to the court of Rome, of the *opus operatum*. The *opus operatum*, a well-known term in the ancient controversies with that corrupt church, is thus defined and enlarged upon by our learned and invaluable Bishop Jewel: "They thought," says he, speaking of times coëval with the council of Carthage, "that the very outward worke of Baptisme itselfe, onely because it was done without any further motion of the minde, was sufficient to remit their sinnes. This old errour our adversaries of late yeeres have taken up, and made it Catholike, bearing the people in hand, that their masse itselfe, *ex opere operato*, onely of itselfe, and because it is *said*, is availeable, &c. Thus they expound their own dreame, 'ex opere operato, id est, ex ipsa consecratione et oblatione et sumptione venerabilis eucharistiæ,&c. In 'manipulus curatorum' [read 'Dr. Mant's Tract on Regeneration,'] *which not long sithence was thought to be a booke most necessary for all Parsons and Curats*, as containing all necessary doctrine for the church of God, it is written thus: 'opus operatum est actus exercitatus circa sacramentum: sicut opus operatum in baptismo est inspersio, vel immersio aquæ, et prolatio verborum.' And therefore Cardinal Caietan, at Augusta in Germanie, requiring Doctour Luther to recant this Article, said thus; 'Fides non est necessaria accessio ad eucharistiam;'—meaning thereby that the sacrament itself, only because it is ministered, is sufficient, although the receiver be utterly void of faith." Jewel's 20th Article against M. Harding, fol. ed. 1611, p. 438.

Painful indeed is the task of thus matching ancient Popery with modern Protestantism. We suppose this, amongst many other similar passages in our great Apologist,

induced Mr. Biddulph to write as follows:

"One of the grounds on which the Church of England separated herself from that of Rome, was the doctrine held by the latter, of a necessary connexion between the *opus operatum*, in the two sacraments, and grace and salvation; as abundantly appears by the works of Bishop Jewel. Our Reformers perceived the unscriptural and dangerous tendency of this doctrine, and renounced it; and is it probable that they should have retained it in their Baptismal Services? That the same danger still exists, appears from the irreligious temper and character of the great majority of baptised persons in the Protestant Church*." Biddulph, pp. 125, 126.

Mr. Scott refers at length, in pp. 110—115, to the well-known and pointed sentiments of the truly Protestant Bishop Burnet on the same subject, who declares, that "we reject, not without great zeal against the fatal effects of this error, all that is said of the *opus operatum*, the very doing of the sacrament: we think it looks more like the incantations of heathenism, than the purity and simplicity of the Christian religion."

Neither Mr. Scott nor Mr. Biddulph consider themselves as at all on dubious ground in *imputing* to Dr. Mant this noxious doctrine of the Romish Church: nor do we apprehend he can intend to make any disclaimer of the charge. We suppose the case to be so clear, that he must necessarily let judgment go by default; or, perhaps, put in a plea of justification, upon a confession of the fact,—that he attributes no virtue to the water itself, but to the Holy Spirit promised in it and acting by it—that "to deny this influence of the Spirit in baptism, were in some measure to do despite to the Spirit of Grace"—that God may use the weakest instrument for the most important purposes—that the Papists were wrong only in applying the *same* virtue to holy water in general*, and to their own self-constituted rites, which *we* attribute to the divinely-instituted sacrament of baptism, &c. &c.—and finally, that the merit of the person duly submitting to so sacred an ordinance, or of the priest administering it, or the imputed merit of the congregated prayers of the Church appointing its administration, may be considered as fully warranting the exercise of the Divine bounty in every instance. Such are the reasonings with which we presume Dr. Mant may intend to *justify* his positions; and then, if we do not take the trouble to match them in many passages of Father Paul's relation of events in the Tridentine Council, it is only because we think the following *case* of Mr. Biddulph, with which we conclude this branch of our subject, a *full* illustration of the doctrine thus attempted to be justified, in all its legitimate effects.

"When the Romish missionaries visited China for the purpose of propagating the Christian religion in that immense region; in order that they might not excite the prejudices of the Chinese against their mission, they kept out of

"* The approach of Dr. Mant's arguments to the doctrine of POPERY on the subject of Baptism, will strike any reader accustomed to look into the Popish controversy."

* See a singular piece of unanswerable reasoning on this head, adopted by the famous Popish Bishop Gardiner against the Protestant Ridley, in Burnet's History of the Reformation, Part II. Book 1. "Because Ridley had preached against the superstition of holy water to drive away devils, he (Gardiner) added, 'that a virtue might be in water as well as in Christ's garment, St. Peter's shadow, or Elisha's staff. Pope Marcellus ordered Equitius to use it; and the late king used to bless cramp rings both of gold and silver which were much esteemed every where, &c. *He believed the invocation of the name of God might give such a vertue to holy water, as well as to the water of baptism.*'" We believe so too, if Gardiner's view of the water of baptism were once admitted.

sight the doctrine of a crucified Saviour. They preached Christ as a King, but not as a Priest and a Sacrifice for sin. Multitudes nominally embraced this pseudo-Christianity, and were baptised. The ministers who performed the office of baptising these converts were regularly ordained, deriving their commission duly from the Apostles. The form in which they baptised was unexceptionable, viz. 'in the name of the Father, the Son, and the Holy Ghost;' and they employed that element which, as Dr. Mant contends, is the appointed and exclusive channel of regenerating grace. The Romish missionaries, no doubt, in perfect consistency with their own creed, considered these converts as 'regenerated by baptism,' not only constituted members of the visible church, but made partakers of God's Holy Spirit, and brought into a state of salvation. But can a Protestant join them in this opinion? Can it be believed among us, that these *Christians in nothing more than the name*, became, by virtue of their baptism, 'dead to sin and new born to righteousness,' though they were wholly unacquainted with Him who is the only Saviour of sinners? Were they brought into 'a state of salvation,' without even having heard of the Cross of Christ, the only ground for the hope of salvation? .....Nor can I see how it can be maintained that these converts were unregenerate after their baptism, if it be 'the doctrine of the holy Scriptures that we are by baptism made heirs of salvation.'" Biddulph, pp. 121, 122.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—A volume of the Rev. P. Henry's Sermons, by Mr. Williams, of Shrewsbury;—The Elements of Plane and Spherical Trigonometry, with their application to various arts and sciences, by Dr. Olinthus Gregory, of the Royal Military Academy, Woolwich;—A new Edition, with considerable additions, of the Principles of Fluxions, by the Rev. W. Dealtry;—A collection of Facts and Opinions relative to the Burning of Women in India, and to other destructive Practices prevalent in India, by W. Johns, late Surgeon at Serampore, Bengal;—The Inquisition Unmasked, by M. Puighlanch, the Spanish Patriot;—A pocket edition of Goode's entire new Version of the Book of Psalms;—A second edition of the Sermons of the late Mr. Venn, of Clapham, with an additional volume.

At Cambridge, on the 20th of January, 128 gentlemen were admitted to the degree of B. A. The following obtained academical honours, viz.

Wranglers.—D^i^ Jacob, Caius; Whewell, Trin.; Higman, Trin.; Graham, Christ's; Cape, Trin.; Ebden, Caius; Tattershall, Queen's; Twopenny, John's; Hamilton, Trin.; Sheepshanks, Trin.; Tasker, Pemb.; Smirke, John's; Lee, John's; Turnbull, Caius; Blunt, John's; Stevenson, Trin.; Ker, Trin.; Powell, John's; M'Niven, Trin.

Senior Optimes.—D^i^ Weller, Eman.; Hardy, Pemb.; Atlay, John's; Elliott, Trin.; Stoddart, Clare; Jeaffreson, Pem.; Paynter, Trin.; Hudson, Peter's; Ellis, Peter's; Bradney, Trin.; Wollaston, Trin.; Lawson, Magd.; Haggitt, Clare; Bushby, John's; Torriano, Clare.

Junior Optimes.—D^i^ Starr, Trin.; Palfrey, Magd.; Penny, Eman.: Pinder, Caius; Edwards, Christ's; Sims, Pemb.; Myers, Jesus; Wilson, Christ's; Clayton, John's; Hayne, Sidney; Luxmore, John's; Bull, Pemb.; Rayne, John's; Tyas, Trin.

An original, ancient, and complete manuscript of the Pentateuch, is stated to be now in the possession of Mr. Joseph Sams, of Darlington, Durham.—This copy is in two volumes, about two feet wide, and 60 feet long, of leather, supposed goat-skin, which is excellently dressed, so as to have great softness to the touch. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, excellently written, and ornamented with a number of Tagin or Coronae, a thing said to be peculiar to the most ancient manuscripts. Each sheet of leather is stitched neatly to the others with a kind of substance not unlike cat-gut. It is said to be from 1400 to 1500 years old, and that there is reason to believe it has been above 800 years in one Jewish family on the continent. The account given of it is this:

During the calamities which followed the train of Bonaparte's wars, a Jewish family of opulence was reduced to ruin, and compelled to emigrate. They came to Holland, and were there obliged to pledge, as their last resource, this manuscript of their law. The time limited for its redemption having expired, the property was sold, and is now likely to become a public benefit.—It has been preserved in a rich cover, fringed with a fine silk and lined. The rollers on which the manuscript runs are beautiful mahogany or iron-wood.

Abstract of the net produce of the Revenue, in the years ending the 5th January, 1815, and 5th January, 1816:

	5 Jan. 1815.	5 Jan. 1816.
Customs.....	L.11,059,324	L.10,487,522
Excise.....	25,145,611	26,562,432
Stamps.....	5,598,573	5,865,413
Post Office....	1,450,000	1,548,000
Assessed Taxes	6,411,671	6,214,987
Property Tax..	14,218,333	14,318,572
Land Taxes....	1,129,223	1,079,993
Miscellaneous..	417,246	366,867
Annual Duties on Pensions, &c.	—	16
Tot. Net Revenue	65,429,981	66,443,302

The curious fact, first ascertained by Kirchoff, *that starch, when boiled in very diluted sulphuric acid, is converted into sugar*, has lately engaged a good deal of the attention of chemists. Nasse has shewn that the starch extracted from raw potatoes is easily converted into sugar. Vogel, of Paris, has shewn that when starch is converted into sugar by boiling it in diluted sulphuric acid, no gas whatever is extricated. De Saussure has also shewn that no gaseous products are exhaled; and further, that the quantity of sulphuric acid is not altered: and that the weight of sugar obtained is greater than that of the starch from which it was produced. Starch sugar assumes the form of spherical crystals like honey. It is not so hard as common sugar. It is not so soluble in water. Its sweetening power is to that of common sugar as 1 to 2½.

In January, 1815, at Port Glasgow, in Scotland, John Galbreath, aged 45, by trade a carpenter, in the act of hewing wood with an axe, which he held in his left hand, struck of his thumb close to the articulation of the first phalanx with the metacarpal bone. About eight minutes after, he arrived at the house of Mr. Thomas Hunter, the surgeon. Mr. Hunter, on examining the parts, found the portion of thumb he had supposed cut off, still attached by a portion of skin not exceeding one-eighth of an inch in breadth. Having carefully cleaned the parts, and removed a small splinter of bone, Mr. H. replaced them, securing them with three stiches. After covering the thumb with dressing lint, he placed a splint of wood above all, extending from the wrist to a little beyond the point of the thumb, and secured it as neatly as possible, with a narrow ribbon, and finally wetted the whole with tinctur. benzoin. comp. The patient felt no pain, and no discharge took place. In this way he passed the time without having the first dressing touched, till the twentieth day, when Mr. H. found all skinned, one place, where there was a stich, excepted. This was dressed daily, and soon healed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Respectful Address to the Most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and the other Members of the Society for promoting Christian Knowledge, on certain Inconsistencies and Contradictions which have appeared of late in some of the Books and Tracts of that Society; by a Member of the Society. 1s.

The Society for promoting Christian Knowledge vindicated from the Charge of Inconsistency and Contradiction, in Answer to "A Respectful Address," &c. by another Member of the Society. 1s.

Conciliatory Suggestions on the Subject of Regeneration, founded upon a recent Occurrence; by J. W. Cunningham, M. A. Vicar of Harrow, and Domestic Chaplain to the Right Honourable Lord Northwicke. 1s.

Friendly Remarks on the Rev. J. W. Cunningham's "Conciliatory Suggestions on the Subject of Regeneration," stating the real Nature and Merits of the recent Controversy upon the above Topic, in a Letter addressed to that Gentleman; by the Rev. G. Bugg, A.B.

A Treatise on the Law and the Gospel; by John Colquhoun, D.D. Minister of the Gospel, Leith. 3s. 6d.—fine 4s. 6d.

Thoughts on Universal Peace; by

Thomas Chalmers, one of the Ministers of Glasgow. 1s. 6d.

The Origin of Pagan Idolatry, ascertained from Historical Testimony and Circumstantial Evidence; by the Rev. G. S. Faber, Rector of Long Newton, Yarm. 3 vols. 4to. 6l. 15s.

The Works of the Rev. William Paley, M. A. Archdeacon of Carlisle. 8 vols. 8vo. 3l. 6s.

The Veracity of the Evangelists demonstrated, by a comparative View of their Narratives; by the Rev. Robert Nares, A. M., F. R. S., &c. Royal 12mo. 8s.

Help to the Study of the Scriptures. 12mo. 4s. 6d.

Sermons on important Doctrinal and Practical Subjects; by the Rev. Dr. Dick, of Glasgow. 8vo. 10s. 6d.

MISCELLANEOUS.

Thoughts on the Abolition of the Slave Trade and Civilization of Africa, with Remarks on the African Institution. 4s. 6d.

An Exposure of some of the numerous Mistatements and Misrepresentations contained in a Pamphlet commonly known by the name of Mr. Marryatt's Pamphlet, entitled, "Thoughts on the Abolition of the Slave Trade and Civilization of Africa, with Remarks on the African Institution." 2s.

Defence of the Bill for the Registration of Slaves; by James Stephen, Esq. in Letters to W. Wilberforce, Esq. M. P. Letter the First. 2s.

Remains of William Reed, late of Thornbury; including Rambles in Ireland, with other Compositions in Prose, his Correspondence, and Poetical Productions; to which is prefixed, a Memoir of his Life; by the Rev. John Evans, author of the Ponderer. 8vo. 10s. 6d.—royal 15s.

The Ninth Volume of the Literary Anecdotes of the Eighteenth Century; comprising Biographical Memoirs of William Bowyer, Printer, F. S. A., and a considerable Number of eminent Writers and ingenious Artists; by John Nichols, F. S. A.; illustrated with ten portraits and three other plates. 1l. 8s. —A very copious general Index to the Eighth and Ninth Volumes, which completes the Work. 14s.

Tracts relative to the Island of St. Helena; by Major-General Alexander Beatson. 4to. 2l. 12s. 6d.

A Narrative of the Demolition of the Monastery of Port Royal des Champs: including Biographical Memoirs of its later Inhabitants; by Mary Anne Schimmelpenninck. cr. 8vo. 7s. 6d.

A Familiar Treatise on Rheumatism, and Rheumatic Affections, with domestic Methods of Cure; by William Hickman. 1s. 6d.

The Danger of Premature Interment, proved from many remarkable Instances of People who have recovered after being laid out for dead, and of others entombed alive, for want of being properly examined prior to Interment; by Jos. Taylor. 12mo. 4s. 6d.

Edinburgh Annual Register for the Year 1813; in one thick volume 8vo. 1l. 1s.

The Ready Writer, whereby more may be written in forty Minutes than in one Hour by any other System; by James Henry Lewis, of Ebley. 15s.

Remarks on the Safe Conveyance and Preservation of Gunpowder; by James Walker. 2s. 6d.

Prescience, or the Secrets of Divination, a Poem; by Edward Smedley, jun. M. A. Small 8vo. 7s. 6d.

The Story of Rimini, a Poem; by Leigh Hunt. Small 8vo. 6s. 6d.

The Siege of Corinth, a Poem: Parisina, a Poem; by Lord Byron. 8vo. 5s. 6d.

Domestic Pleasures; by F. B. Vaux. 12mo. 4s. 6d.

Days of Harold, a metrical Tale; by J. B. Rogers. 8vo. 12s.

Readings on Poetry; by Miss Edgeworth. 18mo. 3s. half-bound.

Emilia of Lindenau, or the Field of Leipsic; by M. A. Houghton. 12mo. 8s.

Infancy, or the Economy of Nature, in the Progress of Human Life, a Poem. 8vo. 5s. 6d.

A Hebrew, Latin, and English Dictionary: containing all the Hebrew and Chaldee Words used in the Old Testament, including the Proper Names, &c.; the whole arranged under one Alphabet: with copious Vocabularies, Latin and Hebrew, and English and Hebrew; by Joseph Samuel C. F. Frey. 2 vols. 8vo. 4l. 16s.—on royal paper, 7l. 4s.

The Dictionary of the English Language; by Samuel Johnson, LL.D. with numerous Corrections, and the Addition of many thousand Words; by the Rev. Henry J. Todd. Part. V. 4to. 1l. 1s.

A Translation of the celebrated work of M. de Pradt, entitled the Congress of Vienna. 1 vol. 8vo. 10s. 6d.

A Letter addressed to the Earl of Liverpool, by Lord Kinnaird. 2s.

Paris revisited in 1815, by Way of Brussels; including a Walk over the Field of Battle at Waterloo; by John Scott, author of the Visit to Paris in 1814, and editor of the Champion, a political and literary journal. 8vo. 12s.

Paul's Letters to his Kinsfolks; being a Series of Letters from the Continent. 1 vol. 8vo. 12s.

Relation of the Battle of Mont-Saint-Jean. 12mo. 4s.

Collections relative to Systematic

Relief of the Poor, at different Periods, and in different Countries, with Observations on Charity, its proper Objects and Conduct, and its Influence on the Welfare of Nations. 8vo. 6s.

Proposals for an Economical and Secure Currency: with Observations on the Profits of the Bank of England, as they regard the Public and the Proprietors of Bank Stock; by David Ricardo, Esq. 8vo. 4s. 6d.

An Argument on the Case of Marshal Ney, with reference to the 12th Article of the Convention of Paris, and the Treaty of the 20th of November, 1815; by a Barrister. 8vo. 2s.

Histoire de l'Origine des Progrès et de la Décadence des diverses Factions, qui ont agité la France depuis 1789, jusqu'a l'Abdication de Napoleon; par Joseph Lavalleé, ancien Capitaine d'Infanterie et ancien Chef de Division à la Grande Chancellerie de la Legion d'Honneur. 3 vols. 8vo. 1l. 7s.

The History and Antiquities of the County of Hertford, compiled from the best printed Authorities and original Records, preserved in public Repositories and private Collections: by Robert Clutterbuck, of Watford, Esq. F. S. A. With twenty plates. 8l. 8s.

Travels in various Countries of Europe, Asia, and Africa; by Edward Daniel Clarke, LL.D. Illustrated by numerous Engravings. Vol. IV. 4to. 4l. 14s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Committee of this Society have gratified their constituents by the publication of some interesting extracts from their recent correspondence. We shall be able to find room only for an abstract, or for some select portions of these extracts. It is with regret that we find it impossible to admit the whole.

1. A letter from the Rev. H. Lindsay, chaplain to the embassy at Constantinople, dated 10th January 1816, gives an account of a visit which he had paid to the seven Apocalyptic Churches. He first visited Smyrna, but the regular intercourse of England with that place, will enable the Society, he observes, to procure as accurate intelligence of its present state as any he can pretend to offer.

"From the conversations I had with the Greek Bishop and his Clergy, as well as various well-informed individuals, I am led to suppose, that, if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6,000 Armenians, 3,000 Catholics, 140 Protestants, and 11,000 Jews.

"After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but three Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an Apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that Apostle, or seem only to recognise the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

"My next object was to see Laodicea. In the road to this, is Guzelhisar, a large town, with one church, and about 700 Christians. In conversing with the Priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels, but mentioned them indiscriminately, with various idle legends and lives of saints. I have sent thither three copies of the Modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse; it is a considerable town, with about 400 Christians, Greeks and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scrip-

tures, as to render it very difficult to separate, in their minds, Divine truths from human inventions. I felt, that here that unhappy time was come, when men should 'turn away their ears from the truth, and be turned unto fables.' I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read; the copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church.

"I left it for Philadelphia, now Alah-shehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be lost of the *spirit* of Christianity, there is still the *form* of a Christian church,—this has been kept from the hour of temptation which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish: there are twenty-five places of public worship, five of which are large, regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the Bishop, with great thankfulness.

"I quitted Alah-shehr, deeply disappointed at the statement I received there of the Church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained.—With what satisfaction, then, did I find, on the plains of Sardis, a small church establishment: the few Christians who dwell around modern Sart, were anxious to settle there and erect a church, as they were in the habit of meeting at each other's houses, for the exercise of religion. From this design they were prohibited by Kar 'Osman Oglu, the Turkish governor of the district, and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, 'a few names, even in Sardis,' which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged.

"Ak-hisar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek church, and one Armenian. The superior of the Greek church, to whom I presented the Romaic Testament, esteemed it so great a treasure that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accidents, while the other went round among the people, for their private reading. I have therefore, since my return hither, sent him four copies.

"The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

"Thus I have left, at least, one copy of the unadulterated word of God, at each of the seven Asiatic Churches of the Apocalypse, and I trust they are not utterly thrown away: but, whoever may plant, it is God only who can give the increase; and from his goodness, we may hope, they will, in due sime, bring forth fruit 'some thirty, some sixty, and some a hundred fold!'"

2. Pastor Haygman, of Stockholm, has published a pamphlet, which shews

that, previously to the establishment of a Bible Society in Sweden, not one out of eighty among the poorer classes had a copy of the Scriptures.

3. At the second anniversary of the Russian Bible Society, Prince Galitzin addressed the meeting in a striking speech of which we can only give a sentence or two. "The number of zealous promoters of the dissemination of the word of God," he observes, "increases; and, where there is sincerity in the sowers, there never will be a want of the Divine blessing upon the seed. The number of those who thirst to read and to hear the Divine word, increases also. What can be more encouraging? The husbandman may sometimes be in want of rain, or sunshine, or even of seed itself; but, to the sowers of the word of God, of all things, surely, a prepared soil is most desirable, because their seed never fails, their spiritual sun never sets, and the heavenly showers are never withheld." "We have to lament," he adds, "that the number of Bibles, in our own language, has not yet increased according to the demands for them. Providence, in rapidly promoting our undertakings for the good of other nations, appears, thereby, to excite our zeal towards this department. However, in the Report which is now to be read, the Society will observe, that all the means which it was in our power to use for augmenting the number of Slavonian Bibles have been employed; and the completion of the editions undertaken, will, it is hoped, greatly relieve the scarcity. Only, let not our zeal fail, rather let it increase, that we may continue to be ready instruments in the hands of Him who commanded the Gospel to be preached to every creature; and has enabled us, by means of a part of our substance, to extend the preaching of the word of life, to the ends of the earth."

4. Of the annual general meeting, Mr. Paterson writes that it was a very interesting one. "That which most attracted my attention was, the motley company, from many different nations, and some of them in their national costumes. I was particularly pleased with a company of Greeks from the ancient Macedonia, Prince Ypsilanti, and his suite. They are all fine, lively looking men, and seemed worthy to be the descendants of the Church of Philippi. Our Committee and Society felt as I did; and the Prince was chosen as one of our Vice-Presidents, that he might help us in our endeavours to assist his countrymen. He and all his suite, with an eagerness and liberality which reminded me of the beautiful description, (Phil. iv. 10—18.) put down their names as subscribers to our Society. Paul's promise, in regard to them, (verse 19.) will, I hope, soon be fulfilled in all its extent. They are in *need* of the Word of Life; and, by the help of God, they shall soon have it. Although, including the Tartar, (which we have now resolved to print at the Scottish Missionary Press, in the South of Russia,) and the Greek, (for which we expect soon to receive stereotype plates from London,) the Russian Bible Society is printing, at present, in fifteen different languages. This will not stop our ear to the call from the South, especially from Moldavia and Wallachia. The removal of a part of the Scottish Mission to Astrachan, with their printing-press, is an important step for our Society. This place is the Calcutta of Russia, and we mean to make it the Serampore of the South. We are arranging matters with Government for the establishment of their printing-office there; and you will soon hear of the waters of life flowing out from this city, to water all the surrounding regions, and render them fruitful as the garden of the Lord. Another division of this Mission is on its way for Arensburg, in the island of Oesel, a place of equal importance for us, and which opens to us a most extensive field."

5. On the 14th September, a meeting was held in the city of New Tscherkask, in order to promote the formation of the Don Cossack Branch of the Russian Bible Society. The Meeting declared their consent, leaving it to the Hettman to make the necessary arrangements. In consequence, it was farther resolved to send orders to all the different departments of the Cossack Government, with proper explanations to the officers and Cossacks, in order to obtain pecuniary aid by annual subscriptions and donations.

6. The Rev. R. Pinkerton, in a letter from St. Petersburg, Dec. 11, O. S. 1815, thus writes:—"The Emperor is now returned to his capital, to shed blessings, I trust, spiritual, as well as temporal, on the heads of his numerous subjects. Our noble President informed me, yesterday, that his majesty had already spoken with him about the Bible Society,—had expressed great joy at its prosperity, begged the Prince to promote its inte-

rest to the utmost of his power, and promised every assistance on his part. His majesty even added, that he spake from personal knowledge of the value and utility of the holy Scriptures. The subject has received that consideration from the Emperor's mind which its importance deserved, and has produced that conviction which stimulates to action. Its claims are founded on principles which Russians unanimously recognize; and hence it is, that the more attention it excites, the greater are its conquests in every quarter of the empire. At present, the Bible Society is the frequent subject of conversation in almost every circle in this great metropolis."

7. A Danish Bible Society has been established in the metropolis, upon the principles of the British and Foreign Bible Society. The meeting was held on the 22d of last May, and was numerously attended by ministers of state, and gentlemen high in ecclesiastical, civil, and military office, together with a great number of the most respectable citizens. The Bishop of Zealand opened the meeting with a speech, which has been printed. The plan of the Society is to assist the poor of the realm with the holy Scriptures, entirely gratis, to enable others to purchase them at a very moderate price, and in the same way to provide for the wants of Greenland, the islands of Faröe, and the Danish West-India islands. With respect to Iceland, the beneficence of the British Society has fully supplied that country with the holy Scriptures. One of the first undertakings will be to give a specimen of the New Testament in the dialect of the Faröese islands: and Bishop Münter hopes to succeed in obtaining a translation of some books of the New Testament in the language which prevails about the Danish forts in Guinea.

8. The Swedish Bible Society possesses, as patron, the Sovereign; as first member, his royal highness the crown prince; as honorary members, many of the highest officers of the state; and the number of its annual members amounts to 300 persons of all classes. The crown prince has bestowed upon the Society a gift of 2,400 rix-dollars, Banco; and the other members, encouraged by this high example, are not slow in contributing, every one his mite. By the donations already received, the Society is enabled to procure, without loss of time, a large edition of the whole Bible in Swedish; and necessary measures, to this effect, have been adopted. In the sister-kingdom, Norway, a foundation is also laid for a Bible Society, whose establishment the Crown Prince, has promoted, by a donation of 6,600 rix-dollars. The enlightened clergy of Norway, and many of its reflecting inhabitants, have evinced the sincerest zeal for the advancement and accomplishment of this institution.

9. From the Fourth Report of the Calcutta Auxiliary Bible Society, it appears, that the two thousand Cingalese Testaments, printed at Serampore for the use of the native Christians of Ceylon, have reached the place of their destination; together with between eight and nine hundred Tamul Testaments, transmitted to the Colombo Society, for the converts who are conversant with that language*; the residue of the 5000 copies of the Tamul New Testament, printed for this Society, have been sent to Madras, for distribution in the southern parts of the Peninsula.

NAVAL AND MILITARY BIBLE SOCIETY.

This Society held its last anniversary meeting on the 15th of May, his royal highness the Duke of Gloucester in the chair. The Report announced, that Lord Palmerston, the secretary at war, admiral Lord Exmouth, and lieutenant-general Sir H. Oakes, Bart. had been added to the list of vice-presidents Copies of the Scriptures had been distributed to both the land and sea forces at numerous stations both at home and abroad: 2413 Bibles and 2195 Testaments had been issued; and instances were not wanting of the most pleasing effects produced by the word of God thus dispersed. The warmest acknowledgments had been received from various quarters. The troops at New South Wales added to their thanks a donation of twenty pounds. Many soldiers had applied for Bibles at cost prices; and at Besançon, prior to the peace of Paris, such a desire was excited for the word of God that upwards of twenty manuscript copies of the New Testament had actually been made by our soldiers in prison at that place.

---

* The number of native Christians, on the island of Ceylon, who speak the Tamul language, is computed to be 45,000 of whom 25,000 are supposed to be Roman Catholics, and 20,000 Protestants.

Besides individual distribution, the Committee have been anxious to place copies of the Scriptures in places where they would at all times be open to the perusal of the men. Accordingly, in many of our ships, and in many of the depôts and barracks, to the amount of 5313 copies of the Scriptures have been placed in situations where they are at all times accessible. The funds of the Society have received 250*l.* from congregational collections; 100*l.* from the Renfrewshire Bible Society; 35*l.* from the Scarborough Bible Society; 20*l.* from the St. Helena Bible Society; 20*l.* 5*s.* 9*d.* by contributions of a penny and upwards from Swepston, Atherston, and Blenheim; and 149*l.* 2*s.* 8½*d.* from sailors and soldiers, collectively or individually. The net receipts have been 1153*l.* 8*s.* 5*d.*; but the payments, 1784*l.* 0*s.* 6*d.*

The Committee proposes, with a view to the increased efficiency of the Society, that Local Committees should be established at the chief naval and military stations in Great Britain and its dependencies, to insure a more regular supply of Bibles to ships and regiments.

From the correspondence inserted in the Appendix, we will make two or three extracts.

"1st June, 1814.

"The Kildare, an Irish regiment, are waiting here for embarkation, and have repeatedly applied to me for Bibles; I have supplied them from the British and Foreign Bible Society, as far as I can consistently with my duty as agent to that Society, from whom I had permission to supply the Irish regiments *gratis*, to a certain extent. Many are still soliciting Bibles of me, some of whom are Catholics, and express a great desire to read the Scriptures; one young man read the Testament through in a day.

"I find that the regiment has not been supplied with Bibles from your Society. Will you, then, my dear sir, permit me to solicit the usual supply for 276 men, the present number of the regiment; and, if not incompatible with the rules of your Society, I would distribute the supply among those men who appear most deserving, and most disposed to make a good use of a Bible; as I suppose the regiment will be disbanded when they return home, and the Bibles otherwise will be useless.

"It will give you pleasure to hear that numbers of the men belonging to the different Irish militia regiments have, previously to their leaving this place, purchased Bibles of me to take home with them, for themselves, and as presents to their children; saying, when they asked me for them, 'I do not know any thing I can take so well to my boy or girl at home, for a present, as a Bible or Testament.' Thus, sir, that God who has moved the hearts of the great ones to furnish the Bible, has inclined the hearts of the poor to read it."

"7th June, 1814.

"I received your order for Bibles for the Kildare, and have this morning had the pleasure of distributing them. The serjeant to whose care I delivered them, gave me the names of the men, among whom were many Catholics, who were eager to see the Scriptures: he told me that one to whom I had given a Bible expressed great delight in reading it: he had never read such a book before, he said, and was astonished at its contents. Another Catholic observed, that he liked the religion of the Protestants, because they gave Bibles away: there was no trick or craft in their religion: they did not wish to keep it to themselves, or make a gain of it.

"Will you permit me to solicit an order for the Kilkenny, many of whom express an earnest desire for the Scriptures, and very unwillingly left the house this morning without them?—Bibles are very scarce among even the Protestants in some parts of Ireland. The serjeant of the Kildare told me, that in the town where he lives, when at home, a Testament would be received quite as a curiosity.

"The number of men in the Kilkenny is 599. I hope, sir, you will not deem this fresh application troublesome: perhaps it is of still more importance, and may be productive of more extensive good, to circulate the Bible among the Irish than among the English soldiers."

"15th June, 1814.

"I received the box of Bibles and Testaments safe last week, and am now engaged in distributing them. I do not find the small Bibles so acceptable to the men as the large, as many of them are old men, and some their sight bad. They received them with great gratitude and pleasure.

"I have this morning received an application from the Kerry militia, who are in the same barracks, and who likewise express a great desire for the Scriptures. The whole strength of the regiment is 150.

"Between thirty and forty Catholics have, at their own earnest request, received Bibles in the Kildare, and are, I hear, diligently reading them and conversing about them.

"Some in the Kilkenny have also taken Bibles, and a few in the Kerry wish for them; I hope many may be induced to read them. I have argued with several Catholics on the duty and propriety of reading the Scriptures; I hope with effect, as they have always assented to what I said.

"I feel almost ashamed of again soliciting an order; but a firm conviction that your Society wishes to do good, and my own sanguine hopes and fervent desires that good may be done, prompt me to apply.

"Ireland, I hope, will be the better for the expenditure of your funds, and the most important emancipation procured—an emancipation from moral and religious error, and a participation of Divine light and truth."

"3d April, 1815.

"The good effect produced on some of the soldiers by an attentive reading of the Scriptures is visible, not only in a reformation of morals (which makes them better soldiers), but some of them feel their need of a Redeemer, and are earnestly seeking their salvation through the mediation of their crucified Saviour; and, as a proof of their sincerity, have contributed their mites, viz.: 1*l.* 8*s.*, which they humbly hope you will please to accept, as a grateful acknowledgment for their Bibles and Testaments."

Since the above Report was made, the national thanksgiving day, appointed for the restoration of peace, gave an appropriate opportunity of urging the claims of the Naval and Military Bible Society on the liberality of the public; and the appeal, we trust, has not been in vain. From the circular statement published by the Committee on this occasion, we shall make only one extract: it is part of the letter of a military officer.

"In going through the sick wards of the royal hospital at ———, I found the wounded Waterloo-men most happy to take the Testaments. At first I went with about a dozen in my pocket; and I was so gratified with the reception they met with, that I went to my quarters for more, and returned soon after with two dozen:—by this time it was known among them all that an officer had been giving away the Scriptures; and when I made my second appearance, even the men who were severely wounded attempted to get out of bed, for fear of being passed over, so great was the demand for the books: many with dreadful wounds did so; in particular a young soldier of the 1st dragoon guards, with *nine* wounds in his body, and quite languid; who, when he received the book, could not hold it; I therefore made another of the guards sit by his bed-side and read to him. This pleasing account will shew to the Committee the desire of the wounded for that Book which tells them of that 'Tree, the leaves of which are for the healing of the nations.'"

FOREST OF DEAN.

The Royal Forest of Dean, in the county of Gloucester, a waste tract of upwards of 20,000 acres, has no church in it, nor any means of religious instruction expressly provided for the use of its inhabitants. These, consisting chiefly of Miners and Colliers, partly from their secluded situation between the rivers Severn and Wye, partly from the nature of their employments, and partly from the distance of great numbers of them from the parish churches adjoining the Forest, have hitherto been too generally living in the neglect of moral and religious duties. Few have been used to observe the Sabbath, still fewer to attend the churches on the borders; and the ignorance naturally accompanying such a state has not failed to produce a corresponding effect on the life and conduct. Anxious to ameliorate, at least, the rising generation, I, the Rev. H. Berkin, curate of Mitcheldean, on the north-east of the Forest, opened a Sunday-school for the Foresters' Children, several hundreds of whom, at length, came to receive education and religious instruction in a building erected for this sole purpose. Further particulars will be found in the First Report of the National Society for the Education of the Poor. His next attempt was with the parents. Finding that few, by comparison, attended public worship, he visited them in their cottages, to read and explain the Bible; a plan which he was led to adopt from the particular situation of the Foresters, destitute of churches or ministers whom they could properly call their own. In these pastoral visits, made on different evenings, in different places, and in which he

usually spent two hours in reading and practically explaining the holy Scriptures, he sometimes had 200 persons present at one time; and it is calculated, on the whole, that 800, at different times, thus came under instruction; and many instances occurred of reformation, which evinced itself in the desire to possess the Bible and Common Prayer Book, and by a change in the moral character. At one of the places which he is accustomed to visit, where the heat and crowd have at times been almost insufferable, the colliers, aided by two or three neighbouring farmers, offered to build a large room, for the better accommodation of greater numbers. This, for obvious reasons, was declined; but it led him earnestly to wish that the Foresters might be more immediately brought within the pale of the Establishment; and, by regular attendance on a church appropriated to themselves, be made acquainted with the Bible and with that admirable Liturgy to which too many of them are now strangers. With the concurrence of the bishop of the diocese, a memorial and plan have been laid before Government, with an offer, that, if the needful fund for building a church and parsonage-house could be provided, Mr. Berkin would give up his present curacy*, and serve the new church without any farther emolument than the endowment necessary for its consecration. The measure has the approbation of Government, who will grant five acres of land in the Forest for this purpose, being all that is allowed by Act of Parliament, and will also give such other aid as circumstances may allow. For the completion of the plan, he looks to the liberality of the public; in confidence that, when the case is known, the application will not be in vain. An accurate survey has been made, and from 250 to 300 cottages, containing from 1200 to 1500 souls, found on extra-parochial ground, all within a reasonable distance of the intended spot. The sum requisite for building the church and parsonage-house will *not* exceed 2,500*l*. On the other extremity of the Forest, near Monmouthshire, the Rev. P. M. Procter, vicar of Newland, has been unwearied in his endeavours to benefit the inhabitants of the Forest on that side. By the kind assistance of Government and others, a chapel has been built in that part of the Forest, for the double purpose of a school-room for the children, and a place of Divine worship for those whom age or infirmities might hinder from attending Newland church; for which latter purpose it was licensed by the bishop of the diocese. The distance, however, being about eight miles, no advantage can be derived from it to the population on the north-east, or Herefordshire side, who are equally, if not more, numerous, and stand in like need of instruction.—Mr. Berkin therefore solicits subscriptions, however small, in aid of this work, that the building may be commenced as early as circumstances will permit.

The proposed plan has already been honoured with the following names as subscribers, viz.

	£		
Earl of Liverpool	31	10	0
Right Hon. N. Vansittart	31	10	0
Right Rev. Bishop of Durham	20	0	0
Hon. and Rt. Rev. Bishop of Gloucester	21	0	0
Lord Kenyon	25	0	0
Lord Calthorpe	21	0	0
Miss Vansittart	10	10	0
Mrs. Rawston, Bedford-row	10	10	0
A Friend	5	5	0
Mrs. B. Bridges, Red-lion-sq.	20	0	0
J. Bridges, Esq.	2	2	0
A Friend, by ditto	1	1	0
Rev. J. Pratt	1	1	0
C. G. Thornton, Esq. Russell-square	10	0	0
P. L. Chance, Esq. Gower-street	5	5	0
Sir T. Baring, Bart.	21	0	0
A Lady, per ditto	2	0	0
D. Braithwaite, Esq.	2	0	0
J. Hill, Esq.	1	0	0
Joshua Watson, Esq. Mark-lane	21	0	0
Jawes Powell, Esq. Clapton	21	0	0
William Davis, Esq. Layton	10	10	0
Rev. H. H. Norris, Hackney	10	10	0
Rev. D. Wilson	5	5	0
Rev. H. Obins	3	3	0
Thomas Hankey, Esq.	21	0	0
Rev. J. Natt, Oxford	5	0	0

Donations will be gratefully received by Messrs. Hoares, Bankers, Fleet-street; Messrs. Martins, Bankers, Lombard-street; Messrs. Rivingtons, Booksellers, St. Paul's-church-yard; Mr. Hatchard, Bookseller, Piccadilly; and by the Rev. H. Berkin, Weston, near Gloucester.

* He has lately been obliged to leave Mitcheldean for an adjoining curacy. The Sunday School has, in consequence, been discontinued; but, if a church were built, would be resumed.

VIEW OF PUBLIC AFFAIRS.

THE history of the past month furnishes hardly any topic of interest which is not comprised in the proceedings of the British parliament. We have been alarmed, indeed, by rumours of conspiracies and commotions in France; and we have no doubt that there exists in that country an extensive and deep-rooted disaffection to the Bourbon rule; but it does not appear that that disaffection has manifested itself by any regularly-organised plot to overthrow the government, or by any serious tumultuary movements. *Our* fears arise chiefly from the eventual exasperation likely to be produced by the intemperate measures which the more violent royalists seem disposed to adopt, with a view to remould both the church and state according to the model which it exhibited immediately anterior to the Revolution. The day is past in which such an attempt is practicable; and if any encouragement should be given to it by the king, or if he should not firmly and decidedly resist and suppress it, his own throne will probably be involved in the convulsion which it will cause. In the mean time, considerable attention is paid to the subject of education; and although a spirit of hostility, not unlike to that which has shewn itself among many of our high churchmen in this country against the Lancasterian system of education, has begun to appear among the Romish hierarchy in France against the new system there pursued, because it has been introduced and is superintended by Protestants; yet we have no doubt that there, as here, the mass of the people will be gainers by the competition which is likely to be thus produced.

A message from the prince regent has announced to both houses of parliament the intended marriage of the Princess Charlotte of Wales with Prince Leopold of Saxe Cobourg. The communication appeared to be received with universal satisfaction, and an establishment of 60,000*l.* per annum has been unanimously voted for their household.

The debates in parliament have turned chiefly on two points—the renewal of the property tax, and the extent of our peace establishment. The country appeared very generally to feel that the property tax ought not to continue in time of peace; and numerous petitions against its continuance were laid on the tables of both houses of parliament. Ministers, however, determined not to relinquish it; and accordingly its renewal for two years was proposed by them to the house of commons on the 18th inst. Contrary, however, to the general expectation, they failed in their attempt, the proposal being negatived by a majority of 37; 201 voting for it, and 238 against it.

As a measure of relief to the agricultural interest, ministers have announced their intention of giving up that part of the malt tax which was imposed as a war tax, and which amounted to about two millions. To make up for this deficiency, together with that of the five per cent. property tax which was to have been retained, it is now intended to raise a loan of eight millions. We cannot help hoping that a much more effectual substitute will be found in the diminished rate of our peace expenditure; particularly in that branch of it which respects our military establishments, and which appears to many wise and loyal men, as well as to ourselves, to have been framed on a scale greatly beyond our present exigencies.

The only other subject of parliamentary discussion which we shall notice, is that of the measure proposed for rendering the abolition of the slave trade effectual, and for rectifying some of the abuses existing in our West India islands—we mean the bill for establishing a Registry of Slaves in our slave colonies. This measure has not yet been formally introduced into parliament. But in the house of lords, Lord Grenville, in moving for some papers, calculated to throw light on the state of the Negro population in the West Indies, took occasion to open to the house his general views of this great question. We give his lordship's speech, nearly as it stands in the *Times* newspaper of the 23d instant.

"Their lordships," he said, "had done much by the act abolishing the trade in slaves by importation into the colonies from Africa, and by this means laid the foundation of all further measures on that subject. His object now was, to bring before the house such information as could be procured relative to the effect of this measure on the West Indies, and particularly on the condition of that unhappy race of beings for whose be-

nefit it was chiefly designed. It was highly desirable now that their lordships should learn whether the predictions of those who augured only evil from the measure had been verified; or whether the more sanguine hopes of those who had viewed the matter in a very different light had not been fulfilled; and whether important benefits had not resulted from it, not only to the cause of humanity, but even to the agricultural and commercial interests of the West Indies. Perhaps their lordships might think, that when parliament was overwhelmed with other business of the highest consequence, it was not expedient to be calling for papers merely to gratify curiosity; but his motion was also intended for a practical purpose. Their lordships had, indeed, done great good by preventing importations of slaves from Africa, but they had not done the whole of their duty. He did not wish, at present, to raise any question on the subject of legislative interference with the internal concerns of the colonies: but as to the abstract right of the British parliament to interfere, he considered it as perfectly clear on every ground, both of principle and of practice, ever since the colonies had been settled. The only qualification of this right was in the laying of taxes for *the purpose of raising revenue:* but even that right of exemption from the controul of the British parliament rested on an act of that parliament, which therefore might, like any other act, be repealed by the authority by which it had been passed. But while he asserted that right in its broadest extent, no one could be more anxious to avoid all undue and vexatious or captious interference in practice: no one could be more disposed to continue to the colonies every advantage which by custom and usage they enjoyed.—Their lordships could not but feel that there was, in the circumstances of our colonial policy, one subject on which the house had already declared itself—one subject on which it heard the concurrent voice of humanity and justice—one subject on which it had received the congratulations of the country and of all good men—the amelioration of the condition of slavery by the abolition of the slave trade. We had in our West-India islands more than half a million of persons placed in a situation in which no other British subject was placed—in a situation where their happiness lay at the disposal of others, to an extent not experienced by the subjects of any other state—to an extent not felt by the lowest class in this country—but placed there by the permission of our laws, and under the sanction of the legislature. Though their condition was such as called loudly for relief, and appealed to the interference of humanity, it was complicated with such circumstances, that the intended relief and interference, if not wisely administered, might not only endanger the lives and properties of those who held them in bondage, but the existence and safety of these unfortunate beings themselves. Expressing, therefore, a hope and desire that, as society improved, their condition might be gradually ameliorated—that they might gradually rise into a state of greater consideration, and arrive at the enjoyment of those rights and liberties which were enjoyed by the least favoured classes—those classes that partook of the smallest portion of freedom—we should consider what could be done to secure their protection, and to accelerate their improvement. We owed it to our own character, to our own consistency, to take care of the interests of a people whom we had already manifested such a desire of protecting, and for the bettering of whose condition the legislature of this country had proceeded so far. There should, however, be no precipitation in the enactments to be made: he wished the house to view the subject with a full sense of its difficulty and importance. If it was true that protection ought to be extended to the Black population of our colonies—if it were merciful to endeavour an amelioration of their state, it should be considered how our humanity could be most effectually exercised, and how we could guard against evil while we attempted to do good. He had no hesitation in saying, that the first step in this great work was the prevention of any accession to the numbers already in slavery by fresh importation—or, in other words, the complete execution of the abolition act. He always looked to regulation as the consequence of abolition, and not to abolition as the consequence of regulation. The British parliament had lent its sanction to the great and glorious measure of the complete abolition of the trade: it now behoved it to enact such regulations, or to enforce those already enacted in such a manner, as would render any further exercise of it impossible. The first object of the abolitionists was, to cut off the

chance of fresh supply—to guard against any new sacrifice of human liberty—to prevent the accumulation of misery, and, by those means, to raise the value and to ameliorate the condition of those who had previously been imported as slaves, or reduced to that degrading condition in our colonies. And here he was happy to say they had had the testimony in favour of the results of the abolition—not of the friends of the measure, not of those who advanced it with all their endeavours, not of those who looked forward to its attainment as the object of their wishes and exertions, but—of those who at first opposed it, or who looked upon its accomplishment as a very equivocal advantage, and who had only surrendered their opinions to the evidence of facts and experience. He was happy, in short, to have had the testimony of its enemies in favour of the great good it had produced. Thus encouraged by the success of our former labours in the cause of humanity, we might proceed with greater courage to the performance of that part of our duty which still remained, and rely with greater confidence on the final attainment of our object. He felt convinced that multifarious and glorious fruits would spring from this one great political act of the abolition, if carried into complete effect by auxiliary regulations,—that it would not only limit the mass of slavery, and prevent the accession of misery, but would ultimately remedy the evils which a contrary system had engendered, and terminate in the great change which the friends of liberty and humanity anticipated. Our first object, while we entertained these hopes, should be to provide such measures as would ascertain to demonstration the results of the abolition, and shew whether it produced the effects anticipated, in increasing the numbers as well as improving the condition of the Black population. If there was such an increase as was predicted, and that increase was proved to result from the operation of the real principle of the law, and not from its evasion, then it would be gratifying to the feelings of those who were friendly to it, and mankind would perceive the benefits of wise legislative interference. If, on the other hand, there had been any check on this increase, and if the hopes of the abolitionists were to be disappointed, it would be still more important to know to what that disappointment was owing —whether it proceeded from the evasion of the law—or, if the law was not evaded, whether there were not peculiar circumstances connected with its operation that prevented it from producing all the good to which its tendency was directed. If the law was, as he hoped it would be, enforced with proper effect, and with the desire of producing the greatest good, its execution should be watched in every place, in every establishment, in the smallest as well as the largest; the government, the house, and the country resting convinced that the measure could only be useful when universally executed. If there was in the whole of our colonies one point neglected—if there was one inlet to fresh supplies unguarded—if the law of the abolition were in the slightest degree evaded, no advantage could result from its operation. All the evils of slavery would be again felt—fresh importation, fresh sufferings, fresh horrors, fresh mortality, would be again experienced. —The abolition act, he thought, might be made completely effective, and the recurrence of all these evils prevented by a bill, which he would introduce, for the registration of slaves in our colonies. Such a register would not only shew the increase or the decrease of the Black population in their numbers, but would ascertain such facts as numbers alone could not furnish. Supposing an increase, it was evident that the simple fact might be explained in two ways, —either from fresh importation by an evasion of the law, or from native procreation. The register would ascertain which of these was the case. If a doubt existed of the evasion of the law, the register would shew when it took place, and the owner of the person unjustly reduced to slavery would be prevented from reaping the fruits of his injustice and breach of duty. An objection might be suggested to such a measure, that such a law would be equivalent to a penal statute. He could not understand the application of a penal law to whole communities. Such a law as he proposed would not be a penal, but only a preventive law: its object was to prevent crimes, not to punish them; it did not require a proof of their commission to justify its enactment, but a probability that they would be committed. The noble baron begged the house to remember, that when the measure of the abolition was before their lordships, it was alleged against its passing, that it would be totally ineffective; that no

law could prevent the importation of slaves clandestinely, if the open trade were prohibited; and that all the power of government could not prevent smuggling after the lawful traffic was ended. Such reasonings and avowals were sufficient to excite the jealousy of the friends to the abolition, and to induce them to secure its execution by every auxiliary enactment, like the present, which they should think requisite. It would be to shut our eyes to what was happening or had happened—to what had taken place or would take place—not to adopt provisions similar to those implied in the measure of registration. He rested its necessity on the impossibility of any other precaution producing the wished-for effect. In the great archipelago of islands where our possessions lay, it would be practicable, under any system of vigilance and precaution, to import slaves from one island to another. Now that peace was established, the facilities of smuggling would be incalculably increased. Although we might prevent importation from Africa, we could not so easily shut our possessions against a fresh supply from the colonies of our neighbours in the same archipelago. Secondly, during war our vessels exercised a right of search which they would not now be justified in claiming. If a ship were proceeding to the colony of any friendly power, we had now no right to stop it, though in a short time its cargo might be landed on our own plantations. There were two powers in Europe that had not given any pledge of a desire to discontinue this nefarious traffic, and there were free ports in the West Indies for discharging their cargoes. He would not trouble the house at any greater length on the subject, although, by referring to our lately acquired possessions on the coast of South America, there might be additional arguments found for the measure he was recommending. The next point to be adverted to, was the source whence the necessary regulation should originate. It should emanate from the British parliament, and should not be left to the discretion of the local legislatures. The British parliament would proceed to the consideration of what was just and expedient, disregarding prejudice, and observing a dignified moderation. If the object could have been attained without our interference, he was willing to allow that our interference should not have been pressed. The legislative authorities for the whole empire should only offer to originate measures, when it was proved that by no other mode they could be enacted. For the purpose of putting the house in possession of the information requisite to the discussion and due consideration of the bill which he proposed to introduce, he would now move, pursuant to notice, that there be laid before the house copies and extracts of the reports transmitted by the governors of the West-India colonies to the government at home since 1807, detailing the manner in which the abolition laws had been carried into execution, and the effects they had produced on the condition of the Negroes, &c.; likewise copies of the regulations made by the local legislatures in regard to the same object.—The motion was agreed to.

ANSWERS TO CORRESPONDENTS.

G. F. B. states, that he apprehends there is some mistake in that part of the excellent paper of Laicus in our last Number in which he asserts that "in Whitecross-street, Cripplegate, twenty-five dram-shops are annually licensed," as at present there are in that street but one liquor-shop and two public-houses.

A True Friend to the Church of England; Loosander; L. M.; Plan of the ——— Society; Zebedee; Anti-Opus-Operatum; C. O. G.; T. A. M.; Renholdus; and Eudæmon, have been received.

Διακονος cannot possibly suppose that the omission to acknowledge his paper should be the effect of intentional incivility. Whence can arise this strange harshness of construction which pious authors are disposed to put upon any apparent inattention to their claims?

We have a similar complaint to make of O. U. B.—We cannot gratify him with the address either of M. J. A. or of An Inquirer, because we know it not. If we knew the address of O. U. B., we should send him his own letter to reconsider; and if his principles be what we hope they are, the perusal of it, after the lapse of a fortnight, we should expect would be salutary.

The only answer we can give to Amicus is that, we have never received the paper he asks us to return. That acknowledged under the signature of *Amicus*, in our Number for December last, is a paper on *Regeneration*.

THE

CHRISTIAN OBSERVER.

No. 172.] *APRIL*, 1816. [No. 4. Vol. XV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I HAVE lately met with a work in octavo, which contains "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to the year 1728." Its author is David Humphreys, D. D. Secretary to the Honourable Society; and the date it bears is 1730. The Charter by which the Society was incorporated is dated 16th June, 1701; and among the names, 94 in number, which are specified in the instrument itself as forming the nucleus of the Society, I find those of the Archbishops of Canterbury and York; the Bishops of London, Worcester, Ely, Rochester, Gloucester, Chichester, Chester, Bath and Wells, and Bangor; Dr. Sherlock, then Dean of St. Paul's; Dr. Beveridge, afterwards Bishop of St. Asaph; and various other dignitaries and clergymen of the church, besides many noblemen and gentlemen of distinction. The Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Dean of Westminster, the Dean of St. Paul's, the Archdeacon of London, and the two Regius and two Margaret Professors of Divinity in both the Universities, for the time being, belong also of right to this Corporation.

The object of the Society is thus stated in the Charter:—

"Whereas, we are credibly informed, that in many of our plantations, colonies, and factories, beyond the seas, belonging to our kingdom of England, the provision for ministers is very mean, and many others of our said plantations, colonies, and factories, are wholly destitute and unprovided of a maintenance for ministers, and the public worship of God; and for lack of support and maintenance for such, many of our loving subjects do want the administration of God's word and sacraments, and seem to be abandoned to atheism and infidelity; and also for want of learned and orthodox ministers to instruct our said loving subjects in the principles of true religion, divers Romish priests and Jesuits are the more encouraged to pervert and draw over our said loving subjects to popish superstition and idolatry:

"And whereas, we think it our duty, as much as in us lies, to promote the glory of God by the instruction of our people in the Christian religion; and that it will be highly conducive for accomplishing those ends, that a sufficient maintenance be provided for an orthodox clergy to live amongst them, and that such other provision be made as may be necessary for the propagation of the Gospel in those parts:

"And whereas, we have been well assured, that if we would be graciously pleased to erect and settle a corporation for the receiving, managing and disposing of the charity of our loving subjects, divers persons would be induced to extend their charity to the uses and purposes aforesaid:

"Know ye therefore, &c."

It is not my intention at present to enter into any regular account of the Society's labours during its early years. They appear, how-

ever, to have been abundant and eminently useful. I shall confine myself to the mention of one or two circumstances in the conduct of the institution which may furnish a salutary lesson and a fit example to ourselves.

After the members of the Society had selected their first missionaries with great care, they gave them directions adapted for their proper demeanour in the colonies, and for their general conduct in performing the duties of their functions. The Society, we are told, particularly instructed them, "That they should take a special care to give no offence to the civil government, by intermeddling in affairs not relating to their own calling and function: that they should also endeavour to convince and reclaim those who dissent from, or oppose them, with a spirit of meekness and gentleness only.

"The Society advise their missionaries not to decline any fair opportunity of preaching to any number of people as may be occasionally met together from remote and distant parts, though it may not be on a Sunday or holyday: that the chief subjects of their sermons should be the fundamental doctrines of Christianity, and the duties of a sober, righteous, and godly life, as resulting from such doctrines: that they should carefully instruct the people concerning the nature and use of the sacraments of baptism and the Lord's supper, as being the peculiar institutions of Christ, pledges of communion with him, and means instituted of deriving grace from him: that they should duly consider the qualifications* of such grown persons to whom they shall administer baptism, as also of those whom they admit to the Lord's supper, according to the directions of the rubrick in our liturgy: that they take a special care to lay a good foundation for all their other ministrations, by catechizing those under their care, whether children or other ignorant persons, and explain the catechism to them in the most familiar manner: that they should be diligent to shew to heathens and infidels, the necessity of a revelation, and the truth of the Christian, contained in the holy Scriptures. Lastly, the Society direct their missionaries to visit frequently their parishioners; and if their parishes are of a large extent, that they should, at convenient opportunities, officiate in different parts of them, that so all the inhabitants, by turns, might more commodiously partake of their ministrations.

"These are the instructions more peculiarly relating to their parochial care. With regard to the corporation, the missionaries are required to keep a constant correspondence with the Society by their secretary; and to send over, every six months, an account of the state of their respective parishes; that so the corporation may, from time to time, see the progress they make in the good work; and if any difficulties should arise, consider how they may apply proper remedies."

But the most remarkable particular in the early economy of this Society, was its appointment of itinerant preachers sent forth to awaken the people to a sense of religion as a necessary preparation for a settled ministry. The account given by Dr. Humphreys is as follows:—

"But here it must be observed to the reader, that the Society, before they proceeded to appoint missionaries to particular places, resolved to send a travelling missionary or preacher, who should travel over, and preach in the several governments on the continent

* The Society, contrary to the views entertained by some modern divines, appears to have considered the qualifications of persons to be baptized as of some importance; as a thing not to be overlooked in estimating the effects of the sacrament of baptism.

of the British America; by which means they hoped they should awaken the people into a sense of the duties of religion. For this purpose, they sent the Reverend Mr. George Keith, who had formerly resided in Pensylvania, an itinerant missionary through the continent of the British North-America, with an allowance of 200l. a year. He set sail from England on the 24th of April, in 1702, and arrived at Boston in New-England, on the 11th of June following. He performed his mission in two years, and returned to England, and published a full account of his labours there, of which I shall give the reader here a very short summary.

"He travelled over, and preached in all the governments and dominions belonging to the Crown of England, betwixt North-Carolina and Piscataway river in New-England inclusively, being ten distinct governments, and extending in length above 800 miles. During the whole time of his mission, he was very assiduous: he preached commonly twice on Sundays, besides on week-days, and the sermons were properly adapted to the hearers, before whom they were delivered. He had generally good success where he preached: the people, in many places, were well-disposed for receiving of the Gospel, and seemed to hear the word with great reverence, humility, and zeal: they joined with him devoutly in the liturgy, and all public prayers, and the administration of the sacrament, and earnestly desired him to present their request to the Society, to have ministers sent among them. But he was especially successful in his preaching, and private and public conferences, in several places in Pensylvania, the two Jersies, Oyster-bay in Long-Island, and at New-York, where he laboured most, and continued the longest time. In the two first of these places, a great number of separatist Quakers or Keithians, who had separated from the body of Quakers in the years 1691 and 1692, had quite relinquished Quaker principles, and joined themselves to the Church-of-England members at Philadelphia; where the Reverend Mr. Evans, who had been sent thither by the Bishop of London, had now a very numerous congregation. These people, when they saw Mr. Keith, who had been the chief instrument and occasion of their forsaking the Quaker errors, coming again among them, and in the character of a minister of the Church of England, they expressed great joy and satisfaction to hear him preach what tended to their farther confirmation in the Christian faith. Mr. Evans, the minister of Philadelphia, acquainted him he had baptized above 500 men, women, and children, Quakers, in Pensylvania and West Jersey. And Mr. Keith, during his continuance in those parts, together with the Reverend Mr. Talbot, who accompanied him as his associate in his labours, baptized at least 200 in Pensylvania, and West and East Jersey, New-York, and in some places on Long-Island, especially Oyster-bay.

"The Rev. Mr. John Talbot happened to be chaplain to the ship, the Centurion, in which Mr. Keith went over to America, together with Governour Dudley and Colonel Morris; and being very much affected with the good undertaking which Mr. Keith was engaged to carry on, he offered to go with him as his associate in his travels, and was accepted. Several persons of worth transmitted to the Society a fair character of him, upon which he was supported with a salary; and Mr. Keith acquainted the Society, that he was very useful to him in his labours, very diligent and very zealous in discharging all the ministerial duties."

"Mr. Keith," we are afterwards told, "laboured much among the Quakers; went to their meetings, and offered, with all manner of

good friendship, to speak there in ten several places."

Frequent allusions are made in the course of the history to the benefits produced by this itinerant mission. At several places the clergymen ascribe the favourable reception they met with among the people "to the industrious preaching of the Society's itinerant missionaries, the Rev. Mr. Keith and the Rev. Mr. Talbot, who had prepared the people very much by their labours." Encouraged by the success of this first attempt, the Society afterwards, in 1707, sent forth, as itinerant missionaries, the Rev. Mr. Adams and Mr. Gordon, who appear also to have done considerable good.

Various reflections naturally arise in the mind while it contemplates these past efforts of the Society, and considers the necessity which exists in Ireland, and in our colonies, for similar exertions in the present day. The state of Ireland seems to resemble, in many respects, the description given, in the Charter of this Society, of the British plantations in North America, at the commencement of the last century. And why should not similar means be resorted to for the benefit of Ireland? Can no Keith or Talbot be found among us, animated with Christian zeal, and gifted with holy eloquence, to go forth to plead their Master's cause in that kingdom, and to prepare his way? And then as it respects our colonies, filled as they almost all are with absolute heathens, ought not the present rulers of our church to be stirred up, by what their forefathers have done, to tread in their steps, and to endeavour to carry the light of Christian truth into those regions of darkness—those habitations of cruelty? But this opens a wide field of remark, on which I cannot now enter. But should you favourably receive this communication, I may shortly resume the subject.

I am, &c. S.

To the Editor of the Christian Observer.

THE following comment on Rom i. 1—7, is the work of an excellent man, now removed to a better world, whose productions have often delighted and instructed your readers. Though engaged in the conduct of very large worldly concerns, and filling an important situation in public life, he found time for the devout study of his Bible, and for the careful instruction of his family and servants, in the word and will of God. The following paper appears to be one of a series of expository remarks intended for their improvement and his own in Divine knowledge. My affection for the revered author may bias my judgment; but it appears to me to merit a place in your miscellany, as a specimen of that just and solid method of interpreting Scripture which may be advantageously contrasted with the baneful and extravagant modes of interpretation adopted by some modern religionists, and of which a striking illustration has lately appeared in your work. (No. for January last, p. 1.) Submitting the propriety of its insertion to your better judgment, I remain, &c.

M.

ON ROM. i. 1—7.

St. Paul in this passage declares his apostleship, and describes the general character of his mission; and he then bestows upon the infant church at Rome his usual kind of benediction, "Grace be to you, and peace from God our Father, and the Lord Jesus Christ."

In order fully to understand the meaning both of these introductory verses, and of many other parts of the Epistle, it may be expedient, in the first place, briefly to advert to the circumstances in which the whole church of God at this time stood, and to the leading objects which were likely to occupy the mind of the Apostle.

The church had, until a very recent period, been altogether Jewish. To the Jews, and to them

alone, had been committed the Divine Oracles; and, however worldly they might be, they were not insensible of the honour to which, as the people of God, they were exalted. They had a general persuasion that Messiah would come, and they anticipated still further honour from his advent. They had, however, no just ideas of his character, and there was no spirituality in their religion.

The general object of the Apostle was the cure of these evils, and the introduction of the new Christian faith among the Gentiles, as well as among the Jews. This larger design was combined with the more immediate purpose of enlightening, confirming, and edifying the particular and local church to which he was addressing himself.

In the furtherance of these ends, the Jews would obviously be represented as doing well in acknowledging whatever truth they professed, and as bound by consistency to advance from Judaism to Christianity, in which it would be affirmed that God always intended the old dispensation to terminate. The heathens would, at the same time, be instructed in Christianity in a manner which would be consistent with the honour of Judaism, and by the use of a phraseology derived in a great measure from the Jewish rites and the Jewish worship. To *both*, therefore, it would be affirmed, that Jesus was the person of whom the ancient Prophets had foretold; to *both*, that miracles had been performed in attestation of this Divine mission. To both the purity of the new doctrine would be exhibited. A savour of piety would be diffused over the very facts and arguments advanced. All that had been carnal in the old economy, would be described as become spiritual; all that had been local, as being now rendered general;—Jews and Gentile believers would be represented as one body in Christ, faith being the means of entrance equally to *both*. Thus the ancient honours of Judaism would be maintained, the new and universal church being founded on the Prophets as well as on the Apostles, "Jesus Christ himself being the chief corner-stone."

Let us now proceed to a particular consideration of the verses which have been read.

"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God."—In this verse, Paul declares himself to be both a Servant and an Apostle. Judas was an apostle, but not a servant; and if once there was even an apostle who was disobedient, there may also be ministers who, not being servants, may preach to others, and after all be cast away. St. Paul often rested much of his exhortation on the proof which he had given of fidelity to the Lord Jesus Christ. "Be ye followers of me, as I also am of Christ"—"For ye have fully known my doctrine, manner of life." It is therefore in conformity with his language at other times that he here assumes, in the opening of his Epistle, the title of a Servant of Christ. As an Apostle, he derived his authority from God; as a Servant, he gave proof of the practical effects of the doctrine which he taught, and became an example to the believers.—"He was separated," he says, "unto the Gospel of God." The Jews were separated from the surrounding Heathen. The Levites were separated from the Jews; and all the Apostles and Ministers of Jesus Christ ought, in some degree, to be separated both from the profane world and even from the general body of Christians. All the followers of Christ indeed, being in an evil world, must in some sense of the term, be separatists. The ministers of Christ should be large in their charity, and exempt from little prejudices. They should even be all things to all men; but

they should devote themselves specifically to the work of evangelists, and should be fearful of embarking too much in any secular affairs. They should be separated unto the Gospel of God, in consequence of the very turn and spirit of their minds, and not merely because law and usage may happen to require it. The words "separated unto the Gospel of God" probably mean also that Paul was set apart *by the Divine purpose* in order to be a bearer of the Gospel-message; for the expression is not unlike to that which he uses in another place: "But when it pleased God, *who called me by his grace and separated me* from my mother's womb, to reveal his Son in me, &c." These last words plainly imply that God, in his inscrutable counsels, had, from the very birth, destined this Saul of Tarsus, this Hebrew of the Hebrews, this persecutor of the Christians, this most bigoted of all the Jews, to bear his name even unto the Gentiles.

That this early purpose of God to call St. Paul into the ministry is implied in the opening of the present chapter, may be inferred from the second verse to which we shall now advance: "Which he promised afore by his prophets in the Holy Scriptures."—These words undoubtedly have a strict connection only with the last expression of the preceding verse; namely, "the Gospel of God." It was the Gospel which was promised afore in the holy Scriptures; not the separation of Paul to be a preacher of it. He did not claim to be received as an Apostle on the ground of any specific prophecy respecting himself. Nevertheless, in saying that the Gospel was promised afore in the holy Scriptures, he seems in some degree to intimate that God, in the beginning, had formed a great and harmonious plan for the redemption of man, which plan was to be unfolded in due time by the sending both of Christ and of his ministers; of which ministers Paul was appointed to be one, having been separated for this very purpose.

Proceeding in the same strain, he says in the third verse, "concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."—Two of the evangelists had entered into a detail of genealogies, in order to prove that Christ was of the seed of David; and St. Paul here briefly affirms the same fact. Thus prophecy was shewn to be fulfilled, and the Jew was taught that the true Messiah was come. But while we contemplate him as sprung from David after the flesh, we should not forget that he was also miraculously born of the Virgin Mary, and thus was at once human and divine, was David's Lord as well as David's Son. The object of the Apostle, in this introductory part of his Epistle, was to prove briefly and generally that in him prophecy was fulfilled, not to proclaim his whole character to the world.

"And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead."—It was by the power of God that those various miracles were wrought which attested the Divine mission of Christ; and it was by the energy of the same power that his resurrection was effected. Our religion had its first foundation in miracles. That Spirit which is called here the Spirit of Holiness, and in other places the Holy Spirit; that same Spirit which now sanctifies and comforts the believer, and which has wrought powerfully in the hearts of the children of God in all ages; that same Spirit also which enabled the Prophets to prophecy of Christ, communicating to them at once both his ordinary and extraordinary gifts; that Spirit, various in his operations, and therefore sometimes spoken of as sevenfold, being in each and all of these operations a

Spirit of power, gave the grand and crowning proof of his power by raising Christ from the dead. Christ was crucified in weakness: the weakness of his human nature thus shewed itself; but he was raised in power. By this exertion of Divine power, Satan was overcome; the victory was obtained over death and hell; and proof also was given that God can "raise our mortal bodies by his Spirit that dwelleth in us."

"By whom we have received grace and apostleship."—To be an Apostle was considered by Paul as an unspeakable grace or favour. The cause was so glorious, the service so beneficial to man, the exaltation so far surpassing all the honour which the princes of this world can bestow, that in touching on this subject he seldom fails to express his sense of the mercy of the appointment. "Unto me who am less than the least of all saints is this *grace* given, that I should preach among the Gentiles the unsearchable riches of Christ." The expression in this place is similar: "we have received grace and apostleship." It is added, "for obedience to the faith." These are remarkable words. There has been much controversy in the world respecting the relation in which faith and works stand to each other. Here *obedience* is, as it were, purposely confounded with *faith;* as it is also in another place where "the obedience *of* faith" is spoken of. The meaning of this passage seems to be, that there is a certain submissive, obedient, attentive posture of the mind; a certain disposition to receive both the doctrines and the precepts of the Gospel; a certain readiness at once to hear, to believe, to confide, to submit, and to obey; to produce which the Gospel is given, the Holy Spirit is imparted, and the apostles and ministers of Christ have been sent forth. The believer is as a child, yielding himself up to the instruction afforded in the school of Christ. Conscious both of his corruption and of his ignorance, he is become as ready to submit as well to those sublime truths which it belongs to God only to reveal, as to those precepts which it is most arduous to practise. The expression is here general; and its generality is intended to teach us that true faith is general, having respect to every part of the Revelation of God.

This obedience of faith is said to be "among all nations for his name."—The door of entrance into the church of God was now thrown open to the whole world. The Gospel, indeed, was to be proclaimed to the Jews first, but also to the Gentiles; and this character of it is continually exhibited, in order both to invite the Gentile, and to remove the narrow prejudices of the Jew. The words "for his (that is, Christ's) name," have nearly the same import as the words "through Christ Jesus;" and expressions of this kind are continually introduced in the New Testament where faith is mentioned. When the Gospel was made known, not faith in general, but *faith in Christ*, became the common expression. "The Scriptures," it is said, "are able to make us wise unto salvation, *through faith which is in Christ Jesus.*" "Abraham," we are informed, "was justified by faith," and this faith was imputed to him for righteousness; but in applying the doctrine to ourselves, it is added, that to us faith "will also be imputed, if we believe on him who died for our sins and rose again for our justification." Rom. iv. 24.

"Among whom are ye also the called of Jesus Christ."—The Apostle is writing to an existing church, though doubtless with a view to the benefit also of those who were not yet members of it. He terms them here "the called of Christ Jesus." The Jews had been called as a nation. Abraham, their father, was called out of the land of Canaan; and both Abraham and the Jewish

people had, in some sense, obeyed the call; so that the word *called* might carry the signification of being both called and obedient to the call. It seems to have this sense in the present verse. In some places, however, the meaning of the word is more or less restricted. The intention of the Apostle in this place is, doubtless, to intimate that the called of God are to be considered as now consisting not of the children of Abraham, but of all who in every place should acknowledge Christ as their spiritual Lord, and come under the obedience of faith. These were now "the chosen," "the called," "the faithful," "the true children of Abraham," "and heirs according to the promise;" "among whom are ye also." The Roman believers were a part of this general church. The individuals to whom he wrote had obtained an inheritance in it. The inheritance of the Jews was limited to the sons of Jews: in the privileges of their city and territory, no Roman Gentiles could partake. But men were called into this new inheritance from the north and the south, the east and the west. In the privileges of the new kingdom of heaven, the Roman centurion and the members of Cæsar's household might participate.

"To all that be in Rome, beloved of God, called to be saints: grace to you, and peace from God our Father, and the Lord Jesus Christ."—The term "beloved of God," is intended, probably, at once to convey the plain meaning which the words imply,—namely, that believers were indeed the objects of God's special love, favoured by his providence, guided by his Spirit, and about to be conducted to everlasting life; and to intimate that the Jews, who had been called the beloved, and were still in some sense beloved for their father's sake, must no longer usurp that precious title, since it was now conveyed away to the new body of general believers in Christ.

It is added, "called to be saints."—This is a word which often occurs in the New Testament: it is much less frequent in the Old. The Apostles, in speaking of the privileges of the believers under the Gospel, continually introduce this or some similar term, in order to mark to all men the spiritual and holy nature of the new church or temple of God; and in order, also, to excite the converts to cleanse themselves from all filthiness of flesh and spirit, and to excel in individual holiness.

"Grace to you and peace."—Grace means favour, favour in the most extended sense; and the word "peace," may properly be interpreted with an equal generality. The benediction implies a wish, not that their temporal prosperity may abound; not that their health may continue, and much of the common enjoyments of life be theirs, which is the meaning of the ordinary salutations of the world; but that God might abundantly favour them with all the rich variety of his spiritual blessings, affording them the pardon of sin, the guide of his providence, the gift of his Spirit, and, finally, everlasting life; —that he would give them peace through the sense of these his mercies; peace of conscience through the knowledge of their redemption by Jesus Christ; peace with God, now known to be their reconciled Father; peace, also, with those around them; a mind undisturbed by the calamities and vicissitudes of the world, since their "anchor would now be cast within the vail," and their "treasure laid up where neither moth nor rust can corrupt, and where thieves do not break through nor steal."

This peace is said to be both from God and from the Lord Jesus Christ. There is an harmonious concurrence on the part of God and Christ in the work both of our salvation and sanctification; and the Holy Spirit, whose influences are exerted for these purposes on

the human heart, is called equally the "Spirit of God," and "the Spirit of Christ." Christ obtains for us by his death the gift of the Spirit, who is also his Spirit; and God bestows on us his Spirit through the mediation and intercession of Christ.

Such is the general meaning of this interesting passage. We may gather from it much knowledge both of the nature of the Gospel and of the feelings of the Apostle. Are these feelings also ours? Do our hearts respond when we hear of these subjects? Do we perceive the excellency of spiritual blessings? Should we value an epistle written to us after this manner, and treating of the same or kindred subjects? The ignorance of the meaning of such passages as these, in which many who are called Christians remain, is to be ascribed chiefly to a general unconcern about the things of God, to a hardened indifference about the everlasting interests of their soul, and a consequent inattention both to the holy Scriptures and to the other means of salvation. May the Almighty give to us an ardent desire to become more intimately acquainted with his holy Word; and may his Spirit enlighten our understandings, that we may understand the Scriptures, and become, in heart and life, the very saints which these Scriptures describe! Amen.

FAMILY SERMONS. No. LXXXVIII.

2 Cor. v. 14.—*For the love of Christ constraineth us.*

THE word here translated "constrain," is often used in the New Testament, and may be understood to mean so to possess or subdue a person as to controul or carry him along at pleasure. "The love of Christ," says St. Paul, constrains me: it possesses an absolute dominion in my soul. God grant that such may be its effect on our hearts, while I point out, first, some proofs of our Saviour's love to us; and, secondly, the effects to which this love should constrain us in return.

I. To form any suitable conception of our Saviour's love, it would be necessary to understand the number and weight of the sorrows which he endured from the cradle to the grave—the heinousness of the crimes for which he has atoned—the hatefulness of the pollutions which he washes away—the extent and obligations of that law which he obeyed in life, and the penalty of which he bore in death—the horrors of that hell from which he redeems us, and the glories of that kingdom to which he exalts his true followers. For when, in connection with the blessings which he has provided for us, we consider the expense by which they were obtained, our admiration of his love must increase. Had he purchased our pardon by a price easily furnished, or had he removed the hindrances in our way to heaven without much labour or suffering, our obligations would still have been great; but how infinitely greater when our salvation was procured at the expense of so much toil, and shame, and bitter anguish. He became poor, that we might be rich. To redeem us from the curse of the law, he endured the fulness of that curse. To bring us near to God, he submitted to be shut out from the light of his countenance. To obtain for us the assurance of God's love, and the prospect of joy in his presence for ever, he sustained the hidings of his Father's face, and was brought down even to the dust of death. "He loved us, and gave himself for us. He was made a sin-offering for us, who knew no sin, that we might be made the righteousness of God in him." This is the consideration which calls forth the eternal adoration of the redeemed in heaven. "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for

ever and ever." "Thou art worthy —for thou wast slain, and hast redeemed us to God by thy blood." This is their song of mingled gratitude and joy, while they behold in the midst of the throne "a Lamb as it had been slain," and then reflect that their joys were procured by his sorrows, their life by his death, their elevation to thrones by his shame and degradation.

The love of Christ is further shewn by what he is now doing for us in heaven. There he "appears in the presence of God for us." The same concern for our salvation which he felt on earth, he now feels when seated on his throne of glory. Thence he sends down the Holy Ghost to seal, to console, to sanctify his people; to fill them with more light, and love, and joy, until they receive the end of their faith, the salvation of their souls. "He ever liveth to make intercession for them." In all their afflictions he is still afflicted. He watches over them, guides and guards them, and supports them in all the sorrows, and toils, and perils of this wilderness.

Nor will his love and care of his people be confined to this world. They will be displayed in supporting them in death, and giving them a triumphant entrance into glory. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "I will that they also whom thou hast given me, be with me, that they may behold my glory which thou hast given me." With what expressions of love then will he welcome them to those mansions, and introduce them to that glory! And at length he will raise up their bodies from the grave, and fashion them like unto his own glorious body, that they may become fit inhabitants of the heavenly world. On earth he manifested his love to his people in emptying himself of his glory, in appearing in the likeness of sinful flesh, and making his soul an offering for sin. He will display it through all eternity, in imparting to them all the blessings of his purchase. He will lead them unto living fountains of water. He will wipe away all tears from their eyes; and they shall become partakers for ever of his own glory and blessedness.

II. Let us now consider what effect a sense of the love of Christ ought to produce in our hearts.

It ought to influence us to love him in return. "We love him, because he first loved us." This love towards our Saviour will shew itself in various ways.

1. It will lead us to delight in him.—To the carnal mind there appears no excellence in the Saviour of the world. But when, in the light of God's word, the sinner beholds him as the great Mediator, as a propitiation for sin, as coming to seek and save that which was lost; when with the eye of faith he contemplates Jesus as a Saviour exactly suited to his wants, and not only mighty, but willing, to save to the uttermost all that come to him, then does his heart swell with gratitude and joy; and he eagerly embraces this Friend of sinners as his righteousness and strength, his hope and salvation. Every created object loses its charm, when compared with his Saviour. With the Apostle, he counts all things but loss for the excellency of the knowledge of Jesus Christ his Lord; whom, having not seen, he loves, and in whom, though he sees him not, yet believing, he rejoices with joy unspeakable and full of glory. There are no bounds to His goodness and glory, and there should be none to our delight in him. As our knowledge of Christ and him crucified advances, the more ardent and pure will our love to him become. "Whom have I in heaven but thee, and what is there on earth that I desire in comparison of thee?" will be the language of our souls. We

shall delight to think of him; to read of him; to hear of him; to plead his cause; to enter into communion with him in our closets, in the sanctuary, and at his table; to serve him with our whole hearts; in every act of our lives to follow him fully; and to take up the cross, or even to lay down life, when he calls us to do so. It will be our grief that we do not love him more and serve him better. Our most happy hours will be those in which we feel his love shed abroad in our hearts, and in which, by the exercise of a living faith, we are enabled to exult in the prospect of spending an eternity in his presence, and receiving the full communications of his love.

2. The love of Christ will lead us openly to profess our attachment to him.—There are many whose consciences will not permit them to deny Christ, or to renounce the Christian character and hopes, who are yet restrained by the fear of the world from openly avowing their faith in him. But none who are afraid or ashamed to own Christ now, will be owned by him before his Father and the angels hereafter. If he be indeed the Captain of our salvation, we must rally openly beneath his standard. If he be our King, we must obey him. What is his own language? "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven." "But whosoever shall be ashamed of me, and of my words, before this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he comes in the glory of his Father, with the holy angels."—"Him hath God exalted to be a Prince," as well as a "Saviour;" and if we hope to partake of his saving benefits, we must follow him as our Leader, and obey him as our Lord.

3. The love of Christ will further lead us to make any sacrifice which is requisite, in order to holding fast our profession.—"We cannot serve God and mammon." We cannot be true to Christ, and yet be conformed to the opinions and practices of the world. If sanctified by Divine grace, we shall "follow the Lamb whithersoever he goeth;" to the cross, no less than to the crown; through evil as well as good report; at the hazard of property, reputation, or life. All these will the Christian resign, rather than renounce Him, or be an outcast from his presence. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "If any man come to me, and hate not his father and mother, and wife, and children; yea, and his own life also, he cannot be my disciple." If his love to me do not exceed his love to them, he has no right to be reckoned among my true followers. This love eminently appeared in the early ages of the Church. The first converts "took joyfully the spoiling of their goods," when called to sacrifice them for their Saviour's sake. "They loved not their lives unto the death;" but rejoiced that they were counted worthy to suffer for his Name. The same mind must be in us which was also in them.

4. I will mention only one other particular in which the love of Christ will powerfully operate; I mean, in leading us to aim at the advancement of his cause in the world.—It is but little we can do in return to Him who has done and suffered so much for us; yet as far as we can, we shall be ready to *spend* and *be spent* in his service. Feeling at what a price he has redeemed us, and that we are, therefore, no longer our own, it will be our constant effort to "glorify him in our bodies and spirits, which are his." Do we possess wealth? We shall cheerfully part with a portion of it to supply the wants of the poor, and to spread abroad the "savour" of Christ's name. The same principle of love which constrained the first Christians to resign houses and lands,

will constrain Christians now, gladly to give up a share of their worldly substance when the interests of their Redeemer's kingdom require it. But is not this among many professors a much neglected duty? They will talk with apparent feeling of Christ's cause; they will pray with seeming fervour that the poor may be relieved, and the Gospel diffused; but yet they shrink from the duty of contributing as they ought to these objects. But how unworthy is this of His followers who, "though he was rich, yet for our sakes became poor." If we feel any love for him, can we refuse at his call to give up a share of those earthly goods which we derive from his bounty, which he may recal at his pleasure, and which his blessing alone can render a source of comfort?

I would apply this subject, by urging on all to entertain elevated views of the love of "the Great God, our Saviour."—Narrow conceptions of his grace may be considered as the chief source of unbelief in sinners, and of that indifference in his service, and distrust of his goodness, and discontent under his dispensations, which appear among his professed followers. When a sinner is first brought to serious views of his guilt and danger, he is disposed rather to stand aloof, as it were, from Christ. He is afraid to look to him, and regards himself as too vile to be received by him. But such reasoning arises from imperfect views of that love which moved the Saviour to submit to poverty, and reproach, and sorrow, and suffering, and death itself, to rescue our souls from destruction, and to work out our salvation. Did he with his own blood redeem us from the wrath to come, and will he leave us to sink beneath the weight of this wrath, with earnest desires after mercy on our hearts, and cries for mercy on our lips? Has he opened a new and living way to the holiest of all, by suffering the vail of his flesh to be rent, and will he shut out any who are anxious to enter in? The Son of God came to save sinners, and he will refuse salvation to no sinner who earnestly seeks it, however numerous and aggravated his sins may have been. Let us aim, therefore, at cherishing suitable thoughts of his love. Let us believe that he "*waits* to be gracious," that "his blood cleanseth from all sin," and that he is willing it should be applied to cleanse our souls. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" and his own cordial invitation to us is, "If any man thirst, let him come to me and drink;" and, "whosoever cometh, I will in no wise cast out?"

The want of suitable views of the love of Christ is also the source of all that distrust in difficulties, and that discontent under the afflictions of life, which frequently appear among persons who seem, in other respects, to have made considerable progress in religious knowledge and in the divine life. Those who feel the pressure of poverty, who have large families and scanty means, are often distracted with fear and anxiety. When this or the other source, from which their wants may have been supplied, seems to fail, they become alarmed, and hastily conclude that they and their children must be reduced to great distress. But has Christ done so much for our souls, and will he refuse to his faithful servants who trust in him a little raiment for the body, if he sees it needful? Does he clothe the lily of the field, and shall those who have been ransomed with his blood, and renewed after his image, be doomed to nakedness? Has he given us himself, even that living bread which came down from heaven, for the nourishment of our souls; and from all the stores of his bounty, will he not supply our bodily wants, during the few days he

may see it right we should continue upon earth? Does he feed the young ravens that cry unto him, and will he suffer his own household to perish with hunger? Has he gone to prepare a place for us, an house eternal in the heavens, and will he not provide for us a suitable habitation in this world? O ye of little faith, contemplate the love of Jesus, and no longer doubt. The earth is his, and the fulness of it. "He will give grace and glory; and *no good thing* will he withhold *from them that walk uprightly.*"

Again, when discouraged by the trials of our Christian warfare, let us reflect on what Christ hath suffered for us. While we consider him who endured the contradiction of sinners against himself, cannot we bear a little reproach or persecution for righteousness' sake? Can we feel discontented in poverty, when we behold him who for our sakes became poor? Can we repine at neglect, when we remember that "he came to his own, and his own received him not;" and that in his extremity he was denied by one Apostle and forsaken by all? Shall we murmur at bodily pain, when we think on "his agony and bloody sweat, his cross and passion?" Thus may we learn submission to the evils of life by contemplating the more exquisite and complicated sufferings of our Lord.

Lastly, enlarged views of our Redeemer's love will excite us to a holy zeal and diligence and disinterestedness in his service. Can we cherish a selfish disposition, when we behold him leaving the bosom of his Father, emptying himself of his glory, enduring the cross and despising the shame for us? Shall we be backward in ministering to the wants of others when called to it by him to whom we owe all we have and hope for? Who would, who could, refuse their silver and their gold and their labour, as a thank-offering to him who spared not himself when our salvation required the sacrifice? Constrained by his love to us, *he* thought nothing too dear to resign for our sakes; and shall not we, constrained by the same principle, be ready cheerfully to part with all for his sake, to endure any difficulty, to encounter any danger, to discharge every duty, to make any sacrifice of ease or interest, at his command? The more frequently we contemplate and the more fully we comprehend the love of a dying Saviour, the more patient shall we become in tribulation, the more fervent in prayer, the more ardent in every expression of gratitude, the more cheerful in every act of obedience, the more regardless of the empty honours and low pleasures of earth, and the more eager to partake of the satisfying joys, the pure and exalted glories of the heavenly world. God grant that such may be the effect on each of our hearts of the constraining influence of the love of Christ shed abroad in our hearts by the Holy Spirit! Amen.

To the Editor of the Christian Observer.

IN turning over the leaves of an old edition of the works of Bishop Hall, I casually met with an epistle, "discoursing of the necessitie of baptisme, and the estate of those which necessarily want it." It is the 4th epistle of his 5th Decad, and is addressed to a lady apparently under anxiety on account of the death of an unbaptized infant. The following extracts may be useful as affording an additional weight of testimony with respect to the sentiments entertained by the earlier divines of our church, on the important question of baptism.

EUDÆMON.

"Looke unto that legall sacrament of circumcision, which directly answers this evangelicall. Before the eight day, they could not be circumcised: before the eight day they might die. If dying the seventh day, they were necessarily condemned; either the want of a day

is a sinne, or God sometimes condemneth not for sinne; neither of them possible, neither according with the justice of the Lawgiver. Or if from this parallel, you please to looke either to reason or example, the case is cleare. Reason: No man that hath faith can be condemned, for Christ dwells in our hearts by faith; and he in whom Christ dwells cannot be a reprobate. Now it is possible a man may have a saving faith, before baptisme: Abraham first beleeved to justification; then after received the signe of circumcision, as a seale of the righteousness of that faith, which he had when he was uncircumcised: therefore some dying before their baptisme, may, yea must be saved. Neither was Abraham's case singular; he was the father of all them also which beleeve, not being circumcised; these, as they are his sons in faith, so in righteousnesse, so in salvation; uncircumcision cannot hinder, when faith admitteth. These, following his steps of beleefe before the sacrament, shall doubtlesse rest in his bosome, without the sacrament; without it, as fatally absent, not as willingly neglected. It is not the water, but the faith. Baptisme therefore without faith cannot save a man, and by faith doth save him; and faith without baptisme (where it cannot be had, not where it may be had and is contemned) may save him."

"Examples: Cast your eyes upon that good theefe; good in his death, though in his life abominable: he was never washed in Jordan, yet is received into paradise: his soule was foule with rapines and injustice; yea, bloody with murders; and yet being scoured onely with the blood of his Saviour, not with water of baptisme, it is presented glorious to God."

"We must honour good meanes and use them; and, in their necessarie want, depend upon Him, who can worke beyond, without, against, meanes."

For the Christian Observer.

OBSERVATIONS ON THE MODE OF READING THE LITURGY OF THE CHURCH OF ENGLAND.

THOUGH liturgies and forms of prayer, in the public worship of the Deity, have been used from very early antiquity, yet the propriety of this has been doubted or opposed by some men, even of piety and learning. To discuss this question (for much might be said on either side) is not the design of this paper; the following observations being intended chiefly for the consideration of those who approve and use the common prayers of our Established Church. And it is requested that these persons will candidly and impartially weigh what is here written, as the writer has nothing else in view than the glory of God, by recommending a due and solemn performance of Divine worship,

It is generally admitted by men of taste and judgment, that the English Liturgy, used in public worship, is elegant in composition, the language nervous and expressive, the sentences full and perspicuous, though concise; and the substance of the doctrines contained or implied therein orthodox, according to the analogy of faith and the fundamental principles of Christianity. If this then be the case, it is a reasonable inquiry what may be the cause why good effects are seldom produced by it in the minds of those who assemble to worship God; nay, that sometimes serious persons even retire from it with disgust?

Though it may be granted that what is often repeated will be apt to lessen in its effects, and we are always liable to degenerate into formality, both in private and public worship; yet I think a great cause lies in the careless and unfeeling manner of the reader, and the consequent inattention or apa-

thy of the hearers. Much depends no the modulation of the voice in speaking or reading upon any occasion; especially in reading the holy Scriptures, and the prayers used in public worship. This should always be with solemnity, but not in a drawling manner; for, though solemnity demands an utterance somewhat slow, yet the same proportion in quantity should be observed as in musical notes, when the same tune is played in quicker or slower time. But many persons change the tone of their voice in reading, so as to differ from what they use when they speak. The emphasis must be laid on the proper syllables, and also on certain words: but if the reader be ignorant in this respect, or seem not to understand or feel what he is reading, no wonder if the hearers be unedified, or mistake the meaning of a sentence. The wrong placing of the accent or emphasis may sometimes change the sense; and much more depends upon it than many are aware of. The rule laid down by that judicious critic Quintilian, is worthy of attention, in every language, and in every clime. "Let every syllable (saith he) of every word, especially the last syllable, be properly, distinctly, and clearly pronounced."—Even common people know when their ear is pleased, though they know not the reason *why*. Both Cicero and Quintilian observe, that the ear is waiting for the close of the sentence, and wants to be gratified; and is more disposed to judge of the concluding, than of the intermediate numbers. Few persons understand the harmony of prose; and if this be not attended to by the writer, or by the reader, the sentiment, though good, will not have the desired effect. Our translators of the Bible, and compilers of the Liturgy, were in general happy in the harmony of their numbers and the close of their periods: and, in Bishop Lowth's opinion, their version is the best standard of the English language. Yet, alas! these excellent writings are often read with such apathy, or in a manner so inarticulate and precipitate, that it has seldom any better effect upon the mind than the hearing of an old ballad or a legendary tale. The mysterious connection between the hearing of the ear and the sensation of the mind is very seldom attended to, and little understood.

There should be short pauses, somewhat less than that of a comma, in many places of our Liturgy, which would add to the solemnity, and also prepare the ear and the mind for a due attention to what is to follow. Especially, when the word *God, Almighty, Father*, and other attributes of the Deity, are about to be uttered, there should be a pause, expressive of our reverence, and of our dependence on God for every thing. I have often heard the Deity addressed in prayer, and his name uttered in such a careless, unfeeling, and disgustful manner, as might with propriety be termed "taking his name in vain." —It is said of the great Robert Boyle, that he never mentioned the name of God, even in private discourse, without making a perceptible pause. How much more would this practice become those who are engaged in the solemn act of public worship; and how much would it add to the solemnity of that worship! To be pleased, we must *feel*, and we are pleased with feeling; but if the beauty and spirit of the sentence be lost, through the awkwardness of the reader, the hearer will come away either disgusted or unedified.

Much care, indeed, is necessary, in training up children, when the organs of speech are pliant, to pronounce sounds distinctly and slowly; for, an early bad habit is rarely, if ever, cured. The method in most schools of permitting boys to speak or read too precipitately, is highly culpable; but if the teachers themselves be ignorant, we need not wonder at the consequence. Written rules, in this respect, will

be insufficient, or of little use, without an example *vivâ voce;* and this must be constantly and perseveringly kept in practice: there must be line upon line, precept upon precept, here a little, and there a little. To form ideas in the human mind is of the first and greatest importance, yet still it is highly necessary to express these with proper force, and a due modulation of the voice.

Besides reading the public service in a distinct, clear, and solemn manner, and with proper pauses and emphasis in certain places, there must be the *spirit* of prayer, in order to render it acceptable to God: for, though he knows our necessities before we ask, yet he requires that the petitioner should *feel* his wants, and mean what is implied in the words which he utters with his lips. The compilers of our Liturgy seem to have been very sensible of this, and have therefore inserted in some places the admonition—"Let us pray;"—to remind us, no doubt, how necessary it is to keep up the spirit of devotion, and that we should be earnest and fervent in our petitions. When Saul of Tarsus was among his brethren of the Pharisees in their public worship, it is very probable that he conducted himself with as much propriety and decency as any of the sect; but when, on his way to Damascus, he was convinced of the real state he was in, and felt his wants, it was said of him—"Behold he prayeth:"—he was then earnest, fervent, importunate, until his request was granted.

Much attention should be paid to the matter contained in the Psalms, when they are reading; for, though they were written by David and others at different times, and upon different occasions, as the writers were variously circumstanced, yet every person will find in them some sentiments either of consolation or direction, in almost every circumstance and trial which occurs from day to day. Indeed, they are divinely appropriated to every age, condition, and circumstance of life. The persecuted and afflicted Christian may here find support, when in the furnace, and also be excited to exalted strains of gratitude and love, after a deliverance out of the fire. It is related of the great Baron Montesquieu, that, on his death-bed, he prayed for another year of life, only to read over the Psalms of David.

To enter into the sentiment or doctrine contained in the collects, would extend this paper beyond its intended length. They should not only be uttered with solemnity and expressed with fervency in public; but studied minutely, and with self-application in private. They are very concise, yet contain much that is clearly expressive of the ignorance, weakness, and dependence of the creature. They also hold out encouragement by exhibiting the readiness of the Creator to relieve our wants, and grant our various requests, through the alone merits or atoning sacrifice offered up by his Son, which is the only remedy for that universal moral disease diffused through the whole of the human race.

If the import of the following sentences were truly felt in the mind of the speaker, what a powerful effect would they be likely to have upon the hearer!—"Almighty and most merciful Father—that despiseth not the sighing of a contrite heart—we humbly beseech thee, mercifully to look upon our infirmities:—Let thy continual pity cleanse and defend thy Church: forasmuch as without thee we are not able to please thee, mercifully grant, that thy Holy Spirit may, in all things, direct and rule our hearts:—Because the frailty of man without thee cannot but fall; keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation:—O God, our refuge and strength, the author of all godliness; be ready, we beseech thee, to hear the devout prayers of thy Church; and

grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord."—But to transcribe more is unnecessary.

The collects, indeed, contain the sum and substance of the Christian religion, as held forth in the Bible; and this expressed in language almost as concise as the Latin itself. If, then, this be a true representation of the matter, and yet no good effect arise from the use of these prayers, let the blame rest at the door of those where it ought to be laid; who destroy the good impressions which the liturgy is so eminently calculated to produce, by their irreverent or unintelligent method of reading it.

A late writer*, speaking of the old English language, and lamenting that it is nearly banished and lost, concludes thus:—

"But still her chief, her chosen seat,
And which will be her last retreat,
Is in the sacred house of prayer;
And angels listen to her there."

But, however, noble and energetic be the language of our church prayers, or however scriptural the sentiment, yet if they be uttered irreverently, injudiciously, or unfeelingly, their proper effect must necessarily be injured, if not lost.

* J. Odell.

Perhaps it may not be improper to mention here a mistake which seems to pervade even some persons who are seriously inclined. They consider the going to church, or attending in a place of public worship, merely as a *duty* which they owe to God, or as doing him a *service* which he has enjoined. It is, indeed, the duty of every intelligent being, angels as well as men, to pay their constant homage to the Fountain of Perfection, and profess their devoted allegiance to the Supreme Governor of the universe; to acknowledge their dependance on him for their very being, who is the Source of all good; and to dwell in fixed contemplation on the beauty of the Eternal Mind, with all the other attributes of the Deity. Yet let us always recollect, that we must come to him as *beggars*, and *pensioners* on his bounty; that we are *needy* creatures, and therefore should come to *receive*; but can never add to his happiness or excellence. We must come with penitential piety, and a filial sorrow for having offended the best of friends, and disobeyed the best of parents. In a word, we must come with a *broken* and a *contrite* heart, if we expect that the offended Deity will condescend to look upon us with pity and grant our humble requests.

Κρειττων.

MISCELLANEOUS.

To the Editor of the Christian Observer.

YOUR readers well know, that in the beginning of the last century, many societies were in existence, formed by *members of the Church of England*, for the purpose of more constant Christian communication, and the promotion of church union. For these societies, Mr. Nelson, in the preface to his "Companion for the Festivals and Fasts of the Church of England," thus apologizes:—"I cannot apprehend, but that they must be very serviceable to the interest of religion, and may contribute very much to revive that true *spirit* of *Christianity*, which was so much the glory of the primitive times. And I see no reason why men may not meet and consult together to improve one another in *Christian* knowledge; and, by mutual advice, take measures how best to further their own salvation, as well as to promote that

of their neighbours; when the same liberty is taken for the improvement of *trade*, and for carrying on the pleasures and diversions of life."—"As for those objections which are urged against these societies from some *canons* of the Church, they seem to be founded on a misunderstanding of the sense of those *canons;* the first whereof was designed against the pernicious opinions of the Anabaptists, and the latter against such meetings and consultations as tended to the impeaching or depraving of the doctrine of the Church of England, of the Book of Common Prayer, or any part of the government or discipline now established in the Church of England—neither of which consequences can justly be charged upon a body of men, who make it a chief *qualification*, in the electing their members, that they be such as own and manifest themselves to be of the Church of England, and frequent the public holy exercises of the same."—"I dare undertake for those, whose modesty too often withholds them from *magnifying their office*, as they justly might, that they would not only be content, but very much rejoice to assist, in all *spiritual affairs*, such as shall make application to them on those accounts; and take it for a great comfort and encouragement to their labours, if they could find their *parishioners* ready upon all occasions to consult them in the *concerns* of their *souls*, either for the instruction of their *ignorance*, for the resolution of their *doubts*, for direction in order to the avoiding or withstanding *temptations*, for their consolations under *trials* and *afflictions*, and for the best method of obtaining pardon of their sins and quieting of their *consciences*."

I inclose to you, Mr. Editor, the plan of a *parochial* society, on a small scale, at present existing, and which has by the Divine blessing, I have no doubt, been beneficial, for the purposes *last above* stated by Mr. Nelson, to all its members. It is sent from no other motive than to excite the attention of your clerical readers to a subject by no means unimportant. If you think the insertion of it will be useful, it is at the service of your readers.

PLAN OF THE S——— SOCIETY.

That the Society be composed of fifteen members, who regularly attend public worship and the holy communion at —— church, and that the Rector, or constantly officiating Minister, be the president thereof.

In case of the death or otherwise withdrawment of any of the fifteen members, his place may be filled up by one of the visitors after described, or some other suitable person, who shall be proposed to the remaining members, one month previously to the ballot, at which one negative ball shall defer the election at least for one year from that time.

When a visitor or other person shall be proposed as a member, he shall not be informed thereof except he be unanimously elected. The ballot on such occasions, as well as all other business relating immediately to the Society's concerns, shall be transacted in the absence of the visitors.

At the meeting next after every Christmas-day; and which for this purpose shall be held at seven o'clock precisely, each member may propose one person, who has constantly attended public worship and the sacrament at —— church, to be in quality of a *visitor*, who may attend all meetings of the Society, during the current year. The election of such person to be by ballot, and *two* negative votes shall exclude for that year at the least; and in case of the absence of any member, another who is present may nominate for him, so that the number of visitors may be equal to the number of members.

Every householder of the parish

of ——, who may be so minded for the purpose of religious improvement, may attend the meetings, if introduced by a member. Any member may introduce a friend occasionally with the consent of the other members present.

The Society shall meet on the Friday before every monthly sacrament, throughout the year: and the chair shall be taken by the President, precisely at half past seven o'clock. The conversation and concluding prayer to be wholly ended by nine o'clock, that the meetings may in no wise interfere with the order of the families to which the members may respectively belong, except in cases where the Society's business may require the absence of the visitors.

At every meeting a subject shall be proposed, and agreed upon as suitable, for discussion at the next succeeding meeting. The proposer will be expected to open it; and the other members present in their order are to give their thoughts upon it. No person to speak upon it more than ten minutes; nor more than once, except in explanation, and then as briefly as possible.

The conversation at every meeting shall be preceded by "the prayer for the whole state of Christ's church militant," the "general thanksgiving," and the Lord's Prayer; and shall be concluded with some short collect or prayer, as suitable as may be to the subject which has been considered.

The members are required to be regular in their attendance. If any member shall absent himself at three successive monthly meetings, except in case of illness, or other sufficient cause, or shall cease regularly to attend at S—— church, such absentee from the meetings, or from the worship, shall be considered as *thus* dissolving his connection with the Society; and another person shall be chosen in his place, whenever it shall be judged proper.

No question of a merely abstract nature to be discussed, nor any points of "doubtful disputation" be introduced for conversation (except for some grave and weighty cause), but only such as are of a practical nature, and tending to promote and increase a spiritual temper and conduct: and that nothing be said "through strife and vain glory," but that each esteem other as united in Christian fellowship.

The members and the visitors with humble confidence in the Divine aid, which they will daily seek by fervent prayer, do bind themselves solemnly to maintain in their tempers and lives an edifying Christian deportment, to the glory of God, and the honour and promotion of the religion of Jesus Christ; as they hope, through the means of the Society, in addition to the enjoyment of public worship, to increase in the knowledge of our Lord and Saviour Jesus Christ, and in charity toward all men.

The most candid and liberal construction shall be put by the members and visitors on each other's expressions; and no different mode of thinking or expression on subjects concerning which we can "know but in part" shall diminish the esteem of the members towards each other.

That, as it may often be helpful to individual members or visitors to obtain the counsel, admonition, or consolation of the Society, on their own account, or that of their connections, it is thought most discreet, if it may be, that such communications as are made to the Society of a *personal* nature be made without the name of the person whose case may be alluded to. And it is mutually hoped, that the confidence which may at any time, directly or inadvertently, be reposed in the meeting by any particular communication of a *personal* nature, may not be violated, but remain with those who are present. And that the members of the Society watch over each other, and pray

one for another, as the best means of preventing them from making uncandid reflections on the one hand; or, on the other, from taking offence at receiving affectionate advice, exhortation, or reproof.

If a visitor or a member of the Society shall avow any doctrines contrary to those contained in the Articles of the Church of England, or decline into any irregularity of moral conduct, he shall be seriously and affectionately admonished thereof, by some member or members of the Society deputed for that purpose; and if he be not speedily brought to an acknowledgment of his error, or an amendment of his practice, as the case may be, the question of his continuance as a visitor or member shall be decided by ballot; which, except two thirds of the number vote for his continuance, shall dissolve his connection with the Society. But no such ballot shall take place till after the person shall have had the opportunity of *a voluntary withdrawment* by an absence of three successive monthly meetings, or in some other way previously.

The Rules of the Society shall be deliberately read by the president for the evening, at the meetings in February and June in every year. And, upon all other proper and necessary occasions, it is required of the President to remind the members of the religious purposes for which the Society is instituted.

To the Editor of the Christian Observer.

IT has been said, that the Methodist preacher gains the attention of his audience by addressing himself to their imagination rather than to their reason. This may be partly true. But there is another very striking advantage which he has over the ministers of the Establishment, at least in many cases,—namely, that he speaks to the common people in a language which they fully understand; and to this may his popularity with more justice be attributed.

It is, perhaps, one of the greatest difficulties which a clergyman has to contend with, in preparing sermons for a country congregation, to keep up the dignity of his subject, and at the same time to adapt his language to the capacities of his hearers; but it is a difficulty which must be overcome, if he would profitably address the majority of those who are committed to his charge.

The following extracts are taken from Dean Swift's Advice to a Young Clergyman, which, as they contain some useful observations not unworthy the attention of the junior part of your clerical readers, you may perhaps think proper to insert in your work.

The fault adverted to is not, probably, so general as in Swift's time; yet is it still observable in many published sermons. And even those which have appeared in the Christian Observer are scarcely exempt from it; for, though they are well calculated for the family circle in the parlour, the language is yet, occasionally, too far removed from common understandings to be read with profit in the kitchen or servants' hall of most families in the country.

C. D.

EXTRACT FROM SWIFT'S LETTER TO A YOUNG CLERGYMAN.

"Proper words in proper places make the true definition of a style. But this would require too ample a disquisition to be now dwelt on; however, I shall venture to name one or two faults which are easy to be remedied with a very small portion of abilities.

"The first is, the frequent use of obscure terms, which by the women are called hard words; and by the better sort of vulgar, fine language; than which I do not know a more universal, inexcusable, and unnecessary mistake among the clergy of all distinctions, but especially

the younger practitioners. I have been curious enough to take a list of several hundred words in a sermon of a new beginner, which not one of his hearers among a hundred could possibly understand; neither can I easily call to mind any clergyman of my own acquaintance who is wholly exempt from this error, although many of them agree with me in the dislike of the thing. But I am apt to put myself in the place of the vulgar, and think many words difficult or obscure which the preacher will not allow to be so, because those words are obvious to scholars. I believe the method observed by the famous Lord Falkland, in some of his writings, would not be an ill one for young divines. I was assured by an old person of quality, who knew him well, that when he doubted whether a word was perfectly intelligible or not, he used to consult one of his lady's chamber-maids (not the waiting-woman, because it was possible she might be conversant in romances), and by her judgment was guided whether to receive or reject it. And if that great person thought such caution necessary in treatises offered to the learned world, it will be sure at least as profitable in sermons, where the meanest hearer is supposed to be concerned, and where very often a lady's chamber-maid may be allowed to equal half the congregation, both as to quality and understanding. But I know not how it comes to pass, that professors in most arts and sciences are generally the worst qualified to explain their meanings to those who are not of their tribe. A common farmer shall make you understand, in three words, that his foot is out of joint, or his collar-bone broken; wherein a surgeon, after a hundred terms of art, if you are not a scholar, shall leave you to seek. It is frequently the same case in law, physic, and even many of the meaner arts.

"And upon this account it is, that among hard words I number likewise those which are peculiar to divinity, as it is a science; because I have observed several clergymen, otherwise little fond of obscure terms, yet in their sermons very liberal of those which they find in ecclesiastical writers, as if it were our duty to understand them, which I am sure it is not. And I defy the greatest divine to produce any law, either of God or man, which obliges me to comprehend the meaning of omniscience, omnipresence, ubiquity, attribute, beatific vision, with a thousand others so frequent in pulpits, any more than that of eccentric, idiosyncrasy, entity, and the like. I believe I may venture to insist farther, that many terms used in holy writ, particularly by St. Paul, might with more discretion be changed into plainer speech, except where they are introduced as part of a quotation.

"I am the more earnest in this matter, because it is a general complaint, and the justest in the world. For a divine has nothing to say to the wisest congregation of any parish in this kingdom, which he may not express in manner to be understood by the meanest among them. And this assertion must be true, or else God requires from us more than we are able to perform. However, not to contend whether a logician might possibly prove a case that would serve for an exception, I will appeal to any man of letters, whether at least nineteen in twenty of those perplexing words might not be changed into easy ones, such as naturally first occur to ordinary men, and probably did so at first to those very gentlemen who are so fond of the former.

"We are often reproved by divines from the pulpit, on account of our ignorance in things sacred, and perhaps with justice enough: however, it is not very reasonable for them to expect that common men

should understand expressions which are never made use of in common life."

For the Christian Observer.

ON ENCOURAGING POACHING.

WHOEVER has been in the habit of looking into the public papers for the last six months, must have been struck with the horrid effects of poaching. In Berkshire, Bedfordshire, and Gloucestershire, the consequences have been singularly fatal. The object of the present paper, Mr. Editor, is not, however, to detail the particulars of those sad events; but merely to state some few observations on the evil itself, and the great duty of professing Christians in relation thereto—more particularly on the subject of *buying* game, whereby the dreadful habit of poaching, a habit equally destructive of public morals and private happiness, is so greatly encouraged.

Those who have an eye to the general diffusion of religion and morality among their fellow-men, will, I feel confident, view with candour what may be advanced on this subject, when they are assured that the only end the writer has in view, is the completion of their most ardent desire. For my own part, I freely own, that until lately, when I read the review of a work, entitled, "A Letter on the Game Laws, by a Country Gentleman and Proprietor of Game*," the subject never struck me as at all worthy notice. The author of that excellent publication, in exposing the pernicious effects of the Game Laws, observes:—"Discontent against their superiors is one of the first effects produced by the Game Laws among the lower orders.—Finding himself employed, as the agent to transfer the property of one rich man to another, who is obnoxious to no punishment for receiving it, the poacher, when discovered and convicted, is tempted to think that there is one law for the rich and another law for the poor; an observation which a poacher made in my presence the other day. This feeling is carefully fostered by his employers, who studiously represent game to *be every man's property*, tyrannically preserved for the benefit of a few; and therefore it is at least *fair*, if not *meritorious*, to attack it; whereas certainly no man can have the slightest equitable claim to it, except by purchase, who has had no share in the expense of rearing and preserving it. Frequent breaches of the peace, murders, and homicides are the natural result of the continual contests, which are kept alive in a parish, between different portions of its armed population. The regular army, as it may be called, of gamekeepers and their assistants, are assailed in their nightly bivouac, by the irregular tirailleurs of the bands of poachers; and the savage spirit and consequences of a war of posts are perpetuated in every village; all moral ideas of right and wrong are confounded; all love of the spirit of peace and humanity are banished from the breasts of the contending parties, and even the shedding of a neighbour's blood is considered matter of triumph among their several advocates—as the poet states of a profligate alehouse keeper:

'He prais'd the poacher, precious child of fun,
Who shot the keeper with his own spring-gun.'

CRABBE.

That this condition of things should ultimately prepare the minds of the lower classes for every crime to which the circumstances of their station can tempt them, is not surprising;—nor that the calendar, which records the most atrocious enormities, should be filled with

* We beg to recommend this valuable pamphlet to the attention of our readers. EDITOR.

the names of those who, upon first starting in the career of poaching, would have shrunk with horror from a contemplation of the crimes which they were afterwards the most forward to commit.

"The habit of nightly plunder,

'When steals the vagrant from his warm retreat,
To rove a prowler, and be deem'd a cheat,'

by depriving the poor man of the conscious integrity of his conduct, deprives him of more than half his motives to abstain from crime—he acquires the feelings, the fears, the suspicions of a thief;—he considers himself as in a state of warfare with all the honest part of the community, and as justified by his new system of opinions and associations to attack them and their property. Failing his success in the wood, the field, and the forest, he resorts to the hen-roost or the sheep-fold.—He becomes a felon, confessed or convicted: and with feelings and habits corrupted and perverted by the process just described, what principle of restraint can any longer operate to prevent him from the most desperate undertakings—from the extremes of burglary and murder? The whole process is as simple and natural as it is in most cases inevitable; and the proprietor of game may tremble to think from what a little cloud, apparently no bigger than a man's hand, all this storm of vice, misery, and corruption, to the poor themselves, and to their innocent wives and children, has evolved."

The author goes on to recommend an entire alteration in the system of the Game Laws, as they now stand; which, although it affects not the question now under consideration, yet deserves the *serious consideration* of the public and the legislature.

The buying of *contraband goods* cannot be defended on Christian principles—neither can the *buying of game;* and both of them are unlawful on *the very same principles.* When the hellish traffic in our fellow-men was considered as lawful, many pious Christians, with a zeal and devotion that did them honour, denied themselves the use of *sugar.* Doubtless there are many who, were they fully sensible of the positive evil they are, through ignorance or inconsideration, committing, would joyfully relinquish any little gratification, rather than *buy it* at so dear a rate. I will not say, that the present case, which I would seriously urge on the attention of all "who call themselves Christians," is as imperative in its claims to their attention as the one last alluded to: I do not pretend to advance it as an axiom, that these two cases are alike in their *degree* of importance: but I am bold to assert, that they are so in *their kind.* Nor can I think that any man, who has the honour of God, the well-being of society, and the general interests of our common Christianity at heart, will *dare* to indulge himself in the luxurious delicacy of game, when *he buys it* at the expense of public morals and private happiness.

In conclusion, Mr. Editor, perhaps I need not tell you that I view this as a *crying evil,* although apparently little thought of. With this impression, and with a sincere desire to do all in my power to further the great end of our Divine Master's mission—"*Peace upon earth, good will towards man*"—I have dared to send my mite to your treasury of useful and religious knowledge.

Yours, &c. L—— M——.

To the Editor of the Christian Observer.

If you will have the goodness to give the following extract a vacant place in your Observer, you will doubtless thereby do a good office to many of your readers, by giving them juster views than they may yet entertain of some books that are daily in their hands, and high in their esteem. The work from

which it is extracted is unhappily scarce. It is, however, well worthy of the attention of some of your *clerical* readers. Perhaps a new edition of it, with some improvements, might have superseded the necessity of a work that cut a great figure in your pages soon after the commencement of your public career, and which was the occasion of much trouble to the author.

I remain, sir,
Your obedient servant,
R. W. D.

"About the middle of the last century, during the time of the civil war, appeared the Antinomians; who had their name from denying that the Moral Law was to be used as a rule of life. This opinion of theirs occasioned the publication of *The Whole Duty of Man*, which was received with great applause, and has been one of the principal family books among churchmen from that day to this. The work is by no means void of merit. Considered as a scheme of relative duties, it is, perhaps, inferior to few, if any. But yet it is destitute of the "one thing needful," of the scriptural terms of acceptance with God. This defect, which alone proves it unworthy of the title it bears, has, from time to time, been obvious to many divines, and publicly taken notice of by them. Within a few years, an attempt has been made to remedy it, in a work entitled *The New Whole Duty of Man**, which, as the title says, contains the *faith*, as well as the *practice* of a Christian. The editor's account of the Gospel-covenant may be seen in the preface (pp. 10, 11.) 'By original sin, man is not only deprived of the image of God, but becomes liable to his justice; and, as such, God cannot take pleasure in him: and that man that dies before he is restored to his favour, must be separated from him, and be for ever miserable. And, as man could not recover himself; nor raise himself out of his own ruin; and as no creature was able to do it, the mercy of God pitied our misery, and his wisdom devised this expedient to reconcile his mercy and justice; viz. that no man should on account of original sin be eternally miserable, except through his own fault; and his goodness that the Son of God should undertake this work, and satisfy the offended justice of the Almighty, and repair the ruined nature of mankind. Thus, God did enter into a new covenant with man, by way of remedy for what was past and could not be undone; which, as may be fully collected from the Gospel, was to this purpose;—that *on condition of man's stedfast faith, sincere repentance, and perfect obedience, he should be restored through Christ to God's favour; and, after death, to that life and happiness which was promised to our first parents without tasting of death.* Our Saviour by his sufferings and death has purchased this grace for us, that *real repentance and sincere obedience shall be accepted instead of innocence. Nothing but a good life will entitle us to the favour and love of God.* Not that the condition of the Gospel-covenant is a perfect *unsinning obedience;* but a *sincere endeavour* to obey all the commands of God to the utmost of our power, which commands, in their general and most proper sense, are so far from being impossible to be observed, that, on the contrary, a man cannot easily transgress them, without an hardened conscience and deliberate choice. And whensoever God requires more of us than we are *naturally* able to perform, he never fails to afford us proportionably great assistance to enable us to perform what he so requires. And if, through the frailty and infirmity of our nature, we be at any time, *notwithstanding our sincere*

* "The reader should be careful that he does not mistake this for an evangelical and masterly work, entitled *The Complete Duty of Man*, by Henry Venn, M. A. Vicar of Huddersfield, Yorkshire."

endeavours to the contrary, surprised into the commission of sin, God accepts real repentance and a renewed obedience, instead of an uninterrupted course of holiness.'"

"This is the divinity of the present day—the scheme of the better sort of those who 'have a zeal for God, but not according to knowledge.' And yet this system (notwithstanding it is predominant, and even fashionable,) is as inconsistent with the doctrines of the Church of England, as light with darkness, or Christ with Belial. This shall hereafter be proved at large"—*Bowman's Review of the Doctrines of the Reformation*, 8vo. 1768, pp. 136—139.

To the Editor of the Christian Observer.

It is generally supposed that a reviewer ought to have some acquaintance with the subjects of those works on which he undertakes to guide the public judgment. Of a *theological* reviewer, it may at least be expected that he should have so much knowledge of the matter and style of the Bible, as may secure him from the error of attacking the *exact language of Scripture*, under the supposition that he is only finding fault with the expression of the author whose work he may have under examination.

What, then, shall we think of a critic, who, to exemplify the obscurity of an author's style, should extract from his work an express quotation from Scripture; and that in such a manner, that nothing but the conviction of the reviewer's ignorance can defend him from the charge of profaneness?

Such, however, is the error into which the British Critic has fallen in his last Number (November, 1815, page 534.) In the review of a visitation sermon, by Mr. Gurney, in that work, I find this sentence:—

"In page 8, occurs the following inexplicable passage: 'Hope as an anchor of the soul both sure and stedfast, entereth into that (what?) within the vail, whither our Forerunner is for us entered, even Jesus.'"—

Is it not to be lamented that the writer of this paragraph had no kind friend to point out to him the passage in Heb. vi. 19. and to remind him that his criticism was applied, not to Mr. Gurney's sermon, but to the inspired word of God?

That the writer of that article, or the "committee of reviewers," (as they style themselves, p. 519) should find this passage *inexplicable*, is a striking evidence of their incompetency to pass sentence on any theological work. Let them apply—I will not say, to commentators—but to any person of genuine piety, even in the lowest walks of life, and they will, without difficulty, obtain an answer to that significant parenthetical *what?* and will find that there is a meaning in the passage easily discovered by those who study the Bible as the word of God, with a sincere desire to profit by it.

With so limited an acquaintance with the Bible, it is no matter of surprise that they should discover objections to the distribution of it by the Bible Society: objections founded on the fallacy, so often exposed, of laying down consequences unauthorized by fact, and but barely possible, as probable; and then arguing upon them as if they were certain and inevitable. Nor is it to be wondered at, that the same "committee of reviewers" should be so misinformed of the voluntary nature of the subscriptions of the lower classes to that Society, as to represent them in the following light:—

"For what honest, for what good, for what Christian purpose are the poor of this country to be *taxed* to the amount of a penny a week each, in support of a Society whose income far exceeds its expenditure?.....To *deduct* such a sum from a poor family is a cruel,

a wicked, an unchristian act. The pretence under which it *is exacted* is false, inasmuch as money obtained for an article which a man can claim gratuitously is obtained under false pretences.....What is the real purpose of this *vexatious impost*?*"

Is not this another instance of their deficiency in one qualification hitherto deemed essential to Reviewers; namely, a knowledge of the subject on which they comment?

L. N.

JOURNEY THROUGH HOLLAND, GERMANY, &c.

(Continued from p. 155.)

COLOGNE, at which we arrived by the way of Huys, is a long, narrow, dirty old town, with the houses unevenly built, and no public buildings worth looking at except the palace of the elector of Cologne. At the tablé d'hôte were some of the first rank among the Austrian noblesse; and among them the late commander of Valenciennes, and a colonel of the same garrison, which had lately surrendered to the French.

I left Cologne the moment I had dined, to proceed to Bonn, where I was to sleep, five leagues further. Bonn belongs also to the elector of Cologne, who has there a large palace, and gardens that front the Rhine. We had a very fine road all the way, and alighted at the inn *La Cour Imperiale;* an excellent house, and kept in the highest style by two young people lately married, —a handsome, well-bred couple, whose attention to their guests was very remarkable;—and when we consider that in Germany and Switzerland, some of the most respectable people as to family and fortune choose to keep inns, it is surprising to see the landlord up in the morning at five o'clock to receive the bill and attend you to your carriage.

September 19th. I left Bonn this morning early. A good pencil only, not a pen, can do justice to the singular beauties which this day's journey exhibited. From Bonn to Coblentz the road runs through a beautiful valley, twelve leagues in length, and nearly six miles in breadth. The Rhine winds its clear waters through the middle of it; and there is an endless variety of fine, bold, undulating, and sloping hills rising in all parts of the plain. Every inch of ground, both in the plain or on the hills, is in the highest state of cultivation, unless where decked with wood, shrubs, and evergreens. Each side of the Rhine, near the stream, presents a string of small towns, villages, convents and their dependencies, and churches with steeples darting from among the hills like rockets. In the distance I have mentioned of twelve leagues, at least thirty of such groups are to be seen. As the Elector of Cologne is a prince of the Roman Catholic Church, you see its ensigns predominate in his dominions—convents, monasteries, &c. but all well built and well placed, and the land cultivated! If no object of interest had urged me on, it would have been difficult to advance on the journey, for every spot had its share of the traveller's regret.

I must not omit to mention, that during those twelve interesting leagues, fine ruins of old castles, the seats of feodality, frequently meet the eye to the right and to the left of the Rhine; and, having now sunk into places of shelter to birds of prey, they have been succeeded by more modern ones of the same tenure. The German barons of the 18th and some of the 19th century are, as I am informed, in many respects the same as the barons of the time of Charlemagne—prouder, but many, perhaps, as ignorant. Besides those beautiful objects in perspective, the traveller going down the Rhine is captivated by the enchanting sight of small islands scattered about, within three, four, or five miles from each other; some

* Same No. p. 467.

may be a quarter of a mile in length and fifty or sixty yards wide: all are cultivated and ornamented, and some have monasteries, the steeples of which thrown in amongst the trees of the islands have an effect truly picturesque. The hills which frame the whole picture, even the highest, were at this time (September) covered with vines, and large bunches of grapes ready for the vintage. This country produces excellent wine, which is sold at all the inns on the road, chiefly white, and in taste like the French *vin de grave*. About six leagues from Bonn, half way to Coblentz, are two small towns opposite to each other, on the two banks of the Rhine and close to the water: the names are Remagen and Erpal. A large boat ferries over from one to the other. The whole has a wonderfully pleasing effect.

The fortress of Coblentz, which presents itself before the town can be seen, is reputed one of the strongest in Germany, and from its situation is next to impregnable. The town is on one side of the river, and the fortress on the other. The Rhine between is as broad as the Thames at high water at London-bridge; the current very decided, but not too rapid. The fortress covers the town, and prevents any approach on the Rhine for two miles above and two miles below Coblentz. This town is far from handsome: it is old and ill-built, with nothing worth looking at, except its beautiful situation close to the Rhine, and surrounded by a continuation of the bold hills I have described. The palace of the elector is just above the town: It is a parallelogram, all white, having thirty-seven windows on the long side fronting the river, and five windows only on the narrow side of the square.—We left Coblentz at six o'clock on Saturday morning, crossing the Rhine immediately over a flying bridge, similar to that of Nimeguen: and a little below the elector's palace (the elector of Treves), we followed the river for about three miles, after having crossed it; then struck to the left, and began to ascend the mountains, through which lay our way to Schwallbach. Here a new scene opened, quite different from what I had seen, and not easy to be described: it was altogether grand and awful, and at the same time pleasing. It begins through a small town belonging to the reigning prince of Hesse Darmstadt. This little town is surrounded by a very strong wall, flanked with towers in great numbers; and it is covered by a fortress which seems to have been built for the inhabitants of the skies rather than for mortal men. It is placed on a bold, majestic, and perpendicular rock, which, seen from below, appears at least 800 feet high. The military part of it from every side presents a formidable front of cannon. I was informed that it contained a vast quantity of ammunition. If the French were to attempt an entrance into Germany by this route, it seems impossible that they should get through this pass. The habitable part of this eagle's nest appears to be almost new, well sashed, and looks comfortable. After passing the fort, a winding ascent begins through the mountains. The road is fine, broad, and strong; the mountain on each side slopes down to the verge of one continued lawn of the most beautiful verdure,—and between the lawn and the road is a fine pure stream of water, running sometimes in low cascades, and sometimes forming into small basins and trickling over like liquid diamonds. The weather being fine, I walked all the way, unwilling to move on, or to leave so enchanting a scene. Not an inch of barren rock was to be seen, each side of the mountain being covered from the summit to the lawn with fine lofty trees—a mixture of oak, ash, chesnut, elm, and an abundance of shrubs of every kind. To finish

this picture, as I drew near to the top, the mountain opened wider on each side, the lawn enlarged; and on it I saw three or four different flocks of sheep, cows, and goats grazing peaceably before their shepherds: some had bells, which, by their intermitting sounds, now and then broke softly the silence of this delightful solitude.

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

Review of MANT, SCOTT, *and* BIDDULPH, *on Regeneration.*

(Continued from p. 187.)

IN proceeding to offer our own humble, though, we trust, considerate and mature judgment upon the intricate question before us, we cannot help calling to mind that sentiment of St. Austin's friend, Nebridius, *Qui cum esset rerum obscurarum ad doctrinam pietatis maximè pertinentium diligentissimus inquisitor, valde oderat de quæstione magnâ responsionem brevem; et quisquis hoc poposcisset, ægerrimè ferebat... indignum deputans qui talia quæreret, cum de re tantâ, quam multa dici possent deberentque, nesciret.* The substance of which is, That on such weighty questions as this of baptism, a short answer or resolution of difficulties were scarcely a reasonable attempt or demand. If we are short, it must be considered rather as the fault of our limits than as marking our sense of the importance and difficulty of the question: and whilst we grudge not a line, in length, of all Messrs. Biddulph and Scott have favoured us with on this subject, we cannot but consider it as a main defect in Dr. Mant's tract, that he gives so little room or weight to the discussion, and thinks, at every turn, that "words cannot be plainer." *Qui pauca videt facilè judicat*, we believe, would be a good confirmation to the foregoing larger quotation; and we must leave the rendering to Dr. Mant's friends.

One observation, we think, should be made, *in limine*, on the conduct of this controversy, to which we judge, from p. 36 of Dr. Mant's tracts, he would himself readily assent,—we mean, that the opinions of the early Christian fathers are scarcely to be deemed good authority on this subject; and, if for no other reason, at least for this, that it is extremely difficult to get at their meaning at all; and that, when obtained by long research, it is often found very contradictory. We should be glad, indeed, to see a work of laborious research, equal to that of Wall, which would ascertain, with some tolerable accuracy, the general verdict of the ancients on the question,—Whether or not the grace of the sacraments essentially accompanied all valid administration of the outward sign? In the mean time, from various expressions, which, if it were necessary, we could bring forward, in Tertullian, Gregory Nazienzen, Cyril, Austin, &c. &c., we feel assured ourselves, that their testimony would eventually confirm the reformed doctrines on this subject*. At the same time we are fully aware that they rested so much upon

* Clemens Alexandrinus is quoted by Doddridge as decidedly using the word παλιγγενεσια for a change of character (Strom. lib. ii. p. 425), where, speaking of an harlot, he says, Αναγεννηθεισα καλα την επιστροφην τυβιω παλιγγενεσιαν εχει ζωης "Being born again by the conversion of her conduct, she had the regeneration of life." This is more important, as Clemens is so often quoted on the other side, and as he evidently distinguishes between a baptismal regeneration, and the regeneration of life, or, as it might be rendered, living and spiritual regeneration.

the actual acquirement of the inward and spiritual grace of the sacraments, as to make it often appear that they deemed the consecration of the elements a real conversion of them, *per se*, into vehicles of the appropriate grace, till at length, without much difficulty, the gainful, but fatal, doctrine of transubstantiation came to be hammered out from their more unguarded expressions.

The question, we think, should as much as possible be narrowed by the members of the Church of England to the words of Scripture and of our own authorized documents. What says Scripture, and what says our own church on the sacraments in general, and on baptism and regeneration in particular?

1. As to sacraments in general, we should have been glad if any one of our three writers would have more specifically laid down the just and proper notion of such a rite. That our blessed Lord strongly connected the reception of our two sacraments with the attainment of salvation, is most clear. "He that believeth, and is baptized, shall be saved." "This is my blood of the new testament: drink ye *all* of it." These expressions must assuredly mean something most important; the neglect or contempt, or the mere explaining away of which, may serve the purposes of a party or sect, but can never satisfy a sound, judicious, humble-minded, and reverential Christian.

Of all the explanations which have been given of these words, it does not appear to us that a better could be selected than that in our Church Catechism, in answer to the question "What meanest thou by this word sacrament?" It is, in our view, at once comprehensive, rational, and conclusive. Ans. "I mean an outward visible sign of an inward spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." That is, as we understand it, that the water, the bread, and the wine, are signs, pictures, or emblems of inward purity, strength, and comfort, to be imparted to us in the use of them as enjoined by Christ; that this use of them is a means or instrument, or, more properly, in all ordinary cases, a condition of obtaining the blessing; and also an assurance to us, when *rightly* used, that the blessing is obtained. We stand not much on the word *instrument*. We do not apprehend that even Dr. Mant thinks that any specific virtue is given to the water itself, by which, through the body, it acts upon the soul: nor, on the other hand, do we deny its instrumentality in the sense of expounding, enforcing, and illustrating to the baptized person the nature of his profession, and so assisting him, as a means of instruction, in its maintenance. As a *condition* of the grace intended, we understand not that the mere use of the sacrament obtains the blessing, but that a wilful neglect of it would hinder the blessing from being received; and that an humble and obedient view and intention, in regard to the use of the outward sign ordained by Christ himself, is essential, in all ordinary cases, not only to obtaining the appropriate grace, but also to that state of mind which must exist in every worthy partaker. Again; the sacrament, when rightly received, becomes a *pledge* of the grace, of which before it had been in the above sense the condition: and *as far as* it had depended before upon the actual and right reception of the sign, whether or not we should obtain the thing signified, *so far*, we may be certain that, having rightly received it, we are in possession of that which was promised. If we have not been wanting on our part, God will not, we are assured, be wanting on his part.

An inconsistency might at first

sight appear between this definition of a sacrament, and that which immediately follows in the catechism on this question, "How many *parts* are there in a sacrament?"—Ans. "*Two:* the outward visible sign, *and* the inward spiritual grace." The answer before had defined a sacrament to be an outward visible sign *of* an inward spiritual grace.

In the one case, the sacrament is made to be only a sign or picture; in the other, to consist in *part* of the thing signified and pictured. Now the obvious mode of reconciling this apparent discrepancy, is by adhering to the first definition of a sacrament, which is express and complete, making it only a sign or picture *of* the thing signified: and by understanding the latter answer only to assert that a sacrament or sacred sign must have a reality answering to it; as, for example, a picture must have an original, or a title-deed an estate to which it refers. As it would be an absurdity to talk of a likeness that resembled nothing, or a deed that represented no property; so in a sacrament. But on the other hand, as it would be equally absurd to suppose that a picture, to be such, must always have the original accompanying it; or a title-deed, to be valid, must have the estate itself within its folds; so it would be contrary to common sense to suppose that in a sacrament the thing signified constitutes an essential and inalienable part of it, and must therefore always be the actual companion of the outward rite.

One other inquiry still remains: When is it that the possession of the picture may assure us of the favour of the person pourtrayed, or the possession of the title-deed, may assure us of the estate itself; or, in other words, when is it that the reception of the sacrament may assure us of the attainment of the grace signified by it? Most clearly, when the favour of the person had been ours, even before the outward token of it had been conveyed; when, even without the title-deed, we had been equitably entitled to the estate; when the disposition or state of mind is found conformable to the reception of that which is signified under the sign or sacrament. This requisite disposition or state of mind is evidently pointed out to us by Scripture, in the expressions—"He that *believeth* and is baptized, shall be saved," "Risen with him in baptism, by *faith*, &c." "Do this in remembrance," or *faith*, "of me." The same may equally be proved of the condition of repentance (Acts ii. 38.) And this is *exactly* in conformity with the answers given by our Church to the questions, "What is required of persons to be baptized," and "of those who come to the Lord's supper?" In the former case, the answer is, "Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament:" in the latter, "To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men." Does not our Church then make such a disposition of mind as is here described essential to the beneficial use of the sacrament?

That this view of "the meaning of the word sacrament," is perfectly agreeable to our Church, is further evident from her own definition of it in the Twenty-fifth Article, in which she calls sacraments not mere "badges or tokens of profession," which is a most unscriptural view of the word, to say no more, "but rather certain sure witnesses, and effectual signs of grace and God's good will towards us," representing, witnessing, and effecting to us "upon due terms,"* the possession

* Barrow.

of grace, "by the which," *i. e.* by the use of which, as an instructive ordinance, and as an express condition of his favour, "he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." And finally, lest we should dream that this invisible co-operation with the outward signs is not tied to an equitable fulfilment of previous conditions, the Article concludes "in such only as worthily receive the same, they have a wholesome effect or operation," while "they that receive *them*" (not only the Lord's supper, but baptism also) "unworthily, purchase to themselves damnation."

We deem it unnecessary to say more on these ample definitions of the word sacrament, which we find it wholly impossible to take in any other sense than that given by our Church, and which we fully adopt as our own view of the word. The particular application of this view to our Baptismal Service, and other incidental expressions in the Articles, &c. will be considered in its proper place. But we cannot help here repeating our opinion of the preposterous course pursued by some modern controversialists, who would fly from these express and avowed definitions of the Church, in her doctrinal instructions, to the comparatively indefinite expressions in her devotional services, making these, and not the former, the test of her opinions!

2. Secondly, then, as to the meaning of the term Regeneration. Definition is the very soul of reasoning; and we cannot therefore but lament that more time had not been employed by our several combatants in laying down the express meaning of this word, as used in Scripture, and by our church. We have already noticed the somewhat indefinite use of the term both by Mr. Biddulph and some of his authorities. And as to Dr. Mant, he holds on this point sentiments so perpetually varying, and, at times, so contradictory, that it would be almost equally possible to prove upon him any system but the right one.

If regeneration be really synonimous with baptism, that is, with pouring water on the person in the name of the blessed Trinity, then the question is at an end: baptism is regeneration, and regeneration is baptism: but then, the minister being the only agent, it would be absurd to talk of "regeneration by the Holy Ghost." If regeneration be only a badge of external profession, so that a person is thenceforward to be reckoned a Christian, and called so, without respect to any spiritual operation which may or may not have passed on his mind, then it would be equally nugatory to speak of the Spirit as effecting regeneration. If regeneration be further enlarged to the remission of all past sin, original and actual, but nothing more, still the agency of the Holy Spirit would be questionable: at least, all the prayers for personal holiness in the Baptismal Service would be misplaced; nor would the term regenerate be made at all synonimous with "sons of God," "born and begotten again," &c. as even Dr. Mant would make it, inasmuch as both in Scripture, and by our church, these last terms are inseparably connected with a pure and holy state of mind. Once more: if regeneration be considered to stand only for an external, and what we may call official, but unsaving, operation by which, as in the priesthood, the person baptized is brought under superior obligations, a higher profession, and, it may be, greater assistances towards a religious course, we still think various inconveniencies would follow. We allow *this* notion of the *sacerdotium laici*, or ordination of the laic, by baptism, to have been, perhaps, one of the most ingenious of all the definitions of antiquity. We do not consider it as the most objectionable of all popish doctrines that baptism imprints a character, if it be confined to such a character

as this, on all baptized persons. Indeed Mr. Biddulph with many of his authorities seems to verge towards such a view of the effects of this holy rite. But still we apprehend inconvenience from it, if fully laid down as a definition of regeneration. It either does away the meaning of the term altogether, as standing for a real change of heart and life; or it creates a necessity for the distinction, which appears to us confused, between baptismal and spiritual regeneration. In fact, in this latter case, it seems to affix two graces to baptism, one conferred at all times and on all persons who are baptized (contrary we think to the very notion of a sacrament), and the other a spiritual grace contingent on the disposition of the baptized person. In short, though we think that the explanations of our Baptismal Service given on this principle are fully sufficient to satisfy any reasonable man in the use of it, and are highly instructive and profitable as a basis of subsequent admonition, yet we cannot but hold that there is something still more definite in the meaning of our Church, and that both by herself and by Scripture a real and effectual change of nature is clearly and strongly pointed out as intended by the terms regeneration and regenerate.

We say then that regeneration, both in Scripture and in our church formularies, substantially refers to that spiritual and vital change in the heart and life, by which a man may be truly said to be created anew after the image of God in righteousness and true holiness. So far we are inclined to hold with Dr. Mant. Nor could we wish for clearer or more beautiful terms to express that change than those which he has quoted (see above, p. 165.) from the learned and devout Bishop Taylor. But why should we seek for a more full, express, and exquisite delineation of this state than is to be found in our own invaluable Baptismal Service? Every term used in that service enters more or less into the notion of regeneration, which, we conceive, was held by the framers of our Liturgy. And as there is scarcely one petition in the whole form but we could most devoutly offer both for ourselves or others, during every moment of our earthly existence, so we believe there is not a moment in which, our Church herself being judge, we might not properly pray for regeneration, even to the very end of our spiritual course. For the exact sense of this term does not appear to us to denote merely the *commencement*, but also the *existence* of the spiritual life in the soul; not merely the act by which we *become* new creatures, but also the state and condition in which we *are* new creatures in Christ Jesus. For this state we ought continually and devoutly to pray. Imaged to us--"surely witnessed and effectually signed" to us upon true faith and repentance, in our baptism, we earnestly desire that this state, the spiritual grace of baptism, may fully take place within us: and seeing a full promise, on God's part, signed and sealed to us in that holy sacrament, we further desire, on our part, so to approach the Throne of Grace that our prayers for the fulfilment of that promise may not be in vain in the Lord; but that "being stedfast in faith, joyful in hope, and rooted in charity, we may so pass the waves of this troublesome world, that finally we may come to the land of everlasting life."

As a deduction from the two foregoing definitions of a sacrament in general, and regeneration in particular, we think it perfectly clear, that baptism is not regeneration, nor regeneration baptism*; and also that they are not constituent parts the one of the other. To refer to a former illustration, this is as much as to say, that a title-deed is not an estate, nor an estate a title-deed: nor indeed that they

* Baptism "is a *sign* of regeneration or new birth." Art XXVII.

form in the slightest degree essential parts the one of the other. In ordinary cases, indeed, a man cannot hold his estate without its title-deeds; as a man cannot possess regeneration in the *neglect* of the appropriate sacrament. But on the other hand, as by payment of the price a man may equitably hold an estate, in extraordinary cases, without the title-deeds annexed; so there may be cases in which through faith and repentance a man may be really regenerate without the sacramental sign. Nay, further, as the execution of a deed may vary in time, and generally does, from the equitable possession of the estate by payment of its price: so we hold that the entrance into a regenerate state may often and does generally vary in time from the attestation of it by a participation in the sacramental rite*.

We have no hesitation in saying, that such is the *doctrinal* view held by our Church on the subject of baptism. One only question (and it is an important one) remains; which is, Whether her *liturgical* view is at variance with her doctrinal; or whether in holding her doctrinal we must suppress her liturgical view of this sacrament, it being clear that Dr. Mant, in *apparently* stating her liturgical, has found it necessary to suppress her doctrinal sentiments as they are contained in her own Articles?

For our own part, we can most unfeignedly assert our belief that the doctrine of the Church of England, on this important subject, is but one throughout all her formularies: that she herself is chargeable with no real discrepancies with respect to this sacrament: that even were such to be proved upon her, they are to be found not in her meaning, but in the mode of her expressing that meaning: and that her expressions, even though we may not undertake to prove that in all cases they are the very best that could have been selected, yet, allowing for human imperfection, are such as to convey her intention with sufficient accuracy for all practical purposes.

It is here distinctly to be noted, that these discordancies, if they exist at all, are to be found in the very service itself, which, as Mr. Scott has incontrovertibly proved, makes the gift of regeneration in baptism clearly conditional, by the previous stipulations and solemn questions put to the sponsors, or to the persons themselves about to be baptized. These questions would be worse than idle, if regeneration were inevitably to follow, whatever were the answer. And therefore the question is, Does the Church, in spite of her own expressed opinion, still assert the positive concomitancy of regeneration with baptism in those incidental phrases of which so much use has been made in this controversy? Let us examine shortly one or two of those phrases which may seem to present the whole difficulty to full view.

1. The opening exhortation, to call upon God, that he would grant this person, or child, that thing which, by nature he cannot have, that he may be baptized with water and the Holy Ghost, &c." seems to us by no means to assert that regeneration may not have already taken place. It only asserts, that by *nature* it cannot take place; and prays that it *may* take place, *as* typically by water, so really by the Holy Ghost: and that, either now or hereafter, there may exist that spiritual and divine life in the soul which may answer to this outward rite, and may render it more than a fruitless emblem, even the true sign and seal of inward grace to the individual in question.

2. The whole body of prayers

* See quotation above (p. 181.) from Bishop Jewel: "The parts are not joined together in place but in mystery; and therefore they be often severed, and the one is received without the other."

precisely corresponds to this first exhortation, being offered indiscriminately for pardon, faith, holiness, fulness, and perseverance in grace and everlasting life; all of which may be considered as so many parts of that thing "which by nature we cannot have." In the prayers then we perceive no difficulty: we daily offer them up in substance, we trust sincerely, for ourselves and others.

3. As the time of applying the water approaches, prayer is most appropriately redoubled, and in more explicit terms, for that grace of which the water is so express an emblem. "Give thy Holy Spirit to these persons, or infants, that they may be born again, and be made heirs, &c." And then, after the *stipulated* answers, a consecration prayer ensues, that God would "sanctify this water to the *mystical* washing away of sin;" an expression *not so strong* as that in which Ananias exhorts St. Paul to "arise and be baptized, and wash away his sins," and yet both intimating, as we conceive, the same desire, that God might sign and seal by the "mystical" washing, or sacrament of water, the gift of pardon, earned indeed only by the blood of Christ, suspended on the terms of faith and repentance, but represented and assured visibly and formally by this sacrament: which sacrament therefore, "*where it may be had,*" is of most indispensable and binding obligation. "Sanctify this water to the mystical washing away of sin." "Let it be a sacred token of sin actually washed away: and let all the pre-requisites for remission of sin so fully accompany it, that it may be an effectual sign and seal of everlasting salvation to the person therein baptized."

4. After the administration of the rite itself comes the great difficulty of all; namely, a declaration that the person is regenerate: which is at different times differently expressed, as being "by baptism regenerate," "regenerate with the Holy Spirit," "dead unto sin, living unto righteousness*," "made partaker of the death of Christ," "made the child of God by adoption," "grafted into his church," &c. Here the divine life is pretty clearly expressed: and the only question is, Does this so positive introduction of it after the act of baptism undo all the conditional stipulations before devised, and pronounce, in oblivion of them all, that regeneration and the divine life have now absolutely taken place once and for all in the person baptized? We say, Assuredly not. And it is not a question with us, that the Church here performs a most justifiable act of Christian faith; and, presuming on the sincerity of her own prayers and those of the parties concerned, expresses only an assurance, that on the part of God not one of these good things has failed or shall fail, but that all shall come to pass even to the grant of everlasting salvation.

This matter appears to us so very clear in the case of *adult* baptism, that we are ashamed to detain our readers by arguing it out. Taking regeneration as the existence of a new and divine life in the soul, which even on Dr. Mant's authority we may well do, is it possible to understand any thing by a thanksgiving for regeneration in this place, but a thanksgiving to God for having brought the person to such a good mind, such a state of repentance and faith (evidenced by his stipulated answers), as to come voluntarily to this holy baptism, and there receive the outward token and sure pledge of that change from death to life which

* Yet in the Burial Service, as one of our correspondents well remarks, we pray, though baptized Christians, and *supposed* regenerate, "we meekly beseech thee, O Father, to raise us from the death of sin unto a life of righteousness;" another proof that we may pray for regeneration to the end of our lives.

we doubt not has passed upon his soul? If we make regeneration to stand for the divine life in the soul, as we believe the Church does, it seems the height of absurdity to suppose that her thanksgiving after baptism for such a grace, means any thing else but its existence there *before* the act; as, indeed, we think both Mr. Scott and Mr. Biddulph have well demonstrated. Thus the case stands in our minds as to adults.

But the question remains, with respect to infants, in what sense the Church here also thanks God for the regeneration of the baptized, and seems to assume the existence of the divine life in their souls. The case is peculiar, and seems to be left undetermined by the Church itself. For it is remarkable, that having settled the question of the efficacy of baptism in her Twenty-seventh Article, as it respects adults, on the ground of faith and grace previously existing, and then confirmed and increased, she simply adds, "The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ;" and no further explanation is given. Now, we think ourselves quite at liberty to argue from this circumstance, that she intended the case of infant baptism to stand upon the same principle as that of adults. Had she intended to make so prodigious a difference between the two cases as that regeneration in one should be only a conditional, and in the other an absolute and unconditional grant, is it possible she should have wholly suppressed such an intention; or have left it to be distantly collected from uncertain expressions in her Baptismal Service; which expressions had, moreover, stood only for a conditional grant in the former case of adult baptism? The most rational solution to our minds is, that she intended the same thing in both cases: and since it had been settled in controversies as old as the Pelagian, that *the same words* were to be used in infant and in adult baptism, she seems to have wisely governed herself by antiquity on this point, and to have employed the same words in both cases, and in both cases with the same view.

How, then, is the *conditional* thanksgiving for infant regeneration to be understood by the minister and the bystanders? We answer, It is to be understood as an expression of confidence in the mercy of Almighty God that he hath not been, and will not be, wanting "on his part" in affording every means for the full and entire regeneration of this infant. The pious parent sees in this sacrament a seal and token of all that he *expects* from the promises and the mercies of God in Jesus Christ. He sees in it a covenant-seal of that pardon and free justification which he hopes indeed, through Divine grace, may be granted to all children, whether baptized or not, dying in their infancy; but which he doubts not, in answer to his fervent and faithful prayers, is the sure portion of his own. He thanks God for the outward and visible token of that inward and spiritual grace, and for the assurance given in this sacrament of a new and spiritual life, in answer to faithful prayer. He presumes further to expect that, in answer to such prayer, and through the medium of his instructions, the child "shall lead the rest of its life according to this beginning:" and in contemplation of this issue, he undertakes, not rashly but as an humble believer, to thank God for the event which he anticipates. The child in baptism has "the sacrament of faith," as St. Austin speaks: the parent looks forward in faithful and joyful expectation to the reality of that faith, of which he is now assured that the means, on God's part, will not be wanting. He beholds afar off, indeed, but in lively hope, every feature of the new and divine life in the soul of his child;

and even gladly anticipates the time when, according to his baptismal prayers, he shall at length meet "the children that God has given him" in the land of heavenly rest, there to dwell together with God in life everlasting through Jesus Christ.

If, indeed, it shall appear hereafter but too manifest that the divine life has no existence in the soul of the child; if instruction shall be found vain, and every effort fruitless, to kindle, instrumentally, the sparks of faith and heavenly love within him; still a parent will not utterly despair. The divine life not yet imparted may be imparted hereafter. The baptismal prayers, the continued supplications and unceasing endeavours, of the faithful parent may still at some future time take effect. His baptism still remains valid as an ordinance: and at the hour of regeneration itself, the first dawnings of faith and love shall be hailed as in connection with the seal previously set, and nothing shall prevent the now repenting and returning convert from taking to himself the full privilege of that Christian birth, and heavenly adoption, which, in reversion, had been then testified to him. And with this perfectly agree the answers put into the mouth of the child, in reference to this very rite, in our admirable catechism—"wherein, (*i. e.* in baptism) I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" and again, "I heartily thank our heavenly Father, who hath called me to this state of salvation through Jesus Christ our Saviour;"—and again, "being by nature born in sin, and the children of wrath, we are hereby (*i. e.* by regeneration, the inward and spiritual grace) made the children of grace." We say, that all these answers tend precisely to the same point; namely, to put into the mouth of the child, now supposed capable of instruction, the same language of faith and hope which before had been adopted by the parent himself. The hope now thought fit to be inculcated on the child, is not indeed the senseless assurance that a mysterious change had already, unconditionally, passed on his heart and disposition, in a rite where he had been as wholly passive as the water which sprinkled him; but that, in consideration of his faith now supposed sincere, his resolutions stedfast, his prayers hearty, and his mind spiritual, he may look upon himself as a new creature in Christ Jesus; and that having had the sign and seal in his baptism, and his present feelings testifying to the inward and spiritual grace existing in his soul, nothing need prevent his taking to himself the choicest blessings of the new covenant of grace, and, as Dr. Mant has expressed it, now safely becoming "filled with all joy and peace in believing."

After all, should the child, notwithstanding the faith and prayers of the parent and the Church, the sound instructions built on a spiritual catechism, the solemn outward recognition of his baptismal vows in the rite of Confirmation, and all other means of grace, continue to the end, to all appearance, "dead in trespasses and sins," and obstinately opposed through a perverse will to every offer of Divine grace; we cannot still consider the thanksgivings at his baptism as wholly lost, much less a mockery of the Divine Majesty. "Into *whatsoever* house ye enter, *first* say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." The thanksgiving, like the invocation of faith, shall be accepted in behalf of the offerer, if not of the object; and his "prayer shall return into his own bosom." Neither can we conceive it to be in the least degree necessary to frame the hypothesis of a barren, inefficient, external regeneration, as much without all

evidence as without all profit, supposed to have taken place in every individual at baptism, in order to justify the hopeful assumption of that inward, legitimate, and effectual change represented by it, which, in perfect analogy to the Divine proceedings, and to the true nature of a sacrament, may take place at any other period in the Christian's life.

If for want of a spiritual view of their own admirable Liturgy, subscribed originally by hands little less than apostolical, and written, we had almost said, with the blood of its compilers, mistaken men take up with the most inadequate sense of its profound expressions, the fault is surely not in the Liturgy but in themselves. What use has not been made by the same persons even of the Scriptures! And if for centuries together, those blessed writings have lain hid under a mass of false interpretation, or suffered to pine in fruitless neglect; what wonder, if for want of suitable instruction in the nature of a Liturgy built upon them, even good men should have sometimes found themselves burdened in the use of it, and the enemies of the Church should take occasion for a short-lived and inglorious triumph? The expressions in our baptismal, as in every other service, are scriptural expressions, and intended for the use of spiritual persons. As such we believe them to be liable to exactly the same abuse, on the principles of carnal liberty, with the Scriptures themselves; but capable also of yielding similar edification in their legitimate use. The Scriptures embrace whole bodies of men under the appellation of saints, elect, faithful, &c. not because they intended nothing more by those expressions than outward official distinctions on the one hand; nor because, on the other, they meant to assert that every individual "who named the name of Christ, had departed from all iniquity." They affix peremptorily and unreservedly the appropriate grace to both the sacraments, sometimes with little or no guard at all, but an implied one; not because they held the grace always to follow the sign, nor, on the contrary, because they meant to merge the sign, as insignificant, in the thing signified. Nay, St. Paul renders thanks to God for whole churches, "because that their faith groweth exceedingly, and the charity of *every one of them all* towards each other aboundeth;" when we are sure from his other expressions and his whole doctrine that he must have known, at the moment of thanksgiving, of some one, and many more might be of that class, who "had a form of godliness and denied the power thereof." And even when he expresses an undoubted "confidence," to appearance, "of this very thing, that He who had begun a good work in them, would perform it until the day of Jesus Christ," must he not have feared that (like that very Demas whom he had associated with himself in similar congratulations) many amongst his most hopeful converts might afterwards "forsake him, having loved this present world."—The principle, then, most evidently, on which such thanks were rendered and such confidence expressed, was clearly an hypothetical one: nay, we will not say so much hypothetical, as a principle of *faith*, of strong and fervent faith, grounded on the promise, "If thou believest, all things are possible to him that believeth." It was a strong expression of hope, even of "hope to the end." It was an acceptance of the assurances which God had made to him; and even when these failed of their accomplishment, still he was not discouraged from laying again the foundations of the same hope, building himself up again in his most holy faith, praying in the Holy Ghost, and believing that his very disappointments would work for his good, preserve him in the love of God, and in the patient waiting for Jesus Christ.

If we believe that the whole of

our Liturgy, and particularly of our Baptismal Service, is built upon the same principle, we surely hold nothing derogatory either to them or their compilers. And we are persuaded that if they were generally read under this impression they would bear us out in the view we have taken of them. But that we may not confine ourselves to generals, we would particularly refer to that interesting exhortation in the middle of our Baptismal Service beginning, "Beloved, ye hear in this Gospel the words of our Saviour Christ, &c." as exhibiting the very spirit and essence of the principle for which we now contend, and as explicable, we are bold to say, upon *no other* principle. Upon what *other* principle, we would only ask, can the Church exhort the godfathers and godmothers absolutely "not to doubt, but earnestly believe" that God, as he hath promised, "will give unto the child eternal life and" actually "make him partaker of his everlasting kingdom;" nay, "faithfully and devoutly to give thanks to God" under this impression?

And if such be the intentions and principles of the Church in these her several devout expressions, what matters it to ask (if we may allude to a distinction formerly made) whether or not she has so well expressed her meaning that no form of speech could possibly have been better? We are not called to impute to her, much less to prove respecting her, either perfection or infallibilty. But this we say, that the more we consider the structure of her Baptismal Service, the more reason we discover for being satisfied with it. Were the "legal fiction" contained in the question, "Wilt thou be baptized in this faith?" exchanged for some question "in the name of this child," perhaps it might a little clear the intent of the church to ordinary apprehensions. But what true friend to the church or to sound doctrine would encourage at the present moment the proposal to alter, were it but a letter in "the FIXED Liturgy, Articles, and Homilies of the Church of England?" Who does not see a surer pledge for possessing the words of "truth" on the one side, and of "soberness" on the other, in retaining things precisely as they are, than in assembling the most learned synod of divines in the world, ὁιοι νυν βροτοι ἐισιν, to settle differences or propose emendations? Perhaps those conversant with many modern publications, might be at no loss to discover what "party in the church" would, after all, move for the most *decisive* alteration in our Liturgy, Articles, and Homilies.

We even question whether an insertion purporting *hope* in announcing the regeneration of the baptized, (similar to the hope expressed in our Burial Service) would not be a departure from primitive usage. Allowing that antiquity, even of the remotest kind, uses the term regeneration for baptism, there still would be no doubt, if we refer only to the pages of Bingham* and Wall on this head, that regeneration was used synonimously with the several terms pardon, sanctification, adoption, illumination, *renewal* or *renovation* of the spirit, (το ἀνακαινιζειν or καινοποιεῖν) salvation, &c. and that the sacrament of regeneration was indifferently called

* The mention of this learned name may afford us an opportunity for subjoining *his* testimony in regard to the opinion of antiquity, on Dr. Mant's grand position of baptism being inseparable in all cases from its grace. "St. Austin calls it the sacrament of grace and absolution, rather than grace and absolution itself: because wicked men may receive the sacrament of baptism, but they cannot receive the grace itself which is absolution or remission: for God grants that to none but those who turn to him with a sincere faith and true repentance. *Whenever therefore the ancients call baptism by the name of absolution, they are to be understood with this limitation; that it is so only to those who are worthy receivers of it.*" Antiquities, Book xi. c. 1.

the sacrament of faith, repentance, conversion, &c. From this circumstance it is impossible but the ancients must also have uniformly *assumed* all these several changes or acts to have taken place at baptism; and, we may readily imagine, would render thanks to God for them in very much the same terms as we now do. And this might enable us incidentally to account for the practice of antiquity in calling *professors* of the faith, by the title of regenerate, or as we should say *Christian;* while, at other times, both in the apostolical writings and those of all the approved fathers, expressions out of number occur which intimate the possibility of these outward professors wanting every single feature of the divine life. The truth to us is most clear, that the whole was hypothetical; and that neither the early fathers nor our own reformers, in their most positive assumptions of "regeneration" at baptism, or in their thanksgivings for it, ever meant doctrinally to assert that the change corresponding to that name really and undeviatingly took place at the instant of administering the outward rite, any more than they meant to assert that an infant in arms at the moment of aspersion literally had "faith," was "enlightened" or "converted."

If we might be allowed to obtrude one single observation more on the jaded attention of our readers, before we come to our concluding remarks, it should be on the strong and irrefragable foundation which is here laid for the justification of our church, in common with almost all sound and approved antiquity, in the use of infant baptism. Baptism is a sign and seal of the faith and hope of Christians (σφραγις, signaculum fidei), a picture and pledge, to be used in hope, of the favour and grace of Almighty God vouchsafed to the person baptized. To use it in this manner we believe to be honouring the ordinance of Christ; and to neglect its use, under this view of it, we believe to pour contempt upon one of the most sacred institutions that Christ has ordained in his church. Hence there can be no doubt that the humble Christian would choose the very first warrantable opportunity for paying that testimony of respect and obedience to his Divine Master. Now we will not say how complete a warrant is obtained to this practice from infant circumcision, because we seem scarcely to need a scriptural *precedent* in such a case. We think scriptural *principles* decide it. We would only ask, at what time a parent's faith and hope for his child, both with regard to its justification and its sanctification, may commence? Are limits set to the period at which the renovating change may be hoped for and expected, in answer to prayer, in the believing parent's offspring? Has not our blessed Lord himself determined this most important question, when he declares, "Suffer the little children to come unto me, and forbid them not, for of *such* is the kingdom of heaven?" And on the child's eventually growing up to reason and voluntary action, is it ever too early to *hope*, when words shall be found expressive of its ideas, that its lisping accents may be accepted as true prayer; that its faultering profession in the creed "I believe" may be known by the Searcher and Framer of hearts to proceed from a true faith; or that out of its hesitating and half-uttered resolution of obedience, "Yes, verily, and by God's help so I will," may be "ordained strength" sufficient "to still the enemy and the avenger?" Surely, if the answer we expect be returned to these questions, can it ever be too early for the faithful parent to sign and seal his hopes, and confer on his child the outward and visible sign of that inward and spiritual grace of which he believes it capable?

We do not say, nor does the Church, that baptism is a *sine quâ non*, in all cases, of the salvation or

even regeneration of the child. Cruel had been the church of old, if she thought so, in fixing certain times only for the baptism of children: cruel were our own in permitting only ministers to confer it. But, on the contrary, we think that parent must be endued with peculiar feelings (except in the case of a mistaken point of conscience) who could contentedly rest while his child was growing up unconformed, in a most material outward point, to a dying, buried, and risen Saviour; or who could follow him to an early tomb, unblessed through his own voluntary neglect with this sacrament of Christ's appointment, the outward sign and seal of a better and joyful resurrection. Surely, the comparative "innocency" of that tender age, which our Saviour Christ "exhorteth all men to follow" seems instinctively to point it out, as of all ages the most suitable for indulging the hopes, and exercising the faith respecting it before described; and for assigning to it, in an expressive sacrament, the purity, of which that age itself had been referred to by our Lord as a living emblem of still greater significancy. The single point of edification, secured more effectually, it may be thought, by a mature and open confession of faith (though no where said to be essential to a sacrament), yet is abundantly provided for by our church in that most profitable rite of Confirmation, when properly used, not shamefully abused as it too often is. If necessary we might make even our enemies speak to the value of this ordinance as a legitimate appendage to infant baptism*; but we must forego all further enlargement.

We feel it our duty to say a few words in conclusion upon the general nature and tendency of Dr. Mant's two tracts, particularly that on Regeneration, to which our readers owe this lengthened discussion; and also on the conduct of the society which has made itself responsible for their tenets.

After all that we have advanced on this subject, we feel ourselves fully justified in pronouncing on this publication as erroneous, pernicious, and ill-advised in the highest degree.

1. The *errors* of these tracts are so obvious that, except for a certain imposing, plausible alacrity, and easy volubility of style, it seems to us impossible that they should not strike the most ordinary apprehension. It is no credit to the boasted depth of reading or thinking of the present age, that these tracts have obtained the stamp and currency they now bear. They possess neither information, reasoning, nor the commonest consistency. Their utmost boast is a skilful appeal to certain misconceived expressions in our Liturgy and Articles, and a very few misunderstood authorities which apparently support Dr. Mant's views. The old principle of literal interpretation, "This is my body," which has caused the death of thousands at the stake, is revived in its full force. "Baptism *is* regeneration." "Wherein I was made a member of Christ." "He saved us by the washing of regeneration." "Words cannot be plainer." "Why should we resort to a forced, an unnatural, and a presumptuous construction to supply us from a distance with the uncertain shadow of a blessing, when the plainest and most easy interpretation of our Saviour's [and the church's] words places the *substance* immediately *in our hands?*" p. 29. Is Dr. Mant here defending baptismal regeneration, it may well be asked, or transubstantiation?

In the developement of his views we do not find that Dr. Mant has fairly attempted to meet one difficulty, or to explain one opposing sentiment, not only in the authorities he has referred to, but even in the church formularies them-

* See the invaluable treatise of Baxter on "Confirmation and Restauration the necessary means of Reformation and Reconciliation."

selves. Has he reconciled at least the *apparently* conditional interrogatories before baptism, with the unconditional grant which he maintains of the spiritual grace afterwards? No. Has he explained in what sense we seem *absolutely* to promise the baptized *eternal life*, as well as regeneration, in that sacrament? No. Has he reconciled the liturgical views of our Church with those which they *seem* to contradict, particularly in the Twenty-fifth Article? No. He has left every difficulty without exception to shift for itself.

We venture, without fear of contradiction, to affirm, that these tracts betray a perfect ignorance of the very nature and first rudiments of a sacrament. They do not adhere to the same view of it for two pages together. The predominant language is, that the sign *is* the thing signified: baptism is regeneration; which is about as correct as to say that a picture is a man, or a pair of globes the heaven and the earth. At other times, it is true, baptism only *conveys* regeneration, &c. But the popish error, and as it should seem *peculiar* conceit of Dr. Mant, is, that the sacrament, to be valid, must always have the grace attending it. And then we understand the reasoning as follows:—Every baptism lawfully administered is valid: but every valid baptism has the grace attending it: therefore every lawful baptism has the grace necessarily attending it. As an inevitable consequence from this extraordinary syllogism it follows, that should a robber, or midnight assassin, have had the good fortune to have deferred his baptism to the moment of execution, no power in heaven or in earth can prevent his receiving *saving* grace in the rite of baptism, should a lawful priest be at hand even forcibly to administer it*. We take the extremest, and indeed an horrible case: because it does not appear to us that any can be too strong for Dr. Mant's principles, as he has here stated them. He has not inserted one excepting clause in his whole work, and it does not indeed admit of any.

We venture further to say, that the system is perfectly contradictory, and manifestly self-destructive. Regeneration at one time is made to consist in privileges which may be forfeited by an improper conduct or state of mind: at another time it consists *in* that good state of mind and heart itself which would best secure those privileges. At one time, we hear "that a change of heart, as conversion, renovation, and the like," may take place before baptism: at another time, on Hooker's authority misunderstood, we are told, that "baptism is a step which to our sanctification here hath not *any* before it." Nay, by a most singular absurdity, we are told, that renovation, which, according to Dr. Mant, is the renewal of regenerating grace, may take place before regeneration itself*! And to conclude all, having written his whole tract to prove *unqualified* regeneration at baptism, we find even Dr. Mant himself irresistibly rising up against Dr. Mant, and talking—*once* talking—of "*qualifications* for regeneration."

This inconsistency of the tracts with themselves may be proved to any length. That Dr. Mant is totally at variance with all sound antiquity, in separating the ideas of renewal, conversion, faith, repentance, &c. from that of regeneration, we have sufficiently demonstrated. This, however, is of less consequence, as these tracts do not pretend to the science of antiquity:

* This is indeed smoothing the way to thieves and robbers, and laying the foundation for many "happy deaths of highwaymen."

* Dr. Mant seems to us to have hastily adopted the different and often opposing notions of various systems, and put them together without connection in his own. Hence Dr. Mant's *own* system must be considered as perfectly *unique*.

and both they and we are agreed on the propriety of declining any rigid appeal to that authority. But it must excite surprise to perceive, that the very few authorities, of whatever kind or age, to which Dr. Mant *has* appealed, are not only inconclusive, but, like his own reasonings, make for the most part against himself; and that he may even be overthrown by his own quotations.

For instance: the hackneyed quotation from Justin Martyr, which he brings in proof of his *unconditional* grant of regeneration at baptism, nevertheless informs us "whoever are *persuaded* and *believe* the things we say to be true, and *undertake* to *live accordingly*, are led to water and regenerated, &c."—Does Dr. Mant contend for *sanctification* in *all* cases of baptism? He alleges the passage of St. Austin, that "*infants* die only to original sin."—Does he wish to prove that the grace always accompanies the sign? He quotes Latimer, and Noel comparing baptism to the Lord's Supper, in which latter sacrament the grace is confessedly dependent on the faithfulness of the receiver.—Does he understand "that the regenerate are not only those who live a Christian life, but that also all those are so regenerated to whom baptism is rightly administered?" He had been quoting but the leaf before the definition of the regenerate from Bishop Taylor: "Our whole life is spiritual, religion our employment, heaven the object of our hopes, &c."—Does he wish to prove the *same* absolute necessity for water the instrument, as for the Spirit the efficient principle of regeneration? He quotes Bishop Beveridge, who makes a distinct difference between them: "As we *cannot* be born of water without the Spirit, so neither can we, *in an ordinary way*, be born of the Spirit without water."—We have already seen him at direct variance with his own quotation from the immortal Hooker.—And to mention but one thing more of the same nature, though infinitely beyond the rest to our mind in bluntness of perception, and really almost incredible; does Dr. Mant profess to find "a perfect harmony" maintained in the Church Articles with *his* view of the Liturgy? He quotes a definition of "regenerate" from the Ninth, which expressly makes it synonimous with "those that *believe* and are baptized;" and from the Twenty-seventh makes baptism to be a "confirmation of faith," which he has never once made even a pre-requisite in order to receive baptism rightly! The errors of this publication are indeed so numerous and palpable, that we are really trifling with the time and patience of our readers, further to insist upon them.

2. A more serious charge which, in common with Mr. Scott and Mr. Biddulph, we feel ourselves bound to urge against this work, is, that it has a most *pernicious tendency*, only bounded, we must add, by the slender currency which we can ULTIMATELY anticipate for statements so manifestly irrational and contradictory. Their main tendency seems to us, doctrinally, to be, that of doing away entirely from the Christian system the necessity of faith, or rather spiritual religion generally;—all, in short, that distinguishes a soul born of God, and united to the Saviour, and led by the Spirit, from a decent formalist in religion. The neglect of this distinction is the great practical heresy of every age, and of an age of outward tranquillity in particular. So that the errors of Dr. Mant are precisely those which would sap the foundation of all vital piety. Waterland, with whose prodigiously ingenious speculations we are ashamed to compare this publication, had, it is true, in the case of infants, told us that they were justified, that is regenerated, in baptism, without either faith or works; and, in the most unguarded sentence perhaps he ever wrote, asks, "What occasion for disturbing

Christians now with "the question whether good works go before justification or not? Are we not all of us, or nearly all, ten thousand to one, baptized in infancy, and therefore regenerated and justified of course, &c.?"* But Dr. Mant goes beyond this. However dangerous and unchurchmanlike it may be, to say even that infants are justified without faith, when the very sacrament is a sacrament of faith, and their faith is presupposed in the service itself; yet the application of the case to adults, and generally to all baptized persons, has, we suppose, never been left so open and unguarded by any Protestant writer before Dr. Mant; we will not except even Archdeacon Yardley and the Country Clergyman. In short, the system altogether must be considered as the most awful surrender, ever made by a Protestant, of the great doctrine of justification by faith, and the virtual substitution in its room of justification by baptism. And it is a singular fact, as well as a distressing evidence of the correctness of our conclusion, that in Dr. Mant's first studied definition of conversion, on which the whole system in his second tract is built, he entirely omits the idea of faith: sorrow for sin, repentance, purposes of amendment, the use of ordinances, a change of heart and life, with perseverance, are its only conditions; and not one word is said of reliance on the atonement, or reference by faith to that blood of Christ "which cleanseth from all sin," any more than if the name of Christ, or the doctrine of his redemption had never been heard of. We consider this to be of the essence of the present system. And if this is not "denying the very foundation of faith," and levelling the very fabric of Christianity to the ground, we must go to another than Hooker for a definition of that act. Viewing it in this serious light ourselves, we should be wanting in our first duty were we to fail of presenting it in the strongest light we are capable of to our readers: and never whilst we have a voice to raise in the cause of our common faith, shall we fail, as we hope, in doing our utmost to oppose this fatal system, and to warn the Christian world how they suffer notions privily to enter in which may have all the effect of the worst heresy, even that of "denying the Lord that bought them."—It is very true, that once or twice in the course of the tract in question, mention is made of the blood of the Redeemer; and, at the end, we have the unintelligible phrase of "repenting through faith in the blood of the Redeemer." But what treatment is this for that grand doctrine to which we owe all our hopes as Christians, all our privileges as Protestants; for which confessors wrote, and martyrs bled; and of which the Popish Gardiner himself allowed, that if that doctrine were once admitted, nothing else could be kept out of the church of all he most dreaded. That prelate saw with sufficient clearness, that the true hinge of Protestantism was justification by faith alone in the merits of Christ.

We do not wish, indeed, to fasten upon Dr. Mant the charge of any injurious *intention* with respect to doctrines of which we unfeignedly believe he does not see the real tendency. We feel it more difficult to acquit him of an intention to discountenance, what these tracts are directly and unquestionably calculated to discountenance, spiritual*

* View of Justification.

* We would have Dr. Mant look to the correctness of his printing. The running title in p. 60, is "a *spiritual* and instantaneous conversion not necessary for Christians;" a mistake which really misled us for some moments as to Dr. Mant's *avowal* of the real tendency of his system. As to the word *special*, we do not thoroughly understand *his* use of it: the theological use of it we have always taken to be confined to that grace by which we are really made Christians, as distinguished from ordinary and ex-

religion, and vital godliness. For, after all, what does his system come to? To this—that spiritual religion is either every where, or no where; either that baptism confers the principle on all, or that there is no such principle necessary to be conferred on any. Now it is, in good truth, absurd to talk of any spiritual change effected in *all* at baptism. It is impossible that Dr. Mant, or any one else should believe it. It is a most manifest "*protestatio contra factum*;" a denial of all experience, and incapable of any kind of rational evidence.

How then does the reasoning stand? Regeneration, argues Dr. Mant, is given to all at baptism. But it is manifest that after baptism, all have not spiritual religion; indeed, that none have it without the same instruction as if there had been no previous regeneration. Therefore regeneration cannot be spiritual religion: nor has the latter, on this new system, any real existence but in the disordered imagination of brainsick fanatics. Our readers will excuse the form we adopt to give them a clearer idea of what we mean. In fact, the system is little more than an adoption of the principles of natural religion, and the natural conscience, into Christianity. It amounts to this, that baptism secures to us a reception of our imperfect works and frail principles of nature, into favour with God, through the merits of Christ. It makes baptism a kind of seal to the mitigated law of Christianity; and a mere pledge that, such as we are, if we do our best, and use the assistance which will be in due time afforded us, we shall continue in the state of justification obtained at baptism, from which nothing but mortal sin (a term which, to Protestants, means nothing) can ever exclude us. We put it to the common sense of our readers whether any thing else can be meant, by a sort of grace which is participated by *all* baptized persons without exception; and then we ask, whether any thing can be more destructive of all true spirituality of mind, all genuine conversion and devotion of the heart to God, every thing that virtually distinguishes the true Christian from a world lying in wickedness, than this system? It is in fact a desecration of all that is most holy and undefiled in the religion of Christ, even to its very words and denominations. It is a revival of the system of the Arian Dissenter of the last century, to whom Mr. Scott properly alludes, and who, we humbly trust, has received a full confutation in our own pages*. We must, at the same time, acknowledge that even in *his* statements, the mere *titular* sense given to the words holy, faithful, sanctified, elect, regenerate, adopted, &c. appears less calculated to annihilate their spiritual meaning than the view which is taken of them in the pages of our modern publication.

The second tract of Dr. Mant seems to us to be more particularly calculated to give the death-blow to all serious views and just feelings in religion. It seems to us to have so completely identified true with false fire, rational with irrational

ternal grants. "By thy *special* grace preventing us, thou dost put into our minds good desires, &c." says our Collect for Easter-day, when we may imagine something to be hinted at respecting our new birth and resurrection with Christ. *We* consider *regenerating* grace to be *special* grace. And further, we consider the sacrament of *regeneration* to be also the sacrament of *conversion*: nor do we think that Dr. Mant's separation of the words can be otherwise helped out, than by something similar to a third sacrament of *penance*, or, if he please, *conversion*; to which we will allow him to affix a new kind of *special* grace. Even our catechism distinctly instructs us, that we cannot "walk in the commandments of God, nor serve him without his *special* grace, which we must learn at all times to call for by diligent prayer."

* See Vol. for 1807. pp. 5, 77, &c.

devotion, that it would require a very discerning eye to separate them; and what is still rarer, a very strong mind indeed to bear the laugh in which such statements will inevitably involve the soundest practice of religion, if sincere and consistent, with the most unsound. Dr. Mant cannot surely forget that the quarrel of ungodly men is with the sincere and consistent professor and practiser of an humble, self-denying, and self-devoted religion. They easily look over incidental excentricities in the prosecution of their deadly and implacable hatred against a steady and an holy profession, which puts them to shame for their unrighteous deeds. And whilst Dr. Mant is exposing, as he thinks, the vagaries of Wesley and Whitfield, now more than half a century old, the contemners of all religion are clapping him on the back, and welcoming this unintentional ally to their interests, in the persuasion that the course pursued by him serves to hold up the very doctrines of Christianity, and the practice connected with them, to present scorn and derision. We repeat it, we do not accuse Dr. Mant of such *intentions*. We are only surprized that a person not wholly unacquainted with human nature, or even with parochial ministrations, should not see the tendency of his own writings. We turn with disgust from that moral lazar-house, in which (p. 78,) with feelings somewhat different from those who went backward to cover their father's shame, he opens to view; whilst he exaggerates, the "disgrace" of his fellow-Christians. If the exposure were, at any time necessary, at least we cannot think that "the ghastly spasms," "heartsick agonies, convulsions, epilepsies, demoniac phrensies," &c. &c. of the poet (p. 78) are fairly applicable to the *modern* state of any even of our sectaries. —Lavington's Enthusiasm of Methodism, affords but bad common places to a judicious divine of subsequent ages. And if Dr. Mant really means to associate those whom he would nickname the Evangelical Clergy with such excesses, we can only pity and pray for him, and, in their name, heartily forgive him. And even as respects other persons, we must confess that we do not consider even the most enthusiastic proceedings of the present day as amongst the worst possible exhibitions of human nature, nor such as should alone have led to the burst of indignation, from our *once*-warmed preacher;—

> "O miserable mankind, to what fall
> Degraded, to what wretched state reserved!"—p. 79.

Indeed, we must own we should not envy that man who could walk the streets of some crowded population, and contentedly hear the bursts of profane mirth and hellish uproar, issuing from the various haunts of profligacy and vice as he passes along, whilst, perhaps, he never utters a sigh, or stays his step, till he arrives at the door of some licenced hovel, where a few deluded mortals, the most "degraded" and "wretched" of their species, are met together, with coarse harmony, and coarser doctrine, to celebrate the praises of their Redeemer, and refresh their weekly labours with a short anticipation of heavenly rest: and there, possibly, can wait his opportunity to insult and deride their homely but fervent devotions.

> Who would not weep, if such a man there be?

Far be from us the thought that Dr. Mant would thus act, or thus feel. But we put it to Dr. Mant's own conscience, whether the influence of his tract, fairly acting on a bold, carnal, and somewhat *hating* mind, would not be such as to lead almost certainly to the reality which we have here pourtrayed.

But we find ourselves wandering from our subject, and giving too much time to a portion of Dr. Mant's performance to which we did not wish to allude, except to

illustrate the views which we have strongly taken up of the unavoidable tendency of his baptismal scheme. The indiscriminate assumption of regeneracy on the part of all classes and denominations in society, who have received legal baptism, seems to us to contain in it a positively inexhaustible fund of moral mischief; and we can have no doubt in our own minds that it was a knowledge of that mischief, amongst other things, which led our reformers first, and, after them, our most rational and sound divines to the present time, to forego the strict application of the term regenerate, even sacramentally, to all baptized persons; and rather to adopt the spirit, than what was in a great degree the letter, of orthodox antiquity on this head. Since the period referred to, there has been always a scruple in the use of this term: and with different degrees of strength in their opinions of the efficacy of the sacraments, we believe very few, if any, are to be found, who fairly reduce them to the old and corrupt footing of the *opus operatum*. Our Church, as we have abundantly proved, steers, as usual, a wise and moderate course; and to her, taking the whole of her testimony, we fearlessly appeal. As for other authorities, we do not see why Archbishop Tillotson is not as good to us as the Bishop of Hippo; or the golden-mouthed prelate of Down and Connor, as the illustrious John of Constantinople.

3. What we have further to add, under this head, is only a remark on the *ill-advised* and ill-judging nature of Dr. Mant's present effort to broach, anew, doctrines which must of necessity disturb the peace of the church, by reviving old contentions, and unsettling questions, which almost every divine since the Reformation had been labouring to compose in a quiet and peaceable way for all parties. Dr. Mant, we undertake to say, will never be able to prove his point. We rather predict that he will not attempt it. But, in the mean time, it is but too apparent what the publication of these tracts will and must do.

To the *Papist* they will give another handle, a long-desired handle, for identifying our profession of faith with his own, in that most material doctrine of the sacraments. The words "by the faithful" have always barred his attempts on the catechism, with respect to the Lord's supper. But what bar has Dr. Mant afforded with respect to the other sacrament? *This point once granted, all the rest will follow by long, but sure, deduction.*

To the *Protestant Dissenter* they will afford a solid, and tangible ground of justification in his departure from the fold of the church. No one can blame another for a total separation of communion upon so substantial a ground as a difference respecting the *essence* of the sacraments.

To the *Baptist* in particular, what can be a more acceptable service than the assertion of saving grace absolutely bestowed in infant baptism, without any reference to "repentance, whereby we forsake sin; or faith, whereby we stedfastly believe the promises of God made to us in that sacrament?"

To the *vacillating* or *insincere friend of the Establishment*, can any thing be more opportune than the apparent demonstration of an error sufficient to oblige every honest man, who believes the contrary, to quit its ranks, seeing it holds not only unsafe but unscriptural doctrine?

Each of the three last named classes, Dr. Mant may reekon upon as his firm allies in this most hazardous conflict. They will rejoice to fasten on the church the sentiments he has attributed to her*.

* That we are not mistaken in this suggestion, is sufficiently clear from the *fact* of Dr. Mant's having referred to the *authority* of the Non-conformist Ministers, who asserted, by way of justifying their non-conformity, that "the church clearly teaches the doctrine of a real baptismal regeneration." Our

To the *sincere* and *faithful son of the church*, can any thing be more galling and distressing than the allegation, not only of inconsistency, but of positive and irreconcileable contrariety, in her most sacred formularies? Dr. Mant, in the strictest and truest sense, has "in her age left her naked to her enemies." He has brought her, on his own principles, into a convicted repugnancy with herself, from which he has not made even a shew of extricating her. And the utmost satisfaction that her sons can now obtain (except indeed the rejection of Dr. Mant as her expounder) is the meek endurance of that ancient calumny that she possesses a Popish Liturgy, Calvinistic Articles, and an Arminian clergy; and the acceptance of her support from a state, to one of whose most eminent prime ministers she is indebted for that reproach on her character.

We certainly cannot regard this as a judicious and well-advised proceeding on the part of the author of these tracts. Nor can we think that our church is to be benefited by a discovery, in the 19th century, that her services, framed in the 16th, are not yet fundamentally understood; and that a long series, nay whole generations, of her most faithful ministers have been mistaken in their use. Surely it will be difficult at last to escape from the severe canon of criticism on minor points, "si nolis intelligi, debes negligi."

But this leads us to the last topic we had to embrace in this article, namely, some short hints on the part unfortunately taken in this controversy by the Society for promoting Christian Knowledge. That it has taken a part in it at all will be news of heavy import in the ears, we doubt not, of many of the best friends, both of the Society and the Church. We deeply lament for ourselves, that the "quietness, sobriety, and peace" of the church should have been violated in what ought to have been their sanctuary; and that a society hitherto only known by her services to the cause of religion at home and abroad, always harmless and when known always respected, should now start forth into a new character, and give her first demonstrations of renovated life by thrusting the torch of discord into the church of which she has been hitherto only the convenient and faithful agent.

Indeed, we apprehend that she has been acting against her own principles in the production of the tracts in question. We are no further acquainted with the principles on which her district committees are framed, than as we have collected them from the well known papers marked A, B, C, and D. Now in paper B we find the distinct and definite objects of the several district committees, to be confined to the distribution of the Society's books, the obtaining of subscriptions, and the collection and transmission of local information. On turning, however, to the dedication of Dr. Mant's tracts, we find them addressed to the president, members, and secretary of the Salop District Committee, as having been "published in deference to their judgment, and in compliance with their request." Referring again to paper B, we there find no opinion asked, no judgment admitted with reference to any books proposed for general circulation; but only a faithful and zealous activity required in promoting *its* means of circulating religious books (doubtless its own books) at *home*, and of imparting the Gospel to *foreign* countries. We conceive that a departure from this prescribed rule of conduct must obviously strike the commonest mind as of the worst consequence. If each individual country committee is to give its own unauthorised *imprimatur* to

readers will scarcely believe that Dr. Mant could have been so unguarded as to use such authority.

books and pamphlets and all kinds of publications; not only does it assume a liberty not granted to the Board itself in Bartlett's Buildings, but it lays the Society open at once to the wildest and most dangerous inconsistency in its proceedings. The Committee of Salop sanctions, we will say, popish doctrine; the committee in Essex may sanction, we will say, Calvinistic; another committee becomes possessed of a majority of concealed Socinians *in* the church (four or more subscribing or *corresponding* members of the Societymay form with episcopal sanction such a committee) and straightway through the land, a new edition of Lindsey's Appeal comes forth, published in deference to the judgment, and in compliance with the request of the presidents, members, and secretary of the —— District Committee of the Society for promoting Christian Knowledge. Is this a liberty to be desired? Or will the Society in London feel herself honoured by the honest judgments and liberal opinions of her several varying country members? We think that the injudicious dedication should at least be struck out of all future editions of these tracts; and if names are required to give weight to their contents, let the names at least not owe their weight to the most unconstitutional measure of inserting the title of a Society which ought to disclaim their officious interference.

But the Society itself has since adopted the judgment of her country committee as her own, and the tracts in question stand on her own list. Such a measure is perfectly within the exercise of her constitutional powers. And the only question that now remains for consideration is, how far she has discreetly acted in adopting this controversial tract; and how far her constitution is altogether blameless which enables her to give such a tract, *at will*, unlimited circulation.

Controversial many of her tracts have been, and necessarily must be. That is not the point. The point is, how far controversy on *church questions* should be embraced by a Society which comprehends the church as a whole; and how far she is warranted in making attacks upon certain assigned parts of the national clergy? She tells us, through Dr. Mant, that "his view is agreeable, he conceives, to the opinion of the generality of the national clergy." We believe the contrary: we believe that were the national clergy canvassed one by one, at least those who ever pretend to have thought upon the subject, a large majority would be ashamed of Dr. Mant's errors when fairly brought before them. But who is to be umpire? The Society in Bartlett's Buildings? If so, by what right?—The Society, moreover, informs us, through the same medium, with surprise mingled with some degree of indignation" that ... "in the very bosom of the church there are men who have pledged themselves most solemnly to the support of her doctrines, and who arrogate to themselves the distinction of being her only faithful sons, whose preaching, nevertheless, is in irreconcileable opposition to her unequivocal and numerous declarations on this important article of her creed." Here then we have the Society advanced to the further stage of *censorship*, and pronouncing on the character and deservings of those who differ from what she is pleased to call the majority of the national clergy. But further; by a rule, we know not of what standing, in her constitution, "that no book or paper be at any time put into the Society's packet, but by consent of the Society or their Committee," there seems to be implied a right of circulating books and tracts to the extent of that permission. By virtue of this right, the tracts in question were sent, in the Society's packets, literally, all over the kingdom, from one end of the empire to the other. Here then the Society becomes the *utterer* of

her own censures, the vender or rather the herald of her own opinions, as the opinions of the church, so far as that church extends.

Now it certainly must be considered as a very convenient thing to have an *umpire*, a *censor*, and a *setter forth*, on all controverted or doubtful points, provided they be under proper authority, or possess something of the reality, if not the name, of infallibility. But as to authority, it appears to us that the very essence of the Society in Bartlett's Buildings constitutes it the servant, the agent, and not the ruler or judge, of the church. If it *has* authority for the assumption of the latter character, let it shew us its charter. Authority especially in deciding controversies, supposes responsibility. The Articles, Liturgy, and Homilies of the Church of England, which appeared under proper authority, implied also a corresponding responsibility on the part of every individual who signed the original instrument. Is there any such responsible name attached to the decrees of the Society in Bartlett's Buildings? Or *should* it appear that it is uttering false assertions or heretical positions, are there names to whom such errors may be referred, and laws that constitute such reference decisive? If not, we take upon ourselves boldly to say, not only that the Society for promoting Christian Knowledge is changing its original character and purpose, but that it is *ipso facto* incurring the guilt of schism to an enormous amount. It is becoming an unauthorized assembly for the purpose of deciding points of controversy at issue in the church, without any warrant from the head of the church for so doing; without in fact constituting any one single recognised, visible, or possible member of that church. The moment the Society in Bartlett's Buildings undertakes to settle and pronounce upon points of controversy concerning the church, that moment it becomes an irregular and if we might be excused the application of the term on such an occasion, to which we confine it, a *presbyterian* assembly. We presume, as an arbiter in controversies, the constitution of the Kirk to be precisely what that of the Society in question is; containing a mixture of clerics and laics, with no one recognised legal ecclesiastical head. And we very much doubt, if the cause were pushed to its utmost bearing, whether the Committee in Bartlett's Buildings, whenever it meets to decide questions concerning the doctrine or discipline of the Established Church and clergy, might not consider itself as liable to be brought under the heaviest ecclesiastical censures from the several canons against conventicles, maintainers of constitutions made in conventicles, and more particularly ministers meeting at them. We shall not urge this matter further. We shall only hint at the republican form essential to this assembly, in which a bishop, excepting a few unmeaning compliments, is no more than one of the meanest of its lay-members: and where the names of the first dignitaries in the church are understood to be at the disposal of a chance-medley committee of revision, who may order any thing to be uttered as the voice of the whole society. We presume to say thus much in illustration, as well as vindication, of the feelings which irresistibly forced themselves upon our minds, the moment we opened the last year's annual packet of the Society. But at the same time we desire to be considered as speaking with deference on such a subject and occasion. We "speak as to wise men; let them judge what we say." Might we further take permission to add the suggestion which has occurred to us as the best method for preventing these abuses in future? It is this:—To rescind the order respecting the sending of papers or books in the members' packet; and to confine it only to such as shall be *unanimously*

voted on a day of general meeting; notice of the same having been given at one or two meetings preceding. And we should further suggest how far it might not be made a standing order "that no book or paper tending to defame or revile the Established Clergy, either by representing them as a divided body, *setting one supposed party against another*, or otherwise *bringing the* labour or good intentions of the whole or any part of them into contempt, or into question, be admitted by the board even for consideration." Some such regulations can alone be an effectual safeguard against the very dangerous, not to say illegal, assumption of a right to decide on *church* controversies to which the constitution of the Society at present seems to leave it open.

Our readers will, we are sure, readily excuse us from the addition of a single word more to this very tedious and miscellaneous, though we trust not wholly useless, article. If amidst the many gloomy feelings with which we have conducted and now conclude our Review of Dr. Mant's Tracts on Regeneration and Conversion, we should desire to leave some bright spot for the mind of our readers finally to rest upon, it would be this, that whatever be the end of the present controversy, the time cannot now be very far off when it will *have* an end. The great question of regeneration and infant baptism, so long lying as it were in abeyance, or rather in a kind of awful half silence, no one venturing to speak out fully upon it, is at length brought to issue by Dr. Mant. No further misunderstanding can now remain, either with regard to our own sentiments, or those of others, on this most weighty question. Every future candidate for holy orders, as well as every clergyman now officiating in the church, will henceforth have it in his power readily to answer the inquiry, "What does the Church really and bonâ fide mean by the expressions in her Baptismal Service; and can we conscientiously use those expressions in such sense consistently with our own views of the sacrament of baptism?"

It is a further satisfaction, that the determination is not to be made by an appeal to any supposed infallible judge: nor that the heavy hand of authority can interpose to *stay the progress of fair and legitimate* argumentation. It is to be hoped, that the conduct of the church and her authorised ministers and ecclesiastical rulers will every day evince more and more, that to the Bible alone, as confirmatory of our own church formularies, on the principles of sound and manly reasoning, is the appeal intended to be made in her support; and that instead of its becoming, through any display of an unreasonable or intolerant spirit on the part of our governors, a matter of indifference to what communion we belong, the church will increase in weight, respectability, and usefulness, from the candid, and at the same time unanswerable, appeal that she will make to right reason, and to Scripture as the only rule of faith, in all her controversies.

Least of all will it appear, whatever be the issue of this controversy, that those who have now originated and forced it upon the public have paid any attention to their own *infallibility*, or have acted in the usually guarded manner of persons who *lay claim* to that title. If the present questions produce no other good, we at least congratulate ourselves on the prospect of some small and necessary emendation in the *present* conduct of the board of the venerable Society for promoting Christian Knowledge. If they have not done the wisest thing in adopting Dr. Mant's tracts just as they are, we still hope it may remain on record hereafter as their *most unwise* proceeding. As for Dr. Mant, he will, we are sure, be content if we take our leave of him with an acknowledgment of re-

spect, rather for his known amiable and scholarlike qualifications, than for those he possesses as a theologian; and if we express our gratitude to him rather as the author of Sermons for Parochial and Domestic Use, than as Bampton Lecturer in the University of Oxford, or dictator of controversies in the Church of England. We apprehend he will be satisfied with his elegant Bampton Lectures, in particular, losing a little of the brief authority which his crowded and attentive audiences seemed to give them at the time: and should he be bold enough to bring forward any other of those lectures distinctly and individually to view, we doubt not he will anticipate the like minute attention to its contents which has been paid to the two already published; and, we apprehend, he will at least be careful to bring it forward in a more guarded, a more argumentative, a more learned and theological form.

We must still detain our readers for a few moments, while we express our own obligations and those of the Church of England to Mr. Biddulph and Mr. Scott. The truly Christian spirit which marks the whole progress of their luminous course of argumentation on this intricate subject, is above any praise we can bestow upon it. Suffice it to say, it is a spirit worthy of the cause they plead. Their distinctive merits we are not anxious to particularise with any minuteness of detail. Mr. Biddulph's peculiar excellence is the mighty force of his authorities. These he has collected with a laboriousness of research which does him high honour, and marshalled with a skill which merits the victory he has achieved. In this particular, the work of Mr. Scott may be regarded as inferior; but then it is distinguished by another quality, of which we have had occasion to notice a partial defect in the pamphlet of Mr. Biddulph; we mean, the precision and conclusiveness of the reasoning. We question whether, on any occasion, the public has witnessed a more logical and satisfactory vindication of the truth, or a more entire and fundamental demolition of the opposing errors, than Mr. Scott has here produced. We by no means intend to say, that Mr. Biddulph is materially wanting in this respect; we merely mean, that he does not occupy an equally high station with his compeer.—Scarcely any circumstance in Mr. Scott's work has gratified us more than the truly filial respect and reverence with which he refers to the authority of his excellent father. That veteran champion of "the faith once delivered to the saints," is now drawing near the natural term of his earthly labours; and whenever he is called to rest from them, his loss will be severely felt by the Church which he has so long and so faithfully served. But it would be criminal to despair of that Church while she can boast of sons worthy of such sires*.

* The above Review was already in the press when we received another Reply to Dr. Mant, published by Seeley, 169, Fleet-street, entitled "Spiritual Regeneration, not necessarily connected with Baptism, in Answer to a Tract on Regeneration, published by the Rev. Dr. Mant, and circulated by the Society for promoting Christian Knowledge; in which is examined the Doctrine of the Church of England upon the above Subject, and the Clergy of the Established Church justified in preaching the Doctrine of Regeneration to Persons who have been baptized: by George Bugg, A. B." Had this work reached us earlier, we should have endeavoured to give a more extended view of its contents; for it contains, if possible, a still more entire demolition of Dr. Mant's system, and a still more complete and satisfactory vindication of our church formularies, from any stain of that popish heresy which Dr. Mant's system would fix upon her, than even the two works we have reviewed. There is indeed a carelessness and slovenliness in the style for which it is difficult to account in one who has graduated at the University of Cambridge, and who can

reason so acutely as Mr. Bugg; and the work is also defaced by numerous typographical errors. But after these abatements have been made, there still remains a solid mass of unanswerable argumentation, which we rejoice to see produced under any form, however uninviting. The tract of Mr. Bugg is, properly speaking, a *demonstration* of the falsehood of Dr. Mant's views;—a demonstration proceeding, in some cases, on grounds as solid as that of any theorem in Euclid; and in almost all cases carrying such strong conviction to the mind, that it seems to us to preclude all farther debate, and to seal the triumph of truth. We cannot too strongly recommend the perusal and circulation of this little volume, nor are we afraid of weakening our recommendation by inserting a few pages from the work itself.

Mr. Bugg undertakes, in one of his chapters, to prove these two propositions:—1st, That the Church does not make baptism *absolutely* necessary to salvation. 2d, That she does not make baptism, when rightly administered, *necessarily* productive of it.

The first proposition he establishes from the service for the baptism of adults, which points out "the great necessity of this sacrament *where it may be had*;" and from the catechism, which states it to be only "*generally*," not *always*, "necessary to salvation."—But if baptism is not *always* necessary to salvation, then it is not always necessary to regeneration: and regeneration being absolutely necessary to salvation, but baptism not always necessary, it hence follows that "regeneration may be effected without baptism." The reasoning by which he supports this proposition, appears to us very conclusive.

"The other point," says Mr. Bugg, "by which we undertook to prove that the Church does *not*, as Dr. Mant *does*, make baptism and regeneration inseparable, is this, 'that baptism *may be* where regeneration *is not*:' that is, it may be administered, and rightly administered too, yet not be effective of regeneration. This our Church teaches: and this we shall undertake to prove, from her own formularies, and authorised documents.

"The first reference we shall make, shall be to the Articles. And in the Articles, let me remark, we must expect to find the most studied care for correctness and precision. The first quotation I shall make for this purpose, is from the Twenty-fifth Article, upon the sacraments, where she informs us 'there are two sacraments ordained of Christ—baptism, and the Lord's supper.' She further adds, 'the sacraments were—ordained of Christ,—that we should duly use them. And in such only as *worthily* receive the same, they have a wholesome effect or operation: but they that receive them *unworthily*, purchase to themselves damnation, as St. Paul saith.'

"First, We observe here, that *both* the sacraments are included in the instruction we have quoted. This cannot be denied; because the sacraments in the plural number are thrice mentioned, beside the title, which is 'of the sacraments.' That no one might have pretence of objection, or evasion, the sacraments intended are mentioned by name: 'Baptism and the supper of the Lord.'

"Second, This Article proves demonstrably and infallibly the error of Dr. Mant, namely, that baptism is *of course* attended by an 'inward and spiritual grace.' (15.) The language of this Article, the framers of it, had they intended to prevent the possibility of Dr. Mant's conclusion, could scarcely have chosen words more to the purpose. There are three distinct clauses, all subversive of Dr. Mant's doctrine. The first is, the 'sacraments,'—the *sacraments* take notice, not the sacrament. The 'sacraments were ordained of Christ,—that we should duly use them.' Note here, First, the *receivers* of the sacraments are to '*use* them.' '*We*' are to use them. This proves that the church is of our mind in what we have before remarked upon the 'instrument;' namely, that it requires *our* sign and seal as well as God's. Again, we are '*duly*' to use them, in order to the proper effect. *This* again demonstrates what, under the terms instrument and covenant, we have elsewhere taken much pains to prove; namely, that in order to a right effect there must be in *the receivers a right disposition*.

"To use the sacraments duly, without question, means, to use them with a proper disposition, in a right manner, and for the ends and purposes for which Christ has appointed them. But do *all* baptised persons use baptism with this *mind*, and for *these ends*? Alas! how far otherwise? What then is the *effect* to such as do not? Are they regenerate and saved? *Certainly*, according to

Dr. Mant: if *all* are, *they* must. I know this is Dr. Mant's doctrine; but what says the Church? 'And in such only as worthily receive the same, they have a wholesome effect or operation.'

"First, We here observe the term, 'such *only*,' is strikingly demonstrative, that part of the receivers are hereby positively and absolutely *excluded*.

"Second, 'Worthily receive the same.' This term *worthily*, very clearly implies the faith, repentance, and charity, mentioned in the catechism.

"Third, 'But they that receive them unworthily, purchase to themselves damnation.' We perceive here, there are *unworthy* receivers of the *sacraments*. Then certainly, *unworthy* receivers of *baptism*. And nothing can be plainer, than the language: '*Only worthy* receivers, obtain their wholesome effect or operation;' but they who receive them *unworthily* purchase damnation.

"Those who will in the face of language like *this*, declare, and stand to it, that 'regeneration is effected by baptism, and by baptism exclusively,' cannot well be reasoned with. They may say any thing; and, if allowed such liberties, may prove just any thing they please.

"Surely Dr. Mant will not here say, that the Article does not say any thing about *regeneration*. Is not *regeneration* then taught by Dr. Mant, to be an '*effect*' of the sacrament of baptism? And is it not wherever performed a *wholesome* or saving effect? If our church language have any meaning in any place, this language teaches, that the sacraments may be, yea sometimes are, performed without their wholesome effect; yea with a bad effect. 'The sacraments were ordained of Christ,—that we should duly *use* them. And in such *only* as worthily receive the same, they have a wholesome effect or operation. But they that receive *them* unworthily, purchase to themselves damnation.'

"As this language annihilates Dr. Mant's doctrine, and cannot be contradicted, so it cannot be evaded. There can be no pretence for saying, that as the Church applies the language of St. Paul, respecting the Lord's supper only, that the Lord's supper *only* is intended. I say there is no room for this evasion; as the Article respects *both* the sacraments indifferently; *both* the sacraments are mentioned throughout; and as both the sacraments have the same authority, and have the same spiritual designs, the *same dispositions* are required, in order to the wholesome effect. Beside, it is quite certain that this Article and the next (26), are descriptive of the sacraments conjointly and equally, and must necessarily be so; because there are two other Articles (27 and 28) which state *individually*, and *respectively*, the nature, reception, and effects of the sacraments of baptism and the Lord's supper, in their separate and single character. These words, then, fairly stand their ground; but it is impossible that Dr. Mant's system can stand with them." pp. 55—59.

In the same triumphant strain of reasoning he proceeds to adduce the Twenty-sixth and Twenty-seventh Articles, and a passage from the Homilies, to prove that the Church "does not, as Dr. Mant does, make baptism and regeneration inseparable." He even adduces on this head the testimony of Dr. Mant himself. We had forgotten that among that gentleman's "Sermons for Parochial and Domestic Use," was contained one taken from Bishop Andrews "on the Necessity of receiving the Holy Ghost," in which stands the very passage quoted in our last Number, p. 182, as proving the opposition of that prelate to Dr. Mant's system. See Christian Observer for 1813, p. 450. "If," says Dr. Mant, as there quoted, "we do not receive the Holy Ghost, nothing else that we receive will do us any good. Receive the word, it is but a killing letter; *receive baptism, it is but John's baptism, but a weak and beggarly element;* receive the flesh of Christ, it profiteth nothing; receive Christ, it is in vain, for if any man have not the Spirit of Christ he is none of his: Christ renounces him: he has no part in him: to receive Christ and not the Holy Ghost were to no purpose. Upon the whole, if we receive not the Holy Ghost, we are in our natural state: we have a living soul, but we are not actuated by a quickening Spirit. And the natural man, as the Apostle teaches us neither discerneth nor receiveth the things of God. He does not rightly apprehend them in his understanding. He is not made partaker of them in his heart: so that not to have the spirit, is of itself sufficient for our condemnation." p. 169.

It would require a long article to do full justice to Mr. Bugg's comprehensive view of this important question, on every part of which he throws fresh light. But before we conclude this note we

wish to advert to one point, which we have omitted to notice in our Review, we mean the charge against the Evangelical Clergy of using the term Regeneration so continually, although it so seldom occurs in Scripture, as to justify their opponents in representing it as their watchword. It is not true, however, that the clergy in question use the term with frequency. Even when contending for the necessity of that spiritual change which they suppose regeneration to imply, they avoid the term in order to obviate those cavils to which the use of it might lead. "We are not nice," says Mr. Bagg, "about terms. Our church, we have abundantly shewn (and a volume might have been copied in addition) beyond all dispute, requires *evidence of a change of heart*, or else she allows no man's claims to the *character of a child of God*, or to a *title of everlasting salvation*. We are wearied by disputes about words without meaning. Only preach in our ears, and suffer us to preach in the ears of our congregations, *such a faith*, and *such a regeneration* (or *such* a *state* of *heart* and *mind*, by *whatever name* you choose to call it) as shall afford *evidence* of the possessor's being NOW in a state of *salvation*, and we wish no more. Dr. Mant, notwithstanding the title and design of his second tract, namely, A special and instantaneous *Conversion* not necessary for *Christians*, says of the Apostles, respecting repentance, reformation, renovation, or *conversion*, that they are *perpetually* exhorting their *Christian* converts to *changes* such as these. Very well; only allow *us*, without offence and without 'limitation' (46), to exercise the same liberty, and we are satisfied." p. 126.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the Press:—The fourth volume of the Antiquities of Athens, containing 88 Plates and 15 Vignettes;—An Essay on Weights and Measures, by P. Kelly, LL. D.;—Sermons preached before the University of Cambridge, by the Rev. T. Webster, M.A., Vicar of Oakington;—An Enquiry into the Literary and Political Character of James I. by Mr. D. Israeli;—A Pilgrimage to Waterloo, with Notes, by Mr Southey;—Speeches of Edmund Burke, in 4 vols. 8vo.;—The Christian's Manual, compiled from the Enchiridion Militis Christiani of Erasmus, by P. W. Crowther, Esq.;—Memoirs of the Ionian Isles, from the MS. of M. de Vaucondrat;—Elementary Fortification, by Colonel Pasley;—A volume of Sermons, by the Rev. G. S. Faber;—La Langue Hebraique restituée, et le veritable Sens des Mots Hebreux retablé et prouvé par leur Analyse Radicale, par M. Fabre D'Olivet;—Unitarianism incapable of vindication, by Mr. Wardlaw, of Glasgow;—A new edition of the Heads of Illustrious Persons of Great Britain, with the lives and characters of each person; by Thomas Birch;—The Principles of Population and Production, as they are affected by the Progress of Society; by Mr. Weyland;—A Treatise on the Coal Mines of Durham and Northumberland, containing accounts of the different fatal explosions which have taken place within the last twenty years, and the means proposed for their remedy; illustrated by plates, by Mr. Holmes;—A French Grammar, on an entirely new principle, by M. Pibus;—Brief Memoirs of four Christian Hindoos, deceased, first published at Serampore; by the Baptist Missionaries in India;—Two new volumes, being the Third and Fourth of Anecdotes, Religious, Moral and Entertaining; by the late Rev. C. Buck;—A volume of Farewell Sermons, preached by Nonconformist Divines, on quitting their respective Churches.

Preparing for publication:—Remarks on the Buildings and Topography of Athens, by Mr. Wilkins, late Fellow of Caius College, Cambridge;—Second volume of the History of the Brazils,—A History of the late War in Spain and Portugal, in 2 vols. 4to.—and Remains of James Dusautoy, late of Emanuel College, Cambridge; all by Mr. Southey;—A General History of the County of York, in 8 vols. folio (to be published in parts) by the Rev. D. T. D. Whitaker, Vicar of Whalley;—By subscription in 4 vols. octavo, the whole Works of the Rev. Oliver Heywood, B. A. with an account of his life, &c. by the Rev. R. Slate, of Stand, near Manchester, and the Rev. W. Farmer of Leeds;—also by subscrip-

tion, in an 8vo. vol. a Translation from the Latin of Dr. Outram's Work on Sacrifices, by Mrs. Allen.

A prospectus has been published by Mr. Bagster, No. 81, Strand, of a Polyglott Bible, already in the press, either in one volume 4to. or in four pocket volumes, comprising the Hebrew Text, the Samaritan Pentateuch, the Syriac New Testament, the Septuagint, the Greek New Testament, the Latin Vulgate, and the English Version. Each version is preceded by prefaces. The references to the English Version, amounting to upwards of 60,000, have been prepared with great labour. This Version is so arranged as to form either a volume of itself or to interpage with the Hebrew, Greek, or Latin. The work will be published in volumes and in parts, each volume consisting of five parts. It is expected that the Polyglott Pentateuch will appear on the 1st of July next, being one part of each volume in the pocket size, the Hebrew, Greek LXX., Latin, and English being in separate volumes: in the 4to. size, all these are exhibited at one view. The Hebrew Bible with the Samaritan Pentateuch and the Syriac Testament, may be purchased separately. There will also be an edition of the Hebrew and English in opposite pages. The cost of the quarto Polyglott will be five guineas, or a guinea each part. The four pocket volumes will cost 6l. 10s. being divided into 20 parts of different prices. Mr. Bagster means also to publish an illustrative Concordance or Harmony of the Scriptures, suited for general use, but particularly adapted to the foregoing Polyglott. It will be published in two sizes, pocket, and royal 8vo. and in five parts, each part being 4s. 6d. An edition of both these sizes is also prepared, having the text on the opposite page, answering verse for verse with the concordance, at the cost of 7s. for each of the five parts. Subscriptions are requested to this work, and the names of subscribers will appear with the first part. Each of the pocket volumes in boards will not exceed three quarters of an inch in thickness. The prospectus contains the intended prefaces and specimens of the type and page.

The following Hebrew works have been published by Mr. I. S. C. F. Frey, himself, as is well known, a converted Hebrew, viz. 1. A Hebrew, Latin, and English Dictionary, containing all the Hebrew and Chaldee Words used in the Old Testament, with copious Vocabularies, Latin and Hebrew, and English and Hebrew, dedicated to the Bishop of Gloucester, in 2 vols. large 8vo. price royal 7l. 4s. common 4l. 16s. 2. A Hebrew Bible, accompanied by a Lexicon, containing the principal Roots of the Hebrew Language, dedicated to the Bishop of St. David's, in 2 vols. 8vo. price royal 4l. 10s. common 3l. 3s. 3. A Hebrew Grammar, in the English Language, price with the Book of Psalms, 10s.; without it, 6s.

The American General Wilkinson, is about to publish, in three 8vo. volumes, Memoirs of his own Times, commencing with the investment of Boston, in 1775, and ending with the termination of the late war.

The number of Bibles printed, at Cambridge, during the last seven years, was 392,000; of New Testaments, 423,000; of prayer-books, 194,000. At Oxford, the number of Bibles printed of all kinds, was 460,500: of Testaments, 386,000; of common prayer books, 400,000; of catechisms, psalters, &c. 200,000. The value of the whole was 212,917l. 1s. 8d.

Of a recent discovery of some important remains of the Works of the Roman Classics, in the Ambrosian Library at Milan, the public have for some time been informed. The greater part of them have been just printed there at the Royal Press. They consist of three orations of Cicero, with a very ancient commentary on them and on four other orations; of eight orations of Sumnachus, and of almost the entire works of Fronto, a classic with whom we were till now entirely unacquainted, except by name, and who in his day was said to be second only to Cicero in eloquence. A copy of each of these works has just reached the library of Edward J. Curteis, Esq. Windmill-hill, Sussex. It appears that the manuscripts are on a Codex Palimpsestus, that is, on vellum from which they had been (as in the middle ages was very common) in some degree erased, and this vellum had been superinscribed by the Acts and Proceedings of the Council of Chalcedon, of which the writings are perfect and entire. The learned editor and discoverer, Angelo Maio, has, with great labour and perseverance, succeeded in decyphering the first written and semi-

erased MSS. from behind the MS. of the Council of Chalcedon, and has, with the assistance of his government and of the curators of the Ambrosian Library, now laid them, by means of the royal press of Milan, before the public. Many of the works of Cicero, and some of those of Summachus, have long since been published. Fronto is now edited for the first time. He was the preceptor and friend of the Emperor Antoninus Pius. A fac-simile of each of these works is appended to its volume. These MSS. are of the sixth century. Two or three copies of the new Cicero have been for some time in England: of the Summachus and Fronto, these are supposed to be the first.

At the sale of the late Mr. Lloyd's collection, at Wygfair, in the Principality, "The Life of King Arthur and of his noble Knights of the Round Table, by Sir T. Mallory," sold, with all its imperfections without binding, for 320l. to Earl Spencer;—"Recuyele of the Historye of Troye," in worse condition, for 126l.; and several other rare books at great prices.

The interesting Grecian sculptures, discovered in the temple of Apollo, in Phygalia, by Mr. Cockerell and other artists, and which, as we have already announced, have been bought by the British Government, have arrived in London, and are deposited in the British Museum. They contain an hundred figures in *alto-relievo*, above two feet high, forming two complete subjects of combats, viz. between the *Centaurs* and *Lapithæ*, and between the *Amazons* and *Hellenians*. They are believed to be the only examples extant of entire subjects of the admirable school of Phidias. The energy and force displayed in the action of the figures is wonderful, and the variety and unity in the composition shew how far the arts must have been carried in the refined age of Pericles.

Some papers have, by order of Parliament, been published, relative to the convict-establishments at Portsmouth, Sheerness, and Woolwich; from which it is most satisfactorily evident, that the state of morals and religion of the convicts has been exceedingly improved, as the result of a system of instruction, in which the prisoners are classed according to their respective characters. The moral classes are under the superintendance of active clergymen. Every thing desirable may be expected from the liberal and benevolent character of Mr. Capper.

The king of France has lately issued a long ordonnance on the subject of general education. With a view to this object, cantonal schools are to be established under the superintendance of gratuitous committees, comprehending the local magistrate and clergyman, and the principal of the district college, if any; to be subject to the visitation of the superior clergy and magistrates. The children of the poor are to be taught gratuitously. The system of education is simple, and graduated from the first elements of reading, writing, and arithmetic, to those attainments that may be useful in the avocations of ordinary life, such as mensuration, surveying, &c. Masters qualified to give instructions according to this system are to be employed, at salaries proportioned to their abilities in three distinct classes. Moral and religious principles are particularly attended to in the details, and distinct provision is made for the independent instruction of the young people of the Protestant faith, under the superintendance of their own clergy, or mixed with others in the general schools, where there are no separate establishments for them. Besides the public funds applied to the maintenance of this system, private bequests and donations are encouraged. The bishops are empowered to augment the number of seminaries in proportion to the deficiencies of religious instruction, and the resources of the population. The bishops have the right of appointing the principals in the colleges and schools. The principal appoints the professors; but the bishops nevertheless are empowered to dismiss persons who may be incapable, or whose principles may be recognised as dangerous. The universities, as they now exist, will be continued under the superintendance of the minister of the interior; the minister to be advised as to the means of joining thereto religious instruction and of making literary talents flourish.

The Annual General Meeting of the SUNDAY SCHOOL UNION, will be held at the City of London Tavern, Bishopsgate-street, on Wednesday morning, May 8: breakfast to be provided by six o'clock, and the Chair taken punctually at half-past six.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians, in a Course of eight Sermons, including an Examination of the general Nature and Use of the Epistles of the New Testament, to which are subjoined two Sermons, on Parts of the Example of St. Paul; by Thomas Gisborne, M. A.

A Treatise on the Law and the Gospel; by Dr. Colquhoun. 12mo. 4s. 6d.

Lectures Expository and Practical, on select Portions of Scripture; by the Rev. Andrew Thomson, M. A. Minister of St. George's, Edinburgh. in 2 vols.

The Young warned against the Enticement of Sinners, in two Discourses, in Prov. i. 10.; by the Rev. A. Thomson, M. A. &c. 18mo. 1s. 6d.

The Retrospect; or, Review of Providential Mercies: with Anecdotes of various Characters, and an Address to Naval Officers; by Aliquis, formerly a Lieutenant in the Royal Navy, and now a Minister in the Established Church. 12mo. bds. 5s.

A volume of Sermons, translated from the French, of the Rev. D. de Superville; by Mrs. Allen.

The Personality and Office of the Christian Comforter asserted and explained, in a Course of Sermons preached before the University of Oxford, at the Lecture founded by the Rev. J. Bampton; by Reginald Heber, M. A. 8vo. 13s.

A Treatise on the Records of the Creation, and on the Moral Attributes of the Creator; with particular Reference to the Jewish History, and to the Consistency of the Principle of Population with the Wisdom and Goodness of the Deity; by John Bird Sumner, M. A. 2 vols. 8vo. 1l. 1s.

A Discourse, preached in the Episcopal Chapel, Cowgate, Edinburgh, January 18, 1816, being the Thanksgiving for Peace; by Archibald Alison, LL. B. 1s. 6d.

A Practical and Familiar Exposition of the XXXIX. Articles of Religion of the United Church of England and Ireland; by the Rev. H. W. Donnoghue, A. M. of St. John's College, Cambridge, and Domestic Chaplain to the Right Hon. Lord Viscount Mount Earl. 12mo. 7s. 6d. bds.

Lectures on the Epistle of St. Paul to the Romans; by J. Fry. 8vo. 12s.

Scripture Characters; abridged for the use of young persons. 1 vol. 12mo. 5s.

A Sermon in Support of the Doctrine of the XVIth Article of the Church of England; by the Rev. George Lawson, M. D. 4to. 2s.

War contemplated by Religion, in a Sermon, of which the substance was delivered at Bristol on the 18th of January; by Thomas Grinfield, M. A. 1s. 6d.

The Report of the Gospel Ministry: a Sermon, preached at Beckenham, by the Rev. G. C. Gorham, A. M. Fellow of Queen's College, Cambridge, 1s. 6d.

An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament; in which the Greek Manuscripts are newly classed, the Integrity of the authorised Text vindicated, and the various Readings traced to their Origin; by the Rev. Frederick Nolan. 8vo. 16s.

MISCELLANEOUS.

Substance of some Letters written by an Englishman, resident at Paris, during the last Reign of the Emperor Napoleon. 2 vols. 8vo. 1l. 4s.

"Notes on the West Indies;" by George Pinckard, M. D. second edition, in two volumes, with additional Letters from Martinique, Jamaica and St. Domingo, including a Plan for the Emancipation of the Slaves in the West Indies.

A Catalogue of the singular and curious Library originally formed between 1610 and 1650, by Sir Robert Gordon, of Gordonstown, Baronet, Author of the "Genealogical History of the Earldom of Sutherland." 4s.

Anecdotes of Literature and Scarce Books; by the Rev. William Beloe, Translator of Herodotus, &c. 6 vols. 8vo. 3l. 8s.

No. I. of Stephen's Greek Thesaurus. 1l. 1s. small—2l. 2s. large paper.

The Representative History of Great Britain and Ireland: comprising a tory of the House of Commons, and of the Counties, Cities, and Boroughs of the United Kingdom; by T. H. B. Oldfield, Esq. 5 vols. 8vo. 3l. 12s.

The History of the Mahometan Empire in Spain, containing a General History of the Arabs, their Institutions, Conquests, Literature, Arts, Sciences, and Manners, to the Expulsion of the Moors; by J. C. Murphy, Architect. 4to. 1l. 15s.

Transactions of the Horticultural Society of London, with coloured Plates. Parts I., II., and III. of Vol. II. 15s. each.

Hints addressed to Proprietors of Orchards, and to Growers of Fruit in general; comprising Observations on the present State of the Apple-Trees in the Cider Counties; by William Salisbury. 12mo. 6s.

The Oxford University Calendar, for the Year 1816. 5s. 6d.

Sketches in Flanders and Holland; by Robert Hills. 4to. five guineas.

A Treatise on Criminal Law, with Precedents of Indictments, Special Pleas, &c. adapted to Practice; by Thomas Starkie, of Lincoln's Inn, Esq. Barrister at Law: in 2 vols. 8vo. 1l. 4s.

A Treatise on Conveyancing, with a View to its Application to Practice, being a Series of Practical Observations, written in a plain familiar style; by Richard Preston, Esq. of the Inner Temple. Vol. II. Part II. and Index, completing the Second Volume. 12s.

The Report, together with the Minutes of Evidence, and Appendix of Papers, from the Committee appointed to consider of Provision being made for the better Regulation of Madhouses in England. 13s.

The London Savings Bank: an Account of its Formation, Progress, and Success, detailing the successive Steps adopted: with adequate Directions for the Establishment of similar Institutions, either for the Parish, the Village, or populous manufacturing Town: by Charles Taylor, Treasurer and Director of the London Savings Bank. 8vo. 1s. 6d.

Account of a newly-invented Panagram for Teaching the Blind; by John Casson. 1s. 6d.

An Essay on the Music of the Hebrews, originally intended as a Preliminary Discourse to the Hebrew Melodies, published by Messrs. Braham and Nathan; by Robert Harding Evans. 4s.

Natural History of British Birds, or a Selection of the most rare, beautiful, and interesting Birds which inhabit this Country. Vols. VI. and VII. 3l. 12s.

A Treatise on the Natural History, Properties, and Uses of Coffee, as an Article of Diet and Regimen; with a new Method of Roasting. 1s. 6d.

The Appeal of Poland, an Ode; written on the Commencement of the late Campaign; by W. S. Walker, of Trinity College, Cambridge. 1s. 6d.

The Arabian Antiquities of Spain, consisting of one hundred engravings, executed in the best manner, by the first artists, from drawings made on the spot, by the Author, representing the most remarkable remains of the Spanish Arabs now existing in the Peninsula, accompanied by descriptions; by James Cavanah Murphy, Architect. Large folio, 42l. half-bound.

The P… for the … sities; … second … consid…

A T… France … of the … the inh…

Peni… Tour; …

The … 8vo. 5s.

Alast… and o… Shelley …

Mosc… 2s.

Rede… 8vo. 16…

On t… testants … len Ma… . Spee… on Tra… Public … Appen…

A H… and T… France in 1815; by Edmund Boyce. 2 vols. 8vo. 1l. 4s.

Observations on the Scarcity of Money, and its Effects upon the Public; by Edward Tatham, D. D. Rector of Lincoln College.

An Inquiry into the Cause of the Increase of Pauperism and Poor's Rates, with a Remedy for the same; by W. Clarkson, Esq. 2s. 6d.

A Letter on the Game Laws; by a Country Gentleman. 1s. 6d.

A Defence of the Bill for the Registration of Slaves; by James Stephen, Esq. in Letters to W. Wilberforce, Esq. M. P. Letter the First.

The Fourth Volume of the Antiquities of Athens, &c. measured and delineated; by James Stuart, F. R. S. and F. S. A., and Nicholas Revett, Painters and Architects; edited by Joseph Woods, Architect. Price 7l. 7s.

No II. of Verses for Gravestones, in Church-yards; by a Parish Minister, in his 44th Year of Residence and Duty: extending the Epitaphs, in number, from 80 to 125.

A Select Catalogue of Old Books, including many curious, rare, and valuable Articles, on sale by W. Baynes, Paternoster-row.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

1. We have already mentioned that Messrs. Schnarré and Rhenius, two Missionaries of this Society, had been removed from Tranquebar to *Madras*. Their journals shew that they have en-

tered with zeal and diligence on their great work, embracing every opportunity of conversing with the natives on the things belonging to their peace, distributing Bibles and tracts among them, reading and explaining the Scriptures to assemblies of them during the week, holding Divine Service in Tamul on the Sunday morning, and superintending a free school which already contained, in July last, 112 boys and 15 girls. They have procured ample premises in the Black Town for carrying on their operations, and are under the special countenance and counsel of the Rev. M. Thompson, the Company's Chaplain at this presidency, whose enlightened zeal and fervent piety are well known to our readers. We have been much pleased with perusing the journals of Messrs. Schnarré and Rhenius, which have appeared in the Church Missionary Register for February last. They prove the pious assiduity of the Missionaries, and the vast extent and importance of the field of labour on which they have entered.

2. The *Tranquebar* Schools established by the late Dr. John, and now supported by this Society, have considerably increased during the past year. To June 1814, 1,452 scholars had been admitted, and there then remained in the schools 863. But up to June 1815 the number that had been admitted amounted to 1,995, and of these 1,013 continued in school at that time. The Secretary of the Society has received a very gratifying communication from the Rev. Augustus Caemmerer, the successor of Dr. John, dated Tranquebar, 15 August 1815, of which the following are extracts:—

"The Church Missionary Society will greatly rejoice to hear, that their Missionaries, Messrs. Schnarré and Rhenius, are now settled at Madras; where, to the praise of God, a large field for their missionary labour is now opened to them. The invitation and encouragement which they received from several worthy friends at Madras, made them to prefer it more than any other station on the coast. During their stay in this place, they not only made considerable improvement in the Tamul language, but have been of essential benefit, also, to our elder children, in giving them Christian instruction, and in teaching them English grammar. They became, at the same time, acquainted with the state and progress of Dr. John's schools within the Tranquebar districts; and, before they could visit the remainder, they were urged to return to Madras."

"The generous support of your worthy Society to the free schools will never be lost. Indeed, we ought to acknowledge, with thankfulness to Almighty God, that he directed the heart of his late servant, Dr. John, to such a promising plan. Hundreds of children and youth, of every caste and persuasion, receive, under this establishment, such a preparation for the sacred knowledge of the holy Scriptures as is most encouraging.

"I have often observed, with regret, the contempt and prejudice with which the elderly Roman Catholics, Mahomedans, and Heathens, treat our Sacred Books; and that some of them even refuse to touch them when offered. But their children now manifest a quite contrary disposition: they eagerly beg for them, and read and commit select portions to memory. They cannot, in future, plead, in excuse, their want of knowledge in the sacred Scriptures.

"There is also an increase of filial and confidential regard to the character of a Missionary, and of love to our native Christian teachers, clearly observable in the minds of the children. I cannot describe to you with what innocent eagerness they surround me when I examine them, and how much they are pleased with my admonitions.

"The great improvement which our Christian and elderly heathen children, in the school of Seminarists, make in the knowledge of English grammar, and in other branches of learning adapted to prepare them for respectable and useful situations among the natives, they owe entirely to the bounty of the Church Missionary Society. From this number I have sent, and shall still send, native assistants to your Missionaries, for their schools and churches. Most of these youths discover very promising talents, and also a saving impression of the sacred Scriptures; so that I doubt not but they will become faithful and able catechists and country priests, as they are also at the same time descendants of honest families. They have nearly finished the translation into Tamul of the excellent tract of the Rev. Basil Wood, entitled 'Advice to Youth.'—In the hours of their morning and evening prayers their teachers instruct them from Dr. Watts's Scripture History,

and similar books. Every Friday evening they meet together to pray for their school-benefactors and superiors; that the Lord may richly reward them here and in heaven, and prosper all their undertakings; and make themselves and our other teachers faithful and diligent in their duties. This good example the other Christian schoolmasters also follow."

3. A letter from the Rev. Mr. Pinkerton to the Secretary, dated January 19, 1816, directs the attention of the Society to the state of *Persia*. He says, that the excellent translation of the New Testament into Persian, by the late Rev. H. Martyn, has been published, and will be widely circulated from Astrachan and Orenburg, and also by the Bible Society in Georgia; and that the Persians, who visit Astrachan in great numbers, have shewn an eager desire to possess the New Testament. A gentleman of the name of Dr. Campbell, who had resided seven years in Persia, and is an excellent Persian scholar had arrived at Petersburg. "From him," says Mr. Pinkerton, "I was overjoyed to hear that the labours of Mr. Martyn in Persia had made a great impression; that the tract which he wrote in Arabic, on the Mahomedan and Christian Religions, had made much stir among the learned; that a certain Molwee had taken in hand to answer it, but that, after his answer appeared, it was condemned by his learned brethren as quite inconclusive; and that, since that time, some other learned Effendi had prepared another answer, with which, however, many seemed not quite satisfied. Dr. Campbell says, that the Persians are much more tolerant than the Turks; and, in general, are fond of religious argument; and that, as a proof of this, he had held an argument lately on the subject of religion with one of their learned men, who called himself a SUFFA (a free-thinker), in the presence of the king himself, who hearkened attentively to the dispute; and that the heir apparent, in conversing with him, sometimes quotes the words of the Gospel in confirmation of what he is saying.

"From these interesting facts, surely your Society has much encouragement to proceed with its excellent plan of printing appropriate religious tracts for circulation among Mahomedans. These, accompanied by the holy Scriptures, will penetrate where Missionaries, as such, dare not yet go; and, by their means, many thousands may be called to consider impartially the merits of the Christian religion, and ultimately be added to the church of Christ."

4. The Missionaries, Messrs. Norton, Greenwood, and Schroeter, arrived at *Ceylon* in October last. Pressing invitations had reached them both from Madras and Bengal to repair thither, while the wants of Ceylon were urged upon them by the authorities of that island, as a motive for their stay there. The state of doubt and uncertainty respecting the course to be taken, in which they were placed by these irreconcileable but urgent requests, prove incontestably the immensity of the field which is opened in India for missionary exertions, and make a loud, we trust it may prove an efficacious, call on the Church of England for her aid. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he may send forth labourers unto the harvest."

5. Mr. Marsden has transmitted an count of his late visit to *New Zealand*, which seems to open a promising sphere for missionary labours.

6. The accounts received from *Western Africa* are distressing. We have to announce the death of both Mr. and Mrs. Schulze, and Mr. Sperrhacken.

WESLEYAN MISSIONS.

Six Missionaries belonging to the Wesleyan Methodists, as our readers have been already informed, arrived at Ceylon in 1814. Of these one has died; Mr. Harvard and Mr. Clough are now stationed at Columbo; Messrs. Erskine and Squance, at Galle; and Mr. Lynch at Jaffnapatam. Mr. Lynch thus writes:—

"Two of the Brahminical Priests have called to converse with us. We could converse very imperfectly with them, as we had but a very bad interpreter. They do not appear to be alarmed at our coming among them; but told us that all the country knew that good men were come to live amongst and to instruct them. A converted Moorman has from five to forty Mahomedans with him every day, to whom he reads such parts of the Koran as mention Jesus Christ, and shews the same to them in the Malabar Testament; and what is most astonishing, he lives in peace and safety in the midst of them, and they hear him patiently, and with apparent satisfaction. We now live in his house, which is one of the finest in Jaffna; and

he and his brother-in-law, who has also embraced Christianity, live in a comfortable little house in the garden; so that we have every opportunity of being useful to them. It is generally believed that God is about to do a great work among the Mahomedans; and we humbly trust that our coming among them at this favourable time is of God; and we have reason to believe, that they have already received a favourable opinion of us."

"No people in the world," says Mr. Squance, "can stand in need of being instructed in the knowledge of these truths more than the inhabitants of this island; for none can be in a more wretched state of intellectual darkness. It is impossible to behold their idolatrous superstitions, and to reflect on their deplorable condition, without earnestly praying that God would speedily *give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.*

"The inhabitants are divided into Malabar, Cingalese, Portuguese, Dutch, and English."

After an account of the different classes of the natives, which is certainly very unfavourable as respects their moral and religious state, he adds: "But I have no doubt that, in a little time, idolatry will begin to stagger, and at length expire! Christianity will be establised on its ruins, and the glory of our God will shine from shore to shore, and *from the river even to the ends of the earth.* Never was there a more pleasing prospect in the world than at present, in almost every part of India! Bible Societies have been established, or are now establishing; and the Scriptures are translated or translating into the language of almost every nation in the world. And, behold, the heralds of salvation are flying to the ends of the earth, to make known the glorious truths!

"The conversion of the Budhist priest to Christianity has occasioned great alarm, and some Budhists are beginning to tremble for the safety of their religion. The priest is now employed in translating the Scriptures into the Cingalese and Pali. The converted Moorman stands firm: he is not only a Christian in name, but his soul seems to be truly alive to God. He continues labouring among his own countrymen, and zealously endeavours to promote the knowledge of Divine Truth among them. His labours have not been in vain. Numbers have been persuaded by him to read the Scriptures; and two or three have actually renounced Mahomedanism altogether, and are earnestly inquiring what they must do to be saved."

The Missionaries have established schools at their different stations, and also a Sunday School. Their labours have been patronized and encouraged by the governor, General Brownrigg; the chief justice, Sir A. Johnstone; and the chaplains of the island.

EDINBURGH MISSIONARY SOCIETY.

Two of this Society's Missionaries, Messrs. Mitchell and Dickson, are now stationed at *Astrachan*, the centre of communication for extensive regions, where a printing press has been established, which in November last was employed in printing the Turkish Old Testament. In the preceding two months the Missionaries had distributed nearly 200 copies of the Tartar New Testament, printed at Karass, with a great number of tracts in the same language, chiefly among Persian merchants, who received them with eagerness, and carried them to Derbent, Shervan, and even Ispahan. The repugnance of the Tartars at Astrachan to accept the New Testament is said also to be diminished.

At Orenburg, the key to Siberia and Great Tartary, Messrs. Frazer and Macalpine are employed in gaining a knowledge of the Tartar dialect spoken by the natives, of that part of the Russian empire, with a view to the preparation of an edition of the New Testament for their use. In itinerating among the Kirghisian Tartars, who dwell in tents in the neighbourhood of Orenburg, the Missionaries are assisted by a converted Circassian, and one of the youths ransomed at Karass, who indicate much piety and Christian zeal, and are well acquainted with the Scriptures. These Tartars, though nominally Mahometans, manifest a gratifying eagerness to attend to Christian instruction.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

The receipts of this Society, during the year 1815, were about 1650*l.*—its expenditure about 1750*l.* We extract a specimen of the cases which have been relieved by its bounty.

1. "Though I am now far advanced in years, and often experience but an indifferent state of health, yet kind Providence enables me to perform the duties of my parish. I preach twice every Sunday in the summer; and once in the morning, without ever omitting either catechising or expounding every Sunday afternoon, during the shortest Sundays in winter. My congregation often amounts to about two hundred; and my communicants monthly, generally, to sixty, and sometimes to one hundred and twenty persons. I have also a Sunday School, wherein there are a few scores of children taught, entirely supported and superintended by myself and my family. From this brief yet real statement of my case, it appears that I have a *wife* and *five children* dependent upon me for support; and my actual and real income, after taking the several unavoidable deductions from it, will not this year exceed eighty pounds."

2. "I am brought this year to very distressing circumstances; partly owing to my incumbent not paying me the small stipend promised. I officiate twice every Sunday, and have often nothing but a little bread and cheese, (as to butter, my house is very often without it,) and a drop of water to support nature after my exertions: but I do not murmur, thanks be to God; it might have been worse. My *wife* and *four* children would have been in want of bread, had I not been relieved by a few friends in the neighbourhood."

3. "I have *six* children dependent upon me, which with my wife and self make *eight persons*, irrespective of my children, who are out in different situations. I humbly bless the Lord for strength to labour, which he knows I do, and that severely. My labour here is much more than it was in ———, where I served five distant churches, and travelled all weathers about five thousand miles per year.—The incessant duty of this parish is immense, to be performed by one individual; and I apprehend it has already much affected my health; and yet I praise the Lord to have the duty to perform. The Lord's day I sometimes find very trying; many weddings, christenings, and funerals, besides three services, morning, afternoon, and evening, in a very large church, which is supposed to hold between three and four thousand people; but here comes my great and inexpressible comfort: this church is crowded throughout every part of the day, and no possibility of getting a seat, unless people come quite early. The Lord abundantly owns and blesses his own word from the lips of so poor and weak an instrument."

MISSIONS OF THE UNITED BRETHREN.

I. UPPER CANADA.

1. The missionary settlement at *Fairfield*, and all the property belonging to the Mission was completely destroyed in October 1813, by the American army under General Harrison, with circumstances of severity which are disgraceful to that general and his army. Not a book or writing, not even a Bible, was saved from the flames. Two of the Missionaries who were infirm, with the wife and daughter of one of them, escaped to Litiz in Pennsylvania. Another of the Missionaries C. F. Dencke and his wife resolved to retire with their Indians to some place of safety; but the party was dispersed, and the Missionary and his wife after experiencing many hardships and being stripped of their wearing apparel, did not reach Delaware town within the English lines until the sixth day of their flight. "We were scarcely arrived here," observes the Missionary, "before a number of our dear Indian brethren and sisters, who had reached this place before us, came running to meet us, and, with tears in their eyes, offered thanks to God, that we were again with them. They had heard that we had all been made prisoners, and that they would now be left without teachers. An old sister exclaimed: 'I have lost all, but am not concerned about that, for our Saviour has suffered it to be so; but, that we should be deprived of our teachers, gave me a pain within my very heart; and I have continually prayed for you, that you might be brought again to us: therefore I can rejoice amidst all distress.'

"I now sent out some young people to the woods, to call in all that were missing, and to tell them, that we were still living, and would stay with them, and serve them with the Gospel. At that time, several sisters and children were yet straying up and down in the woods; for, in their sudden flight, parents were separated from their children, and children lost their parents. At present, they have all been brought

in, except an Indian sister, Eleonora, who was murdered below Fairfield."

They afterwards removed to Dundas, where 187 Indians were collected, and where they received a regular supply of provisions from the English government. The Indians immediately set about building huts for their families in the woods about two miles from Lake Ontario, and a house for Mr. Deucke, and also a church. This was finished at Christmas, so that they were enabled to meet in it to celebrate that festival, which greatly comforted and relieved their spirits. "We are, thank God," adds the Missionary, "happy in heart, though as to externals we suffer many privations and lie on straw. But the peace of God fills our souls, and our only concern is how we may in all things approve ourselves faithful in the service of our Saviour." When the summer came, they moved to a place called Burlington Heights, where they experienced much kindness from the British Governor, Sir G. Prevost, who committed them to the care of Captain Norton, the Mohawk Chief, now in England, and so well known to many of our readers as the translator of the Gospel of St. John into Mohawk. It was the intention of Mr. Deucke and his Indian Congregation to settle finally on the grand river.

2. The Mission at *Spring Place* among the Cherokees, was preserved from injury during the war which raged in that quarter.

3. The Indian Congregation at *Goshen* on the Muskingam also enjoyed rest, and had assurances of protection from the American Governor of the state Ohio.

II. CAPE OF GOOD HOPE.

1. *Gruenekloof.*—In 1813, 26 persons came to live at this place; 15 adults and 16 children were baptized, 9 persons became communicants, and 10 died. The number of the congregation at Christmas 1813 was 144, of whom 41 were communicants. The whole number in the settlement was 263.

On the 1st of September 1814, Lord C. Somerset, the governor, paid a visit to the settlement. It appeared that his lordship had imbibed very unfavourable impressions of the Mission at this place; and a few days after his visit they received two letters from the Colonial Secretary which distressed them much, and obliged them to send to Gnadenthal to obtain the advice and assistance of their brethren. The Missionaries, from tenderness to the Government, do not give any details on this subject; but the injury which they apprehended must have been of a very serious kind, as it occasioned the departure of Mr. La Trobe from this country to the Cape of Good Hope, in order to avert from the Mission the evil which threatened it. We trust he has fully succeeded in this object.

On the 30th September, 1814, the Missionaries thus write:—

"At the end of the month, we examined the state of the Hottentots' plantations, and saw with pleasure, that most of the inhabitants had been very diligent in the cultivation of their garden-grounds this year. Several had dug up and planted the whole of their lots, which are one hundred feet long, and twenty-four feet broad. Some who have lived here only a year or two, have now the pleasure to see their hedges of bright green quince grown sufficiently high, and behind them orchards of peach trees rising up, the bloom of which perfumes the air with its delicious smell. Their growth is so rapid and promising, that many an Hottentot has lost his national character, idleness, in the pleasure of attending to his gardening, and obtained a relish for an active and industrious life. The most beautiful peach-trees are about fifty in Brother Schmitt's garden, planted two years ago, and promising to yield a sufficient quantity for drying and using as sauce, for the whole winter.

"We commend to the prayers of all our brethren and friends this congregation of believing Hottentots, and as their servants for Christ's sake, more particularly in the present times, when outward troubles might weigh us down, did we not confide in an Almighty Saviour, who has the hearts of all men in His hand, and can make all things conspire for the promotion of His cause. To Him, therefore, we resign ourselves, and cast all our burdens upon Him with renewed confidence, for we perceive with humble gratitude that He is with us, and blesses the preaching of His word for the salvation of souls."

At the close of the year the numbers differed little from what it had been the preceding year. The congregation amounted to 154, and the whole number in the settlement to 267.

2. *Gnadenthal.*—We shall give some

extracts from the journals of the Missionaries at this settlement.

1813. January 8. "We celebrated the anniversary of the dedication of our church, fourteen years ago. During this short period, 969 persons have been baptized in it, and 593 added to the candidates; 270 admitted to the Lord's supper, and 378 became candidates for it."

26th. "A candidate for the Lord's Supper, called Joanna Hess, departed this life. In her whole walk, she evinced an earnest desire to live alone unto the Lord. When we spoke with her of the love of Jesus to sinners, she rejoiced exceedingly. Her complaint was of the consumptive kind. As she lived far from the church, she moved in the latter days of her life to Thomas, who was prevailed on to give her a lodging, that she might have the advantage of attending Divine worship. But when she came last to be spoken with, she could hardly reach our dwelling, and only said these few words: 'Our Saviour has forgiven me all my sins. I feel His peace in my soul, and know, that He will soon come and in mercy take me home to Himself.' She departed, rejoicing in the love and pardoning grace of her Redeemer."

April 19th. "On Easter-monday, 22 adults received holy baptism. Our friend Mr. Thom, who was for the first time present at a baptism of persons from among the heathen, expressed how greatly he had been edified by the solemn transaction, and afterwards, in a very earnest address, exhorted them to remain faithful to our Saviour."

May 5th. "Nineteen persons were confirmed for the first enjoyment of the holy communion. It was a day of much joy and blessing to them, and the whole congregation. All expressed, in the most satisfactory manner, their sincere desire to live alone for Jesus in the world, and to follow the precepts given to true believers, daily imploring His help and strength, to walk in His ways, as children of God."

June 6th. "Zaccheus Deba, a Caffre, returned from the low country, whither he went some time ago to fetch some cattle belonging to him. He related, that on the journey, a farmer who knew him accosted him. 'Good day to you, Deba: where do you come from?' *Caffre.* 'From Gnadenthal.' *F.* 'How long have you lived there?' *C.* 'Above three years.' *F.* 'Are you baptized?' *C.* 'Yes, Baas, I have obtained that great favour, and at my baptism received the name Zaccheus. I now wish for nothing more than that, to my dying day, I may remain faithful to the grace I have received, for I am not only baptized, but a partaker of the holy communion.' *F.* 'O how happy are you, Zaccheus! The Lord preserve you in His grace. But ah, how hard will it be for us Christians, when we are called to stand in the presence of God!' *C.* 'Why so? With God there is no difference as to nation or tribe. All depends upon our loving our Saviour with our whole heart, and seeking, through His grace, to live for Him in this world.' *F.* 'Yes, Zaccheus, that is true enough; but much has been given to us, and therefore much will be required. If I were a Hottentot or a Caffre, I would immediately go and live at Gnadenthal, and should certainly be much happier than I am now.' *C.* 'Our Saviour may be found by us every where; and if Baas only turns to Him, he will help you, and be merciful to your soul.' The farmer seemed much affected at taking leave."

July 13th. "A young woman, Dorothy Viff, and a child, were interred. The former was eighteen years old. She walked unblameably, and her heart was always deeply affected, whenever we spoke with her of the inestimable love of God, displayed in the sufferings and death of Jesus, whom she loved in truth, and often declared her desire to live alone to Him in the world, who had loved us, and given Himself for us. She was the first young person in Gnadenthal, who, having been baptized as a child, was afterwards solemnly received into the congregation. For the mercies of the Lord bestowed upon her, she could never find words sufficient to express her gratitude, especially when she was admitted to be a candidate for the Lord's supper. Her last illness was a decline. Shortly before her departure, she said to her parents: 'Do not be concerned about me, but comfort yourselves respecting my soul's salvation: our Saviour has forgiven me all my sins, and I am now going home to Him.' Another time she was asked, whether she felt any pain. Her answer was: 'No, my Baas, I feel no pain, when I think on the pains Jesus suffered, and how His soul was oppressed on Mount Olivet for me, in such a manner, that

He sweat bloody sweat, and how He was buffeted, spit upon, scourged, and crowned with thorns, and at last endured the cross, for my sins."

September 30th. "We had the unexpected pleasure of a visit from the Rev. Robert Jones, colonial chaplain. He was on an official tour to Swellendam, as deputy from the newly-established School Commission at the Cape, to regulate a school, upon the plan of Dr. Bell and Mr. Lancaster, as he had done in other places, and was glad to find here a beginning, but objected to the school being kept in the church; and, as we represented, that we had not the means of building a school-house, he, after some deliberation, demanded pen and ink; and, having written at the top of a sheet of paper, *Benefactions towards the building of a School-room at Gnadenthal, a settlement of the Moravian Missionaries, for the purpose of introducing the system of Education recommended and practised by Dr. Bell and Mr. Lancaster, October 1st*, 1813, he generously put down his own name for 100 rix-dollars, and encouraged us to shew it to visitors, himself promising to engage subscribers at the Cape-town, that, if possible, we might obtain 2,000 dollars, to be able to erect a school-house."

December 31st. "Such a vast crowd assembled, to be present at the conclusion of the year, that we were quite astonished to see them pouring in. We counted 52 waggons and carts, and a great number of horsemen, besides passengers on foot. Upwards of 300 Christians, and as many strange Hottentots and slaves, filled the church and premises; but all of them behaved with the most exemplary quietude and good order. It was an affecting sight, to see so many attentive people, all eagerly intent upon hearing, and receiving in their very hearts, our feeble testimony of the love and mercy of Jesus, shewn towards His Church from year to year.

"At midnight we closed, with the usual service, the year 1813, a year replete with mercies, and with unnumbered proofs of the power and grace of our Saviour, made manifest in this congregation gathered here from among the heathen."

"In 1813, 49 children were born here; 83 new people came to live on our land; 47 became candidates for baptism, and 68 for the Lord's supper; 123 were baptized, and 65 became communicants; 6 were received into the congregation; 6 pair married here; and 28 persons departed this life. Our congregation consists of 885 baptized, of whom 395 are communicants, besides 78 candidates for baptism: in all, 963. The inhabitants of Gnadenthal are, 289 men, 337 women, 531 children: in all 1,157 persons, 84 more than at the close of last year."

February 4th. "We laid the foundation-stone of our new school-house. At nine o'clock, the whole congregation met around the premises, the children occupying the first row. First, hymns were sung. After a suitable discourse by Brother Kuester, a memorial written on parchment was read, and, with the names of all the subscribers, deposited in the foundation-stone by Brother Schultz. After the singing of a hymn, Brother Kuester kneeled down upon the stone, and offered up a fervent prayer in behalf of the children, their parents, and teachers, and concluded the service with the apostolical benediction. Great attention and devotion prevailed among all present, and the children were much affected. At dinner, the conversation turning upon J. W. Sherer, Esq. of Bengal, whose visit, four years ago, had been remarkably agreeable to him and us, Major Bryant, who was present, and gave 50 dollars towards the building, desired, that the name of this gentleman might be put down, as a subscriber of 50 dollars, for which he gave us a draft, and observed, that by so doing he should confer a great obligation on his excellent friend. The major and his companion left us in the afternoon, accompanied by our best thanks for their kindness and liberality towards us, for which may God richly reward them."

April 14th. "We read in a Cape newspaper, that we are about to part with our worthy Governor Sir J. F. Cradock. In him we lose a true father to the Mission, from whom we have received so many favours that we cannot sufficiently express our gratitude towards him; but may God reward him with all temporal and eternal blessings, according to our prayers!"

May 9th. "We received a letter from our agent Mr. Disandt, informing us, that the Hon. Lady Theodosia Cradock had sent us another 100 dollars towards the new school-house. We are greatly obliged to that excellent lady for this

and many other proofs of her generosity, and pray the Lord richly to bless and reward her for them."

July 15th. "We opened and dedicated our new School-House."

December 31st. "In the year 1814, 59 children were born at Gnadenthal, 133 persons, old and young, have come to live here; 54 were admitted as candidates for baptism, 29 for the Lord's supper, 38 adults and 41 children were baptized, 35 became communicants, 4 were received into the congregation, and 31 persons departed this life. Our congregation consists of 935 baptized, of whom 421 were communicants, 94 candidates for baptism; in all of 1029 members. The whole number of inhabitants is 1509."

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE judicial examinations of Sir Robert Wilson, Mr. Bruce, and Captain Hutchinson, have been published in this country. They admit very fully the active participation which they all had in the escape of Lavalette from Paris, and his safe conveyance thence across the frontier of France; and they attempt to justify their conduct by referring it to feelings of humanity towards the convict. Sir R. Wilson, indeed, takes higher ground, and defends what he did on the principle of its being a duty to efface the disgrace of England in permitting the convention of Paris to be violated by the trial and condemnation of Lavalette. But it is obvious, that on none of these grounds will their conduct admit of vindication. Let us make the case our own. What should we say of three foreigners enjoying the protection of our laws and the rights of hospitality, who should have taken active steps for withdrawing Colonel Despard from the justice of his country? Would their opinion even of the iniquity of his sentence have excused them in our eyes for actively aiding in his escape? But the most degrading part of the transaction appears to us to be the number of falsehoods to which Sir R. Wilson and his associates were compelled to resort in the prosecution of their project. In what manner they contrive to reconcile the gross deviations from truth, which they avow themselves to have practised on this occasion, with their loud claims to honourable feeling, we are at a loss to discover. But if we wanted proof that the attempt in which they were engaged was altogether indefensible, we should find it in the obliquity of the means which were absolutely necessary to its success. It has been deemed the worst and most mischievous tenet of the Jesuit School, that the end sanctifies the means. The adoption of the same detestable maxim by the Jacobins led to the most tremendous results. But this must have been the principle on which these three Englishmen, having assumed it to be right to facilitate the escape of Lavalette, scrupled not to employ, in the promotion of their scheme, whatever falsehoods were requisite.

The most remarkable circumstance, however, which we learn from these examinations, is the hatred manifested by Sir R. Wilson and others to the present French government; a hatred of that deep-rooted kind which most evidently would have led them to rejoice, if not to co-operate, in any measures for its overthrow. They complain of the tyranny and oppression of that government; and yet had any one of them under Bonaparte said or written at Paris a tenth part of what Sir R. Wilson has said or written under Louis XVIII. how very different would have been the treatment of the former from that which the latter has experienced. They complain of the tyranny and oppression of the present government; and yet, strangely enough, all their hopes of a happier regime seem to be placed on the success of the partisans of the man who may be denominated tyrant *par excellence*. There is something hardly sane in this view of the subject. And is it possible to forget that this same Sir R. Wilson is the author who by his writings had done as much as perhaps any other individual to render the very man whose cause he now seems to favour, odious in the eyes of mankind.

Some passages in the communications of Sir Edward Wilson to his brother, Sir

Robert, are in this view particularly deserving of notice. Among others we find the following:—"If it is proposed to overturn the existing order of things, the fire must be constantly kept up, and always visible, like a beacon of alarm, in France and in foreign parts." But "above all" Sir Edward recommends "the insinuation of a persecution, real or imaginary, against the Protestants;" "an idea," he says, "which spreads like wild-fire, diffuses itself like a contagion among the people in general, and engenders a spirit of mortal hatred and contempt for the new dynasty? May this new arm be that of the liberty of all nations!"

Were we then wrong in assigning, as we did in the month of November last, a factious origin to much of the clamour which was raised against the Bourbons, as persecutors of their Protestant subjects? The fact now stands confessed. And we are persuaded that all candid men who took part in the proceedings that were instituted in this country with the view of counteracting the evil, will admit that it would have been better not to have "lent themselves to the designs of those who had only factious or party purposes to serve*," by the statements which they circulated.

One mischievous effect of that unadvised interference has already shewn itself in the removal of Mr. Martin, and Mr. Frossard, from the chief superintendency of the new system of education which had been instituted at Paris. We shall be happy to find that the evil ends here.

The French budget has at length been settled. The ordinary expenses of the year, including the interest of the debt, is stated at a little more than 548 millions of francs, or near 23 millions sterling. The extraordinary expenses amount to near 291 millions of francs, or somewhat more than 12 millions sterling. The estimated receipts are made fully to cover this expenditure.

A motion has been made in the chamber of peers, by the viscomte de Chateaubriant, to adopt measures for putting an end to the piracies and white slave trade of the Barbary states. We sincerely hope that there may be a general concert of the European powers for completely putting down this nuisance.

GREAT BRITAIN.

The marriage of the Princess Charlotte with the prince of Saxe Coburg, it is said, will take place on the 2d of May. Parliament has granted the sum of 60,000l. a year for the expense of their establishment.

We are happy to perceive that the price of corn has of late advanced considerably, so as to relieve the agricultural interest from part of the distress and depression under which it has laboured.

* See No. for November last, p. 779.

ECCLESIASTICAL PREFERMENTS.

Rev. Robert Griffith, B. A. Head Master of Warminster School.

Rev. James Webber, M. A. Prebendary of the Collegiate Church of St. Peter, Westminster, *vice* Dr. John Ireland, res.

Rev. Alexander Hill, to the Church and Parish of Dailby, in the Presbytery and County of Ayr, *vice* Cunningham, dec.

Rev. Rowland Hill, M. A. Delamere R. Cheshire.

Rev. Weeden Butler, M. A. lecturer of Brompton, Middlesex, Woolston Magna R; co. Bucks, *vice* Dr. Lloyd, deceased.

Rev. Thomas Morgan, Chaplain of Plymouth Hospital, *vice* Cole.

Rev. Wm. Greene, B. A. St. Olave's R. Southwark.

Rev. Stuart Corbett, M. A. Serangham R. co. York.

Rev. Joseph Essen, Stipendiary Curate of South Stoneham, Hants.

Rev. William Webb, B. D. Litlington V. co. Cambridge, *vice* Williams.

Rev. S. Locke, D. D. Hilgay R. Norfolk.

Rev. John Davies, M. A. St. Clement R. Worcester.

Rev. Thomas Price, M. A. St. Peter V. with Whittington Chapelry annexed.

Hon. and Rev. R. S. Leslie Melville, Great Tey R. Essex.

Rev. Ralph Tatham, B. D. Colkirk R. with Stibbard, Norfolk.

Rev. Thomas Prevost, M. A. Rushmere St. Andrew V. Norfolk.

Rev. Thos. Bellamy, Sandford Orcas, R. Somerset.

Rev. Cuthbert Henley, B. A. Rendlesham R. Suffolk, *vice* Dr. Henley, deceased.

Rev. Henry Geo. Phillips, B. A. Great Whelnetham R. Suffolk.

Rev. Christopher Grenside, Great Massingham R. Norfolk.

Rev. John Pratt, St. Mary V. Whittlesea.

Rev. W. Elwyn, M. A. Loose Perpetual Curacy, Kent.

Rev. Thos. Clarke, B. A. Mitcheldever V. Hants.

Rev. J. T. Law, Tattenhall R. Cheshire.

Rev. James Wetherell, Lyon's Hall V. co. Hereford.

Rev. Wm. Hicks, Cubberley R. with Whittington R. co. Gloucester.

Rev. William Webb, B. D. Master of Clare Hall, Cambridge, *vice* Torkington.

Rev. Charles Nourse Wodehouse, Mourningthorpe R. Norfolk.

Rev. Geo. Calvert, A. M. Boscombe R. Wilts, *vice* Nairn, dec.

Rev. John Davis, M. A. Holy Trinity V. Coventry, *vice* Rann, dec.

Rev. Heneage Finch, Oakham R. Rutland, *vice* Williams, dec.

Rev. J. T. Law, M. A. Bowden V. Cheshire, *vice* Baldwin, dec.

Rev. Edward Evans, B. A. Eriswell R. Suffolk.

Rev. Hugh Casement Carlton, B. A. Exhall R. co. Warwick.

Rev. William Boscawen, Stipendiary Curacy of Quarley, Hants.

Rev. J. Clarryvince, M. A. Head Master of the Foundation-school, Woodbridge, Suffolk, *vice* Barker, resigned.

Rev. Thomas G. Clare, St. Andrew's R. Holborn.

Rev. Thomas Leigh Cooke, Brampeston R. Norfolk.

Rev. G. H. Deane, Bentley V. Suffolk.

Rev. Dr. Thomson, Barnby R. co. York.

Rev. Walter Pateshall, Grendon-Bishop Perpetual Curacy, co. Hereford.

Rev. John Williams, M. A. East Tisted R. Wilts.

Rev. J. Coleman, Winterbourn-Gunner R. Wilts.

Rev. Charles Penrice, B A. Hampnet R. co. Gloucester.

Rev. John Dolignon, M. A. Gooderstone V. Norfolk.

Rev. John Royle, Compton Martin R. with Nempnet Chapelry, Somerset.

Rev. W. Bruce, D. D. Llantrithyd R. co. Glamorgan.

Rev. Samuel Cole, M. A. Chaplain of Greenwich Hospital, *vice* Maule.

DISPENSATIONS.

Rev. J. Ashburnham, B. D. to hold Pevensey V. with Guestling R. both in Sussex.

Rev. Wm. Elwyn, M. A. St. Mary Abchurch R. with St. Lawrence Pounteney Curacy, *vice* Underwood, deceased.

ANSWERS TO CORRESPONDENTS.

A. C. P.; P. C. F.; J. A. C.; T. G.; THEOGNIS; KATON; W. W. N. U; ABERDEEN; Φ; *The Dying Christian's Soul to his Body*; LAICUS have been received.

P. A. has not been so prompt and punctual as we had hoped.

The Letter of A POOR CLERGYMAN, contains some important Suggestions; but it will be necessary, we think, to wait the effect of certain pending proceedings before the step he proposes is adopted.

We repeat that we have never seen the Letter subscribed AMICUS, said to have been a reply to N—Σ. on the Appendix to Mr. Jebb's Sermons.

LAICUS desires us to say, that he is obliged by the intended correction of G. F. B. respecting the number of liquor shops in Whitecross-street, *Cripplegate*. The fact, however, is, that although Whitecross-street, *Cripplegate*, does not contain the number of Liquor Shops stated by LAICUS, yet that *the whole street* which stands partly in *Cripplegate*, and partly in *St. Luke's*, did, at the time when LAICUS's Letter was written, contain the number of shops mentioned by him.—G. F. B. will therefore see on his next perambulation, that if, on his first survey, he had gone through the whole street, and not through that part of it alone which stands in *Cripplegate* parish, he would have found the fact asserted by LAICUS strictly correct.

T. S. and ÆQUUS have just come to hand.

☞ We are desired to say, that the Annual Meeting of the British and Foreign Bible Society will be held on Wednesday, the 1st of May, at Freemason's-Hall, at 12 precisely; and that no ladies can be accommodated.

THE

CHRISTIAN OBSERVER.

No. 173.] *MAY*, 1816. [No. 5. Vol. XV

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF BISHOP BEDELL.

WILLIAM BEDELL, afterwards Bishop of Kilmore, in Ireland, was born at Black Notley, in Essex, in the year 1570. He was the younger son of an ancient family, whose estate, his elder brother dying without issue, afterwards came into the possession of his own son. At a proper age he was sent to Emanuel College, Cambridge, over which Dr. Chadderton at that time presided. Here he acquired a distinguished character both for learning and piety. He was ordained by the suffragan Bishop of Colchester, and was chosen Fellow of his college in 1593: in 1599 he became Bachelor of Divinity.

From the university he was removed to St. Edmond's Bury, in Suffolk, where he laboured in the Gospel for a considerable time with great success. His discourses were remarkable for their perspicuity, and the closeness of their application. His method was clearly to explain the passage of Scripture which he had selected for his text, and then to make a serious and practical improvement of it, addressed to the consciences of his hearers. Soon after his settlement at this place, he had occasion to give a strong proof of the courage and independence of his mind. The bishop of the diocese made some propositions to a meeting of the clergy, with which they were generally dissatisfied, though no one else chose openly to oppose them: Mr. Bedell took this task upon himself, and he executed it with such force of argument, and at the same time with so much discretion and propriety, that many of them were withdrawn.

His reputation for talents and learning stood so high, that he was recommended as the fittest man to accompany Sir Henry Wotton, who was appointed ambassador to Venice at a very critical conjuncture, in the capacity of his chaplain. Mr. Wadsworth, a fellow-student of Mr. Bedell, who also shared his apartment at college, was sent at the same time to Spain, as chaplain of the ambassador at that court. Here he was prevailed upon to forsake the Protestant faith and abandon his country. This unhappy change gave occasion to a long correspondence between Mr. Bedell and his college associate, which is preserved by Bishop Burnet in his life of the former, and which exhibits not only great acuteness of reasoning, but a very profound acquaintance with Christian antiquity, and the theological controversies of the day.

The fate of Mr. Bedell was very different from that of his friend. Arriving at Venice while the disputes between that Republic and the Pope, of which we have an account in the History of Father Paul, ran high, he had nearly succeeded, through the influence he acquired with that extraordinary character, in effecting a separation of the Venetian States from the Romish communion. Mr. Bedell enjoyed the unreserved confidence of Father Paul, who scrupled not to profess that he had derived from his friend's intercourse a more intimate acquaintance with all parts of

divinity than from any other source. With the assistance of Father Paul, Mr. Bedell acquired a perfect knowledge of the Italian language. In return, he instructed Father Paul in the English language, which he at length understood so well as to be able to translate our Book of Common Prayer into Italian. This he did in the intention, should the existing quarrel with the Pope terminate in separation, of making it the model of their new ritual. Father Paul had studied the Greek New Testament with great assiduity. He took particular pleasure in obtaining the opinion of Mr. Bedell respecting passages which he had found a difficulty in understanding; and when a new light was thrown upon them, he exulted with the transport of one who valued the discovery of Divine Truth beyond all things else*.

* Father Paul was born at Venice in 1552. At the age of 22 he entered the church, being even at that early age distinguished for his knowledge, not only of the Latin, Greek, Hebrew, and Chaldee languages, but of philosophy and mathematics, canon and civil law, and the various branches of physical science. The greater part of his life was employed in the alternations of active employment and laborious study; and the freedom and boldness of his speculations more than once drew upon him accusations of heresy before the inquisition. His later studies were more directed to his improvement in piety than in learning. Such was the care with which he read the Scriptures, that it being his custom to draw a line under any passage which he intended more nicely to consider, there was not a single word in his New Testament but was underlined. Numerous marks of attention, of the same kind, appeared also in his Old Testament. The most active scene of his life began about the period spoken of above, when Pope Paul V. exasperated by some decrees of the Venetian Senate, which seemed to him to interfere with the rights of the church, laid the whole state under an interdict. The Senate commanded the bishops and clergy to perform their duties as usual, and these in general obeyed. The Jesuits and a few others refusing, were banished. Cardinal Bellarmine, with a variety of confederate authors, supported the papal claims, which were opposed by the Venetian writers with great ability. Father Paul was eminently distinguished by his writings on this occasion. He was cited before the inquisition at Rome, but prudently declined to obey the summons. The dispute was at length accommodated, to the severe mortification of Mr. Bedell, Father Paul, and many others, on terms highly honourable to the Venetian state; but many of the defenders of her rights afterwards suffered from the vindictive policy of the court of Rome. The life of Father Paul was attempted by five ruffians, who left him for dead, after inflicting fifteen stabs with stiletoes. The murderers escaped into the Pope's dominions, but were pursued by Divine justice, and, except one man, who died in prison, all perished by a violent death. This, and other attempts on his life, induced him to seclude himself within the walls of his convent, where he engaged in writing the History of the Council of Trent; a work which may be regarded as a complete model of historical writing, equal, perhaps, to any of the productions of antiquity. In this, and other works, he was employed till the year 1622, when he was seized with a cold and fever. He languished under the effects of his disorder for about a year, which he spent almost wholly in preparations for eternity. He was often heard to pray, "Lord, now let thy servant depart in peace!" Through the whole course of his illness, he was consulted by the Senate on public affairs, and continued to the last to give them his counsel with extraordinary presence of mind. On the day of his death, he had the passion of our blessed Saviour read to him out of St. John's Gospel, and spoke of the mercy of his Redeemer, and his confidence in his merits. He died in the 71st year of his age, hated by the Roman Catholics, as one of the most formidable enemies of their corruptions, honoured by the learned for his rich endowments, and by the good for his piety and uprightness. He had a very high esteem for the Church of England, and his friend Fulgentio, who had adopted all his notions, made no scruple of administering to an English gentleman, who fell sick at Venice, the sacrament in

While Mr. Bedell continued at Venice, he made great progress in

his knowledge of the Hebrew, by the aid of the head of the Jewish synagogue at that place. With this rabbi, and several of his brethren, he had frequent discussions on the Messiahship of Christ; and the only escape they could find from his arguments was, to plead that they expounded the Scriptures according to the tradition of their fathers. By means of this rabbi, he procured that beautiful manuscript of the Old Testament, which he presented to Emanuel College, and for which he is said to have given its weight in silver.

After eight years' stay at Venice, Mr. Bedell returned to England, and immediately resumed the charge of his parish at St. Edmond's Bury. He brought over with him to this country one Despotine, a physician, who could no longer bear the corruptions of the Church of Rome, and whom he introduced into good practice in that town; and the famous Antonio de Dominis, archbishop of Spalatro, in Dalmatia, who was also disaffected to the communion of Rome, but whose pride and ambition proved his ruin. Becoming intimate with Mr. Bedell in Venice, he communicated to him his work De Republica Ecclesiastica, which was afterwards published in London, with Mr. Bedell's corrections. In England this prelate was at first received with great respect, and he both preached and wrote against the Romish religion. But his haughty and selfish conduct having disgusted many persons, he was the more easily deluded by Gondomar, the Spanish ambassador, on the promotion of Gregory XIV. who had been his school-fellow and early friend, with the hope of procuring a cardinal's hat. He returned to Rome and recanted his errors, and was at first well received. But having been afterwards betrayed into the use of some incautious expression, the opportunity was eagerly seized to visit his former offences with a signal punishment. He was imprisoned by the inquisition; but before his trial came on he was poisoned, his body cast out at a window, and his property confiscated to the pope.

During his residence at St. Edmond's Bury, besides the diligent performance of his pastoral office, Mr. Bedell assisted in giving to the public an English translation of Father Paul's History of the Council of Trent, his History of the Interdict, and also that of the Inquisition. About this time Sir Thomas Jermyn, who was a privy councillor and vice-chamberlain to King Charles the First, presented him to the living of Horingsheath, in the diocese of Norwich. When he applied to the Bishop for institution, large fees were demanded of him, which he refused to pay. He would pay, he said, for the expense of the writing, the parchment, and the wax; but regarding it as simony in the bishop to demand more, he would not be an accessary to that crime. Nothing, he maintained, could be more contrary to primitive rules than such a practice; and he cited, among other passages of antiquity, the decree of the Council of Chalcedon, severely condemning not only all ordinations for money, but the taking of money for any employment depending on the bishop's gift, or on account of any writings, feasts, or other expenses; and that of the Council of Trent, by which it was ordered, that nothing should be taken by bishops or their servants for letters di-

both kinds, according to the Common Prayer. It seems extraordinary that Father Paul should, after all, have satisfied his conscience not to quit the communion of the Romish Church. He did this by passing over many parts of the mass, in particular the worship and invocation of saints; and by endeavouring, in private, to give people right views of Christianity, hoping thus to sow seed which might be fruitful in a future age. How little such a compromising course was calculated to do good, the event has shewn. When urged closely on this subject, he used to say, that God had not given him the spirit of Luther.

missory, certificates, seals, or any other official acts, even though it were freely offered. These arguments not proving sufficient to convince the bishop, Mr. Bedell left him and returned home, resolving rather to forfeit his presentation than to violate his conscience. In a few days, however, the bishop sent for him, and gave him his titles without exacting any fee.

At Horingsheath Mr. Bedell remained for twelve years, living with great plainness and simplicity, and labouring among the poor of his flock. It was during this period that he wrote the letters to his friend Mr. Wadsworth, of which mention has already been made; and although these letters did not prevail upon his friend openly to renounce the errors of Popery, they doubtless produced a considerable effect on the state of his mind. His son afterwards visited Ireland, when Bedell was bishop of Kilmore, and declared himself a Protestant. He told the bishop that his father had carefully instructed him in the true religion, being resolved, as he had heard him say, at least to save one.

Mr. Bedell's preferment was greatly impeded by two circumstances. His religious views were those generally denominated Calvinistic, and these had become very obnoxious at court. He was also adverse to the addition of any new rites and ceremonies to those already prescribed by the rubric, condemning as non-conformity not less the arbitrary additions of Archbishop Law and his party, than the omissions of the Puritans. But Mr. Bedell had no anxieties on the subject of preferment. He was well satisfied with what the providence of God had assigned him, and proceeded laboriously and cheerfully in the duties of the pastoral care, watching over his flock as one who knew that he must one day give an account to God for the souls committed to his charge. He therefore employed himself in preaching to the understandings and consciences of his people, and was constant in catechising them, in visiting the sick; and in endeavouring privately to excite and preserve in them a deep sense of religion. The uniform tenor of his life, indeed, was a continued sermon; and so closely did he confine himself to his parochial ministrations, that he seemed to be unknown or forgotten. For when Diodati came to England, and inquired for Mr. Bedell, he could obtain no information respecting him; and it surprised him much that a man so much and so justly admired at Venice for his learning and talents, should be unknown in his own country. They met, however, accidentally in the streets of London, and great was their surprise and joy on the encounter. Diodati introduced Mr. Bedell, as the valued friend of Father Paul, to Morton, then bishop of Durham, by whom he was kindly received.

While Mr. Bedell was forgotten and neglected at home, his fame extended to Ireland; and although he was personally unknown either to Archbishop Usher or to any of the Fellows of Trinity College, Dublin, he was unanimously elected master of that college in the year 1626. And not only did the Archbishop and Fellows unite in urging him to accept the mastership, but they petitioned the king to command him to go over. On this occasion, Sir Henry Wotton addressed a letter to the king, in which he stated, that "hardly a fitter man could have been propounded to your majesty in your whole kingdom for singular erudition and piety, conformity to the rites of the church, and zeal to advance the cause of God." In the reply of Mr. Bedell himself to this offer, he observes, "I am married and have three children: therefore, if the place requires a single man, the business is at an end. I have no want, I thank my God, of any thing necessary for this life. I have a competent living of above

100l. a year, in a good air and seat, with a very convenient house near to my friends, and a little parish not exceeding the compass of my weak voice. I have often heard it, that changing seldom brings the better, especially to those that are well. And I see well that my wife, though resolving, as she ought, to be contented with whatsoever God shall appoint, had rather continue with her friends in her native country, than put herself into the hazard of the seas and a foreign land, with many casualties of travel, which she, perhaps out of fear, apprehends more than there is cause. All these reasons I have, if I consult with flesh and blood, which move me rather to reject this offer. Yet, with all humble and dutiful thanks to my lord primate, for his mind and good opinion of me, on the other side, I consider the end wherefore I came into the world, and the business of a subject of our Lord Jesus Christ, of a minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, or to God's Church, or of any better service to our common Master, I must close mine eyes against all private respects; and if God call me, I must answer, Here I am. For my part, therefore, I will not stir one foot, or lift up my finger for or against this motion; but if it proceed from the Lord, that is, if those whom it concerns there do procure those who may command me here, to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia; yea, though I were not only to meet with troubles, dangers, and difficulties, but with death itself in the performance."

Having received the king's command to accept the mastership of Trinity College, he cheerfully obeyed. He employed some months in making himself acquainted with the college statutes, and the temper and disposition of the persons he was called to govern, before he began to act. On this account it was suspected that he was a weak, inefficient character. When he had made himself master, however, of all the requisite details, he entered on the government of the college with a degree of vigour which effectually removed the suspicion. He corrected the existing abuses, and framed new regulations for the promotion of learning. He undertook, particularly, the religious instruction of the college. He catechised the youth once a week, and preached every Sunday. He divided the Church Catechism into fifty-two parts, one for each Sunday, and his discourses on them were highly valued, both as lectures in divinity, and as exhortations to practical piety.

After proceeding in this course for upwards of two years, he was appointed Bishop of Kilmore and Ardagh, in the province of Ulster; on which occasion the king expressed himself highly satisfied with the benefits he had rendered to the college. He was in the 59th year of his age when he entered on the duties of his bishopric—an office which he viewed as constituting him the shepherd, not only of the inferior shepherds, but of his whole diocese. He therefore resolved to spare himself in nothing by which he might advance the interests of religion within it. He deemed it dishonourable to refer to antiquity in proof of the authority and dignity of the episcopal office, and not at the same time to exhibit those graces and that holy conduct which formed the ground of these distinctions. Feeling that the forms of church government would be valued by men, not so much on account of the arguments by which they might be defended, as on account of the benefits derived from those who administered them, he determined with the great Nazianzen "to give wings to his soul, to rescue it wholly from the world, and to dedicate it to God." He

did not think it enough so to perform his duty as to escape reproach, but rather to be ready to encounter opposition, obloquy, and even martyrdom itself, in order that he might "fulfil the ministry he had received of the Lord Jesus."

Bishop Bedell found his diocese in a state of great disorder. Its revenues had been so shamefully wasted, that a sufficiency was scarcely left for his subsistence; and sacred offices had been exposed to sale in the most open and sordid manner. There were in each of his dioceses only seven or eight clergymen capable of assisting him, and each of these had many parishes to serve. These clergymen also being Englishmen, and the people being Irish, they were as barbarians to each other; nor could they perform any of the divine offices, nor even converse with the people in an intelligible manner. The cathedral of Ardagh, with the bishop's house there, had fallen to the ground. That of Kilmore was without bell or steeple, font or chalice. The parish churches were without roofs, and otherwise in a ruinous state. More than nine-tenths of the people were Papists, with a numerous clergy, so confident in their influence as even to excommunicate such as came to the episcopal court in matrimonial or other causes. The people were very poor, partly from the exactions of mendicant friars, partly from their paying double tythes to their own and to the established clergy, partly from the oppression of the ecclesiastical court, and partly from the dearth of corn and a mortality among their cattle, together with requisitions for the support of the military quartered among them. This statement is taken from a letter addressed by our bishop to Archbishop Laud, on the 1st April, 1630, which he concludes thus: "His Majesty is now, with the greatest part of this country, as to their hearts and consciences, king, but at the pope's discretion."

The prospect was sufficiently disheartening. As soon, however, as he had recovered as much of the spoils of his predecessors as was adequate to his subsistence, he applied himself to the work of reformation. The first object he undertook was the abolition of pluralities, which he regarded as utterly inconsistent with the ordination vow of feeding and instructing the flock of Christ. No man, he thought, could fulfil the obligation of so sacred a trust by hiring a curate to perform the offices of the church, that obligation being personal, and having many things involved in it, besides officiating according to the rubric. The bishop, therefore, called a meeting of his clergy, and laid before them in his charge the nature and obligations of the ministerial function, and exhorted them to reform this abuse, which brought a scandal on the church, gave great advantage to their adversaries, and endangered their own souls and those of their flocks. And to set them an example in renouncing their pluralities, he had resigned the see of Ardagh, which had been united to that of Kilmore on account of the scantiness of the revenues of both. This disinterested conduct, joined to the force of his arguments, made such an impression on his clergy, that they all, with a single exception, relinquished their pluralities. He was greatly encouraged by this unexpected success, in which he acknowledged the hand of God. He had no authority to extort a compliance from his clergy. It was their own free and almost unanimous act. The single exception was that of the dean; and he, ashamed of his singularity, exchanged his deanery for another.

His next object was to enforce the residence of his clergy; but here he met with greater difficulty, a commission being required under the great seal for the assign-

ment and exchange of glebe lands, and the erection of parsonage houses, before such residence was generally practicable. Several years were required to complete the arrangements, and in the mean time the rebellion burst forth. Sir Thomas Wentworth, afterwards Earl of Strafford, then Lord Lieutenant of Ireland, had been led to entertain strong prejudices against our bishop as adverse to the measures of his government, but he succeeded in vindicating himself from this imputation, and experienced much kindness from his excellency.

The abolition of pluralities necessarily occasioned many vacancies in his diocese. These he took great pains to fill with pious and able pastors. He was very strict in his examination for orders, which always passed in the presence of his clergy; and having closed his own examination, he desired all the clergymen present to put such questions to the candidate as they thought proper, that a fuller proof might be made of his qualifications; and only ordained such as they expressed themselves to be satisfied with, and of whose moral and religious qualities he was well assured. He had always a considerable number of clergymen assisting him at his ordinations, when he regularly preached and administered the sacrament himself. He regarded the power of ordination as the most sacred part of a bishop's trust, and that for which he was especially responsible to God. He was therefore never prevailed upon by recommendations or importunity to ordain unfit persons. He took care also that the clergy should be put to no charge for fees either on account of ordination or institution. He wrote the instruments himself, delivering them with his own hand, and requesting that nothing might be given to his servants; and to prevent this from being done he usually attended the parties to the gate of his house.

His next care was to watch the conduct of his clergy. He knew that the lives of ministers were generally more influencial than their sermons or other perfunctory services. He was struck on one occasion with the remark of an Irishman in open court, that "the king's priests were as bad as the pope's priests." And indeed there was too much truth in the remark; many of them being not only grossly ignorant, but addicted to drunkenness and licentiousness. He was at the same time very tender towards his clergy, helping them out of their troubles with the care and compassion of a father. He never gave a benefice to any one without exacting an engagement to reside constantly, and to hold no other benefice with that. His collations to benefices always closed with these words: "I obtest you in the Lord, and enjoin you, by the obedience you owe to the great Shepherd, that you diligently feed his flock committed to your care which he purchased with his own blood; that you instruct them in the Catholic faith, and perform Divine offices in a tongue understood by the people; and above all things that you shew yourself a pattern to believers in good works, so that the adversaries may be put to shame when they find nothing with which they can reproach you." He frequently also himself gave induction to his clergy; and so earnest and indefatigable was he in the work of superintendance that he succeeded in prevailing with all his presbyters to reside on their cures, except one of the name of Johnston, who, having a greater turn for mechanics than for theology, was employed by the Earl of Strafford in the construction of some great public buildings in the county of Wicklow.

After the Bishop had been engaged for several years in these efforts to reform his diocese, he held a synod of his clergy to consult respecting the adoption of rules for the better government of his flock. It was

agreed that a synod should thenceforward be annually held in the second week of September; that the diocese should be divided into three rural deanries, the deans to be chosen by the clergy; that the rural deans should watch over the clergy, and make a report of them to the bishop; that once a month the clergy of each deanery should meet and preach by turns; that the children of seven years old and upwards should be regularly catechised until their confirmation, &c.

When the Bishop made his visitations, he always preached himself and administered the sacrament: and the business of his visitation was, as it ought to be, to observe the state of his diocese, and to give good instructions both to clergy and laity. He abolished various oppressive exactions which his predecessors had practised, and endeavoured to reform some other abuses, which required, however, the concurrence of Archbishop Usher. This great and good man was not insensible to these abuses, but he was too gentle and yielding to contend with the selfish passions which were opposed to such a reformation. This was the Archbishop's weak point. He was a man of extraordinary learning, and of apostolical zeal and purity and simplicity. He had a peculiar talent of conciliating the affections and also touching the consciences of men, and he was possessed of a very devout spirit; yet with all this he shrunk from the contention and opposition which a reformer must necessarily encounter, and while he knew how to value the vigour of Bishop Bedell's mind, he was not disposed in this respect to tread in his steps.

The most difficult task which Bishop Bedell undertook was the reform of his own spiritual court. It was an entire abuse. The chancellor who sat in it in his name had bought the place from his predecessor, and therefore thought he had a right to all the gain he could draw from it. Extortion and oppression, bribery, the exchange of penances for money, and the exciting of vexatious suits, formed a part of the common practice of the court. The officers of it deemed it their right to oppress the natives, and regarded all as well got which was wrung from them. Archbishop Usher deeply lamented these abuses in common with our bishop. But the latter was not satisfied with barely lamenting them. He resolved in order to correct them, to sit as judge in his own courts, attended by a number of his clergy. By this means a great change was produced, to the satisfaction of all but the chancellor and the officers of the court. The chancellor brought a suit against him for invading his office. The bishops generally encouraged our bishop to go on; but in the end they deserted him, while all the chancellors and registers of Ireland made common cause with his adversary. The bishop begged permission to plead his own cause, but this was denied him. The Lord Chancellor Bolton, before whom the cause was heard, confirmed the chancellor's right, and gave him a hundred pounds of costs against the bishop. The tide now run so strong against him that even the primate, who stood by him longer than any other of his order, told him that he could assist him no more. But he was not discouraged even by this desertion. He said he was resolved by the help of God to try if he could stand by himself. He continued to sit in his own courts, notwithstanding what had passed; and what was still more surprising, the chancellor, notwithstanding the success of his suit, gave him no more disturbance, and did not even demand the costs that had been assigned him, but named a surrogate whom he directed in all things to obey the bishop, who proceeded steadily in the correction of abuses, cutting off improper fees, and using the power of the court more

for edification than destruction. The ecclesiastical censures he considered not as vindictive inflictions, but, like the discipline of parents, to be used for purposes of correction and amendment; and his great object on all occasions was to produce in offenders a true sense of their sins.

(To be continued.)

To the Editor of the Christian Observer.

I BEG leave to ask your learned correspondents whether the word μαρτὺρ is ever used to signify an eye-witness.

"The cloud of witnesses" mentioned in Heb. xii. 1. evidently refers to those eminent saints who through faith had obtained a good report, mentioned by the Apostle in the preceding chapter; and I had been in the habit of considering the passage to represent these holy men as witnessing—*observing*—the exertions of the Hebrews, and the Apostle to allude to the olympic games, where the competitors were surrounded by a number of those who had been victors in former contests, whose presence was an additional stimulus to them to make use of every effort.

To this interpretation of the passage I was led by the comments of Scott, Macknight, and Doddridge; but upon a closer inquiry into the meaning of the original word, I have found reason to doubt the propriety of such an interpretation.

My doubts have arisen from the circumstance that neither Schleusner nor Scapula allow the word μάρτυρ to signify an eye-witness, nor, according to these authorities will the words μάρτυς, μαρτυρία, μαρτυρέω &c. bear this meaning. Bishop Hall also, and Matthew Henry, interpret the cloud of witnesses as merely referring to the innumerable *examples* of holy men recorded in Scripture who have been faithful unto death and obtained the crown of life.

There is, however, something to be said on the other side. In Genesis xxxi. 48. "This heap is a witness and this stone is a witness," stands in the LXX. "μαρτυρεῖ ὁ βουνὸς ἔτος, καὶ μαρτυρεῖ ἡ στήλη αὕτη." Here μαρτυρέω seems to mean the same as an eye-witness. In the 50th verse also of the same chapter, the LXX. have the passage "God is witness between me and thee." Θεὸς μάρτυς μεταξὺ ἐμοῦ καὶ μεταξὺ σοῦ.

The Latin word "testis," answering to the Greek μάρτυρ also sometimes means evidently an eye-witness. "Quod amas, ama testibus presentibus." Plaut. Curc. ii. 31. So also Martial, lib. i. 17.

"Non luget, quisquis laudari Gellia quæsit;
Ille dolet vere, qui sine teste dolet."

I am, &c.

BACCALAUREUS.

FAMILY SERMONS.—No. LXXXIX.

Ephes. ii. 4, 5.—*But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.*

THE doctrines of human corruption and of Divine grace are briefly, but clearly presented to our view, in these words. God, who is not only merciful, but "rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," morally and spiritually dead, guilty before God, and enemies to him by wicked works, "hath quickened us together with Christ," hath communicated to us a vital principle of faith and holiness, uniting us to Christ Jesus our Lord, and creating us anew in Christ Jesus unto good works.

In discoursing on these words, I shall consider, first, the nature of the change implied in the words "quickened together with Christ;" secondly, the author of this change; and thirdly, the richness of the mercy displayed in it.

I. The change here spoken of consists, in the first place, in communicating new light to the understanding.—The natural man is described in Scripture as "having the understanding darkened, as alienated from the life of God through the ignorance that is in him, because of the blindness of his mind." He receiveth not, we are told, the things of the Spirit of God: they are even foolishness unto him, neither can he know them, because they are spiritually discerned: they can only be known and understood through the enlightening influences of the Holy Ghost. In conformity with this view of the subject, the true disciple of Christ is uniformly represented in the Bible as renewed, not in his affections only, but also in his understanding. The people of God are described as "called out of darkness into marvellous light." "Ye were once darkness, but are now light in the Lord." The "new man" is declared to be "renewed in knowledge, after the image of Him that created him." St. Paul's commission was to open the eyes of the blind, and to turn them from darkness to light; and his prayer for the Ephesians is, "that the God and Father of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him, the eyes of your understanding being enlightened, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance."

From these passages, and many others which might be adduced, it is evident that the natural man is not only alienated from God, but ignorant of him; and that an essential part of his regeneration—of his death unto sin and new birth unto righteousness—consists in the removal of this ignorance, and in his obtaining a right knowledge of God and Christ; of himself—his guilt, pollution, and wretchedness—of this world, and of that which is to come.

But it is not enough that our understanding should be enlightened; it is an indispensable part of this translation from spiritual death to spiritual life, that our will should be conformed to the will of God:—in other words, that we should willingly and joyfully embrace the salvation offered to us in Christ Jesus; that our affections should be fixed upon God as their centre; that our earnest desires should be ascending to heaven as our eternal home; and that we should yield ourselves as alive from the dead, with every member of our bodies and faculty of our souls, "as instruments of righteousness unto God." This change is not an imaginary or an imperceptible change, but a great and glorious reality. It has its seat in the heart, and must appear in the conversation and conduct. It will produce new joys, new aversions, new desires, new fears, new hopes. The sin once delighted in will be regarded with cordial abhorrence. True Christians, formerly looked upon with contempt, will now be esteemed the excellent of the earth. God, whose presence was painful, will now be approached with delight, as a Father and Friend: though unseen, he will be loved, and believed upon, and rejoiced in. The affections formerly fixed upon the world, as the only good, will now be raised to the pure joys of heaven; and with anxious expectation will look forward to the blessed hope of the Gospel, and to the glorious appearing of the great God, even our Saviour Jesus Christ. Thus, "if any man be in Christ," "quickened together with him," "old things are passed away, behold all things are become new." Taught by the grace of God, he lives "soberly, righteously, and godly in the world." Risen with Christ, he seeks "those things which are above, where Christ sitteth at the right hand of God."

II. Having thus explained generally the nature of the change from

death to life, spoken of in the text, I proceed to point out that God is the sole author of this change.—By nature man is without spiritual strength, nay, "dead in trespasses and sins." We all feel how impossible it would be for a dead man, by any power or exertion of his own, to restore animation to his lifeless frame. Equally incapable is the man who is spiritually dead, to infuse into himself a living principle of spiritual action, to love God, or to labour after holiness of heart and life. The carnal mind, that is, the mind of man by nature, is enmity against God, and is not subject to his law; how, then, should we be able of ourselves to love him, or to obey his commandments? In order to this, we "must be born again;" we must become "new creatures;" "created anew in righteousness and true holiness;" we must be re-created "in Christ Jesus unto good works." Such representations abundantly prove that a sinner's conversion is infinitely beyond his own power, and can only be the work of God. The believer is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

But we have not only such clear and unavoidable deductions as these to prove that God alone can be the author of this change; but he claims the work as peculiarly his own. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart, and give you a heart of flesh." "Not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost." "He that hath wrought us for this self-same thing is God, who also hath given us the earnest of his Spirit." In short, the Holy Spirit is every where spoken of as the immediate agent in our new birth unto righteousness. He is the Spirit of life and grace, of light and love, of holiness and glory. And the instrument which he usually employs in converting sinners is his own word, that word which in his hands is "quick and powerful," and proves "a discerner of the thoughts and intents of the heart." Hence we derive a knowledge of sin, its malignity, and its danger; and a knowledge of the way of peace and reconciliation through the blood of the Cross. Here we discover both our disease and our remedy, and are thus turned from darkness to light. "Of his own will begat he us by the word of truth." We are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." By this arrangement, while the Almighty asserts the work to be peculiarly his own, he connects its commencement and progress with the use of the means of grace—with the preaching and reading of the word of God, the sacraments, and prayer. "Faith cometh by hearing, and hearing by the word of God." "He that believeth and is baptised, shall be saved." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." While, therefore, "it is God that worketh in us both to will and to do of his good pleasure," we must, nevertheless, "work out our own salvation" by an unwearied attention to all the prescribed means of conversion and growth in grace. While a single divine ordinance is wilfully neglected, a single admonition to vigilance and self-examination wilfully disregarded, it is presumption to expect that we shall inherit the promised blessings of the Gospel.

III. The third particular I proposed to consider, is the richness of the Divine mercy displayed in the change of which I have spoken.—I omit all those views of the Divine mercy which are acquired at the foot of the Cross, and confine my-

self to the point in hand. And first let us reflect on the terms employed in Scripture to describe the heart of man, while yet in an unrenewed state.—*It* is compared to an "open sepulchre," emitting a loathsome smell; to a "whited sepulchre," which, though outwardly fair to the view, is within "full of dead men's bones, and of all uncleanness." It is pronounced the seat and source of "evil thoughts, murders, adulteries," &c. and all its imaginations are said to be "only evil continually." And yet into this heart does the Holy Spirit condescend to enter, that he may cleanse it from its impurities, adorn it with the beauties of holiness, and consecrate it as a living temple for himself.—Let us reflect further on the resistance which is made against the admission of the Holy Spirit into the human heart, and the means which are employed to withstand his merciful operations;—how often we refuse to listen to his warnings, admonitions, and reproofs; how often we grieve him by our sins and negligence; how resolutely we resist his motions, quench his influence, and provoke him even to depart from us, while he graciously continues to strive with us. "Lord, what is man," may we not say, "that thou art thus mindful of him, or the Son of man, that thou so regardest him?" It is not for any merit which we possess, but because he is "rich in mercy," and "for the great love wherewith he hath loved us," that he is thus gracious, and long suffering, and that his goodness thus leadeth us to repentance. It is of his mere mercy and free grace in Christ that we are not given up to blindness of mind and final impenitency; and should we happily be made partakers of his salvation, we shall cordially and everlastingly acknowledge that it was "according to *his mercy* he saved us by the washing of regeneration and renewing of the Holy Ghost."

I would now proceed to some practical improvement of this important subject.

1. Let us deal impartially with our consciences, as we expect to answer in the day of judgment, while we put some questions to ourselves which may determine our real state in the sight of God.—Have we obtained a deep and affecting conviction of our guilt and wretchedness, and do we really feel that it is of the Lord's mercies we have not been consumed? Under this impression have we sought and obtained peace to our consciences through "the blood of sprinkling?" Have we indeed fled for "refuge to lay hold on this hope set before us" in the Gospel? Have we embraced with grateful hearts, as our only Saviour, him who came to seek and to save the lost? Do we now, with St. Paul, esteem all things else but as dross, in comparison of the blessing of being interested in his righteousness and salvation? Do we aspire uniformly and ardently after holiness of heart and conversation? Are we the companions of those who fear God, and have we this mark of our having passed from death to life, that we love the brethren? If we can, after a strict examination in the sight of God, answer these questions in the affirmative, then happy are we. But, if not, then are we still dead in sin, and our only hope must arise from our being "born again." "If any man be in Christ, he is a new creature," "created in Christ Jesus unto good works." Let us, then, be convinced of our danger, that we may turn to God with our whole hearts. "With the Lord there is mercy, and with him there is plenteous redemption." The most ample encouragement is given to all who humbly and perseveringly seek for mercy; while delay in this great work will be attended with infinite peril to the soul. Are we dead *in* trespasses and sins? Let us pray that we may hear the voice of the Son of God and live.—Are we ignorant? Let us pray that God would instruct

us; that he would give us hearts to know him and Christ whom he has sent.—Do we feel that the carnal mind within us is opposed to God and his laws? Let us implore him to give us a new heart and a right spirit, to take from us the heart of stone and to give us a heart of flesh. God has graciously promised to grant these blessings to faithful prayer. Above all, let us not continue unconcerned in this great matter. Our all is at stake. Unless we become new creatures in Christ Jesus, unless we are "quickened together with him," better had it been for us that we had never been born. The terrors of the law, the invitations and promises of the Gospel, the dread of Divine wrath, the extent of the loving kindness of the Lord, the compassions of a crucified Saviour, the strivings of the Spirit of grace, the glories of heaven, and the torments of hell, all unite in persuading us to attend to the salvation of our souls, as the one thing needful, and to attend to it without delay.

2. Let us learn also, from what has been said, the necessity of continually imploring the promised influence of the Holy Ghost.—It is he who enlightens the blinded mind, who subdues to the obedience of faith the rebellious will, who raises to spiritual life the soul that was spiritually dead, who unbinds the chains of sin and brings us into the liberty of the sons of God. From him we derive even the desire for spiritual blessings. Let us then be duly impressed with a sense of our obligations to him, and of the necessity of depending upon him for grace, and strength, and consolation. Let us cherish his sanctifying influences, that we may be humbled in repentance, supported by faith, cheered by hope, and filled with joy. As we regard our peace in this world, and our happiness for ever, let us not resist or grieve the Spirit of God, by whom alone we are sealed unto the day of redemption, but earnestly comply with his entreaties. Does he proclaim that now is the accepted time, now is the day of salvation? Let us not dare to postpone the grand work to which he calls us, but seek and secure the kingdom of God and its righteousness. Let us take no sleep to our eyes, no ease to our minds, until we obtain the pardon of our sins, and reconciliation with God through the blood of the Cross. The Holy Ghost has testified that there is salvation in no other than in Jesus Christ, and that, if we believe not in him, we must die in our sins. Let us, then, renounce every other refuge, and cleave to Him as our only confidence. Let us, at the same time, strive to enter in at the strait gate, and give all diligence to make our calling and election sure. Let us shake off our spiritual sloth, and attend with the utmost earnestness to every ordinance which is appointed for our instruction and growth in grace. Let us, in short, consider our salvation as the great business of life, as entitled to our first thoughts in the morning, and our latest thoughts in the evening. Let the impression be deep and abiding, that if our souls are lost, our all is lost, and that for ever; for what should we be profited if we should gain the whole world and yet lose our souls? Let us, then, earnestly and constantly supplicate the influences of the Divine Spirit, that He, who is the Spirit of wisdom, would effectually enlighten our darkness, and fill us with the knowledge of his will; and that He, who is the Spirit of power and of might, would strengthen our weakness and quicken us into spiritual life and activity. He is "rich in mercy to all that call upon him." His grace has appeared exceeding abundant in a variety of instances. Though we may have again and again resisted and defeated his holy motions, he yet waits to be gracious. "His arm is not shortened that it cannot save us, neither is his ear heavy that it cannot hear."

Let us plead with him for the life of our souls. Let us cry mightily that he would arise and have mercy upon us. Ten thousand times ten thousand and thousands of thousands have been "washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God;" and his promises are yet as free, his covenant as full, and the door of mercy as open as in generations that are past.

"Now, may the God of Peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

To the Editor of the Christian Observer.

WHEN I contemplate the eminent services which Mr. Chalmers has rendered to Christianity, it is with difficulty I persuade myself to take one or two exceptions to his late excellent Address to the Inhabitants of Kilmany. Nay, I feel so much indebted to him for that bold display of truth, and that felicitous application of it, which marks every page of the "Address," that I should rejoice to find that my objections have arisen from my own misapprehension, and not from any inaccuracy in the statement of Mr. Chalmers.

Yet, unless I much deceive myself, Mr. Chalmers has somewhat overstepped the bounds of Scripture, while maintaining the necessity of exhorting "the wicked" to "forsake his way." That the minister of Christ should require reformation in the life at the very time that he calls for conversion in the heart, may be as safely conceded by the reader as it has been perspicuously stated by the author. "Let him that stole steal no more," was the address of an inspired Apostle; and cannot be too earnestly repeated, provided we at the same time lead the sinner, as Mr. Chalmers has done (Address, pp. 10—14,) to combine with his prescribed doing an earnest aspiring after a clean heart and a right spirit, and "to close with the doctrine of the atonement." So far all is well; but when the author undertakes to detail and enforce this doctrine, he appears, however unintentionally, to confound *real* with *fictitious* penitence, and to underrate the benefits resulting from a change of heart.

The following is one instance I would adduce in support of my assertion:—"You must," says Mr. Chalmers, pp. 11—13, "be quite familiarized with the melancholy spectacle of a zealous professor *mourning over* the sinfulness of his heart, and at the same time putting forth his hand, *without one sigh of remorse*, to what is sinful in ordinary conduct." "It is not enough to say that he is a mere speculative Christian; for the very same may be detected in the practice of one who feels a *real longing* to be delivered from the power of that sin, which he *grieves* has such an entire dominion over him." "The man is, as it were, so *much occupied with the sinfulness of his heart*, that *he neither feels nor attends to the sinfulness of his conduct*."

Now, it does appear to me, that the proneness of the world to confound hypocrisy with religious mourning, should have induced Mr. Chalmers to qualify these remarks. He might have said, with truth, that "a zealous professor may *pretend* to mourn over sin, &c. or that a like inconsistency may be detected in one who *pretends* to feel a real longing to be delivered from its power." But surely, if a man sincerely "mourns" over his sins, and sincerely "longs" to be delivered from their power, it is impossible that there should be, as Mr. Chalmers intimates (p. 12), many an *obvious* and *every day* sin which is not watched against, &c.

The next point to be excepted against in Mr. Chalmers's "Address," is his somewhat incorrect estimate of the consequences of a change of heart. Can it be asserted truly that "the man is, as it were, so much occupied with the sinfulness of his heart, that months or years may be consumed ere the purified fountain send forth its streams, or the repentance he is aspiring after tell on the plain and palpable doing of his ordinary conduct." (p.12.) Mr. Chalmers adds, "He still goes on with his wonted peevishness within doors, and his wonted dishonesty without doors, &c." while "*the heart*" is "the great subject of his anxiety."

Here I must be permitted to ask, Is this statement agreeable to Scripture? The question may be easily determined, by referring to the oracles of truth. My own impression derived from them is strongly this, That whoever is *truly* "occupied with the sinfulness of his heart," is in no danger of neglecting, or even delaying, the reformation of his life: nay, that in proportion as he studies the former, will he be led, through Divine grace, to cultivate the latter. "Make the *tree* good, (said our Divine Teacher) and the *fruit will be good.*"

But the Scriptures also furnish us with examples in support of this opinion. No sooner had David's heart smitten him for numbering the people, (2 Sam. xxiv. 10) than he returned humbly to his God. And there appears to have been a very short space between the confession of the heart and the reformation of the life, when the Psalmist was, on another occasion, accused of a more grievous crime. (2 Sam. xii.) More examples of this kind might be very easily collected from the Sacred Volume. I shall content myself with the two following:—When some of the murderers of Jesus "were pricked in their heart," they said to Peter, and to the rest of the Apostles, "Men and brethren, what shall we *do*?" (Acts ii. 37.) And we hear the persecutor Saul (Acts ix.), inquire, at the very moment his *heart* was awakened by "the heavenly vision," "Lord, what wouldest thou have me to *do*?" Here the amendment of the life was little less than simultaneous with the serious impression of the heart. What may we lawfully conclude from these instances of conversion? Surely that a sincere mourning for sin, in other words, true repentance, will speedily be followed, in all cases, by "fruits meet for repentance;" and that allowed acts of sin cannot consist with a penitential state of the *heart*. "As a man thinketh in his heart, so is he."

I shall conclude by entreating the indulgence of Mr. Chalmers, for the liberties I have taken with his "Address." If I have misconceived his meaning, I beseech him, in the name of charity, to rectify my error. But, if he has inadvertently fallen into a mistatement of the points at issue, points which so deeply involve the honour of Christ and the interest of souls, he will, I doubt not, favour us with that more correct statement, in the next edition of his Address, which he is so well qualified to furnish.

I am, &c.

T. A. M.

To the Editor of the Christian Observer.

THE remarks of your correspondent R. P. B. (No. for March, p. 150.) on the tendency to a lax and Antinomian view of the doctrines of the Gospel, observable in "the conversation of some religious characters, the pages of some periodical publications, and the discourses of some few divines of our church," seem well grounded: yet it does not appear that "the humble and conscientious follower of Jesus Christ, has, in the present day, difficulties to encounter which were little known by his forefathers;" or that these difficulties can be properly called "the *new* cross."

In the scriptural sense, "to deny ourselves, and take up," or "bear our cross," implies a willing endurance of whatever trial, or privation, or loss, we may meet with in the way of holy obedience; in following Christ as his true disciples; or, as ministers, in declaring "the whole counsel of God," as far as we know it, or can attain unto it.

Now, the present state of things, in that respect which your correspondent mentions, exposes those Christians and ministers, who aim to do this without reserve, or without regard to persons or interests or popularity, to such trials as may justly be called *their cross.* They share the reproach from *without;* not only the reproach of the Gospel, but that of those perversions of the Gospel which they most steadily and zealously protest against: for their opponents do not come near enough, or bestow pains enough, to make proper discriminations between such as preach evangelical truth in a practical manner, and those who state it in a lax and Antinomian manner, but treat them all as if belonging to the latter company. Ministers of this description also often become unpopular among a large proportion of those who favour the doctrines of the Gospel: the more smooth teachers who insist less on self-denial, on mortifying the flesh, and on strict holiness in all manner of conversation, are far more followed, especially if their sermons are seasoned with wit and pleasantry. "The people love to have it so." An easy cheap religion is the very thing, which *nature* loves: and *nature* remains, and is often strong, where there is something more than nature. However, he "who contends earnestly for the faith once delivered to the saints," with all its holy fruits and effects, will often meet with censure, neglect, and even slander, from great numbers of those who profess the doctrines of grace. At the same time, the more deeply he is convinced, that every perversion of this kind tends powerfully not only to deceive the souls of those who listen to it, but also to disgrace the Gospel itself, and give its enemies most plausible arguments against it—to strengthen their prejudices, open their mouths, and give energy to their delusions—will find his poignant sorrow for consequences so deeply to be deplored, for consequences of widely spreading mischief and destruction, a great aggravation of his trial.

On the other hand, the dread of sharing the reproach from *without,* or of neglect and unpopularity among the favourers of evangelical truth, it is to be feared, induces many to *decline the cross,* by either, on the one hand, shunning, boldly and clearly and prominently, to profess and preach the great doctrines of Christianity; or, on the other hand, by becoming more general and pliant and compromising, on *practical* subjects, than they would otherwise be; "loving the praise of man, more than the praise of God." (John xii. 42, 43.) At least, a very strong temptation to do this is placed in our way, as I well know by long experience.

I do not then object to this state of things being called "a cross:" but "to its being called a *new* cross:" for in this sense Solomon's words are peculiarly applicable; "There is no new thing under the sun. Is there any new thing, whereof it may be said, See this is new? It hath been already of old time, which was before us." (Eccles. i. 9, 10.) Every thing indeed is *new* to him who has not before seen, or heard, or known it: and this makes the preaching of the Gospel *novel* doctrine to vast multitudes, although better informed people know well, that it is not, at least, a *new doctrine.* Every object is new to children and young people; and this gives a freshness and relish to life which old people cannot retain. It gives also a poignancy to sorrows,

and adds terror to alarms, which are abated by experience.

I have hinted above, that I have had some acquaintance with this cross: I have indeed borne it, often very painfully in the several effects above stated, for much above thirty years: and, though I see much at present to mourn over, in this as well as other things, in the world and in the church, and among the professors and preachers of the Gospel, I cannot concede, that the evil, or the cross which it occasions, has increased during that time. On the whole, I hope, it has decreased: though of late it has renewed its energies and exertions, in some very grievous and deplorable instances. It is, however, not a *new* cross, even in our own age.

But was it not one grand part of the *cross*, which the holy Apostles, and primitive disciples and ministers of Christ, had to endure? Were there none in those days, over whom they mourned as thus perverting the Gospel and deceiving others by vain words? "Were there not many, who followed the pernicious ways of such deceivers, by reason of whom the way of truth was evil spoken of?" (2 Pet. ii. 2. Jude 4.) Was not a great part of the Epistles of St. Paul to the Corinthians; the Epistles of the Apostles James, and Peter, and Jude; and even much of the Epistles of St. John, written against this very deviation from the holy commandment delivered unto the churches? Quotation is not needful: the whole tenour of the reasonings, adopted in the Apostolical Epistles, shews that such errors prevailed, and needed to be vigorously opposed, and even did incalculable mischief, notwithstanding this authoritative and decisive opposition. Did not the first reformers in Germany and elsewhere meet with this cross from every quarter? And does not the Reformation to this day "bear the reproach," from papists and infidels, of those who maintained similar licentious and antinomian inferences from the doctrine of salvation by grace, justification by faith alone, and other doctrines connected with them? Do not the writings both of churchmen and Puritans, in the sixteenth and seventeenth centuries in this land, shew that they had to bear this same cross? In short, did any revival of pure and genuine Christianity at any time take place, in which similar perversions were not a heavy cross to some, and a deluding and prevailing temptation to others? Are not *salvation, in part at least, by our own works,* and *salvation by a solitary faith,* the Scylla and Charybdis of every age? When they who are not taught of God shun the one, they fall into the other. I would, then, entreat my younger brethren not to think it strange, as if any strange thing "had happened to them;" but to imitate those who, disregarding unmerited reproach, took care not to merit reproach; to "contend earnestly for the faith once delivered to the saints," adhering to the apostolical plan of stamping all doctrines *practically,* and all duties *evangelically,* without regarding censure or courting applause; and to be "stedfast, immoveable, always abounding in the work of the Lord, as knowing that their labour is not in vain in the Lord."

T. S.

To the Editor of the Christian Observer.

PRAYER is generally considered, even by the most thoughtless, to be a duty which creatures owe to their Creator, and, however averse to the performance, is, in their more serious moments, felt, if not acknowledged, to be of the utmost importance. No man, whatever be his principles, who believes there is a God, can so far stifle conscience as to convince himself that there is no necessity to supplicate his favour and protection; but it is the Christian alone who feels it a privilege

and delight to do so. Too many, who cannot avoid seeing that they are standing on the verge of a precipice, from which they may be plunged, in one moment, into an unfathomable eternity, yet, from levity in youth, confirmed habits in manhood, and the deep-rooted vices and prejudices of age, postpone every serious application for mercy, until that awful moment, when, sunk in insensibility, or agonizing with despair, they are hurried into the presence of an offended God.

Some, indeed, there are, who have been taught in their infancy to utter petitions for mercy, and have made it their habitual practice in advanced life to bow the knee with regularity and decorum, who, nevertheless, go through their devotional exercises as a task, and although the heart may have been uninterested, and the thoughts wandering to the ends of the earth, consider themselves to have performed an acceptable service. Such persons, though outwardly they may appear pious and devout, are as little acquainted with the true nature and efficacy of prayer as the others. They know not the advantage of going to God as a child goes to its parent, with all its anxieties and distresses; and they consequently receive his bounties without duly considering the source whence they proceed. Not so the humble Christian: he is said in Scripture to walk with God (by faith and prayer); and though he has reason every day of his life to be humbled that he does not act agreeably to this high privilege; yet he knows the value of it too well to regard it as unimportant. His Saviour has said, "Without me ye can do nothing;" and therefore, from a deep sense of his own insufficiency, he goes to Him for wisdom to direct his way, and for strength to enable him to obey the Divine commands, which he considers, in all cases, as the rule of his actions. Is he in affliction? He is taught that God doth not afflict willingly, and that affliction worketh the peaceable fruits of righteousness; and therefore, in the exercise of faith he can submit to God, believing that he will either remove his trials, or sanctify them, and endue him with the requisite strength and patience.—Is he in prosperity? He knows that a double portion of watchfulness is necessary; and he is, therefore, the more importunate at the Throne of Grace, that the world, and the things of the world, may not engage his affections, or win his heart from God; but that he may be enabled to use his temporal possessions with a single eye to the glory of the Giver. In short, whatever be his trials or temptations; whatever be the workings of his mind; he is anxious to lay them before him to whom all hearts are open, and all desires are known. And whenever he feels indisposed thus to commune with his God, he is apprized of the necessity of narrowly examining whether some idol is not engrossing his affections, or some worldly interest contending for his heart, or whether some snare has not been laid by the enemy of souls to weaken his faith, abate his vigilance, or vitiate his practice.

C. O. G.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AGREE with an old correspondent of yours, in thinking that any magistrate would be fully justified under the existing statute of 29th Charles II. c. 7. (commonly called the Lord's Day Act) in fining the

proprietor of any stage coach travelling for hire on the Sabbath in the penalty of 20s. for every day on which such coach may travel*. As the magistrates, however, after the long toleration of this practice which has taken place, might generally entertain doubts upon the extent of their power, and as, from the alteration in the value of money, the proprietors of stages (especially of long stages) might find it answer their purpose to continue the offence, and take their chance of paying the penalty when it might be sued for, it becomes worthy of the consideration of our legislators whether *a new law* is not loudly called for. On the subject of *the profanation of the Sabbath*, Blackstone says—"Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy as a time of relaxation and refreshment, as well as for public worship, is of admirable service to *a state, considered merely as a civil institution.* It humanizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary to make them *good citizens*, but which yet would be worn out and defaced by an unremitted continuance of labour, without any stated times of recalling them to the worship of their Maker." He then proceeds to shew, that from the time of Athelstan, the legislature has punished the violation of the Sabbath by "very severe penalties."—I suppose no one ever supposed Blackstone an enthusiast or a fanatic; but it is evident that what was a heavy penalty in the reign of Charles II. is no longer so, even supposing that the statute in question were clear in its operation as to the drivers of stage coaches. As far as regards all other offenders against the Sabbath, the penalty is only 5s.

It has appeared to me, that one evil of our long-extended warfare is the effect it has had in occupying the attention of our legislators, and diverting it from objects of a domestic nature. We seem, while embracing another hemisphere, to overlook the claims of our nearer kindred. We can feel an interest sufficiently lively in the occupation of a distant province, or the conduct of a political agent, to occupy whole nights in debate, while perhaps an object whose moral importance is indisputable must wait that convenient season which never arrives. It can surely be upon no other principle that the evil of SUNDAY NEWSPAPERS is still permitted to exist—an evil which appears of all others to call the loudest for a remedy. The number of persons of all ages who are necessarily led to profane the Sabbath, from being engaged in the trade of Sunday newspapers, is extremely large. Among these may be reckoned writers, compositors, pressmen, publishers, newsmen, children of both sexes, hawkers in the streets, and at all the toll gates and watering houses in the vicinity. Under this head may be noticed the further profanation of the Sabbath which is consequent upon the system, from the number of *shops kept open* on the Sabbath for the sale of the papers. Some of these are kept by pastry-cooks, who thus abuse the indulgence which is conceded to them of serving on the Sabbath: the others are those of

* See Cowper, 640, to shew that persons exercising their calling on a Sunday are, as the law stands, only subject to *one* penalty; the whole being but one offence, or one act of exercising, though continued the whole day.

hair-dressers, the ordinary news-shops, green-grocers, and other small traders. As an attraction to passengers, large printed placards, supplied from the offices, are exhibited at the different shops which vend the papers, noticing those articles of intelligence which are most likely to attract attention, and which thus invite the purchase of many who would otherwise never desire or think of a Sunday paper. The appearance which the principal streets of London exhibit through the Sunday (not to mention the various shops in all the outskirts of the metropolis) afford the best proof of the violation of the day in this last particular. And it is remarkable that these shopkeepers trade without risk; for as the proprietors of the papers must encourage every mode of dispersion, they allow those who may take their papers to return on the Monday what may remain unsold. To this it may be added, that every lad who can blow a horn has only to furnish himself with a quantity of the papers, and by carrying them through the streets has it in his power to add considerably to the profanation of the day; nor is it easy to punish these offenders, as will be afterwards noticed. *The employment of carriages and stage coaches* (now grown to a very large extent) should also be noticed, by which means the Sunday papers are conveyed in bundles to the first post towns upon all the great roads in the environs of London, where the postmasters, for a consideration from the newspaper-dealers, sort them out for the different country bags, and have them in readiness to forward by the time the Sunday evening mails pass through, so as to arrive throughout the country on Monday morning when there is no regular post: by which facility of circulation the metropolis is become in fact a feeder of the country at large as well as of itself; and as the general demand for information has increased, in proportion as education has been diffused, London is thus subjected to a far greater breach of the Sabbath than its own demand for news (however great) would require; a fact of no small importance in any endeavour to estimate the portion of evil arising from the Sunday papers, and *an additional argument against stage coaches travelling on the Sunday.*

The evil of Sunday papers was of late also much extended by *the publication of second editions.* The attraction of a second edition induced many to become purchasers who had seen the first, and many others who would not otherwise have felt inclined to purchase either. And it is to be observed, that it was by no means necessary for any news to have actually arrived in the interval; as it was a common case for a second edition to appear without any arrival having taken place to justify it, and with no other object than to force into circulation a larger number of impressions—a scheme which rarely failed of success.

A further evil of the Sunday papers may appear from the consideration of the multitudes who find in them (appearing as they do in the first period of the day) *a temptation to absent themselves from public worship; and also the inducement afforded to numbers to frequent and continue in coffee-houses, taverns, and public-houses, at all periods of the Sabbath-day,* from the circumstance of some one or more of the Sunday papers being taken in by all of them; not to advert to the necessary tendency of such reading, wherever it is introduced, to secularize the mind, and indispose it more or less for both the public and private duties of the day.

There are however, perhaps, few circumstances which more loudly call for the suppression of the Sunday newspapers than *the political evil circulated through their medium.* By far the greater number of these prints are openly opposed

to whatever may be the existing order of things, and are vehicles of the most libellous and offensive matter; while all of them must, from their very nature and constitution, rank on the popular side, and find occasion for censure and criticism in every act of the government; thus fostering in the minds of their readers a contempt for constituted authorities, and a morbid habit of referring every instance of public distress to the incapacity or the corruption of our governors. The systematical tone which is held by those who thus "despise dominion and speak evil of dignities" is indeed no other than might have been expected from persons who begin by publicly casting contempt upon the first and most important institution of the Almighty—the observance of the Sabbath—for a close connection has ever been found to subsist between irreligion and disloyalty. That disaffection is at this time propagated by the Sunday papers with a hardihood and an industry which have never been equalled, needs no other evidence than is supplied by a reference to almost the whole of them; and if no other considerations are held to be of sufficient force to justify the interposition of the legislature, it is conceived that a sense of the dangers to which the state must be exposed from the natural tendency of factious and inflammatory doctrines to weaken the allegiance and to alienate the affections of its people, may have the effect of awakening attention to this subject.

The perfect *inadequacy of all existing laws* to meet either the moral or political evils of the Sunday newspapers may be noticed in conclusion.

As to the *sale* of the papers at the offices, and at the shops, or by the itinerant distributors, the beforementioned Act of Charles II. supplies no remedy whatever; for, 1st, that statute, imposing a penalty of 5*s.* for exercising *the ordinary calling* on the Sabbath has been held not to apply to those offenders whose ordinary calling is *not* either the printing or vending of *Sunday newspapers*, and who therefore by doing either are not brought within the letter of the Act, which, in fact, never had such an offence in its contemplation; and, 2dly, the *low amount of the penalty*, even if it could be enforced, prevents its acting as a prohibition. —The *practice of blowing horns about the streets* is equally difficult to be suppressed. If, indeed, this noise should take place within the time of Divine Service, and in such a way as to disturb a congregation, there seems ground for taking it out of the statute of Charles, and treating it as a misdemeanor: but if no such disturbance could be proved, a magistrate's warrant must first issue before the offender can be taken into custody; for which purpose the offender's Christian and surname must be known, in order to lay an information and procure a warrant,—but these are almost invariably refused to be given. If, however, a conviction should be obtained, 5*s.* is the utmost fine: this he or his employer immediately pays, and he is discharged.

Much more might be brought forward to prove the mischief of the Sunday-newspaper system. But it is hoped that enough has been said to shew the necessity of parliamentary interference upon public grounds. The evil seems to have taken too deep a root to be affected by any other than legislative provision, and it seems to be so incapable of regulation or improvement as to require to be entirely suppressed.

The king's proclamation has already been adverted to. Let us remember that by that solemn and public document "his majesty invites and commands all subjects, whether in authority or otherwise, to be very vigilant and strict in the discovery and effectual prosecution

and punishment of *all persons who shall be guilty of profaning the Lord's Day;* and that the following are ably enumerated as the consequences of wickedness and impiety, viz. "To provoke God's wrath and indignation against the nation;" "to deprive the government and the people of the blessing and goodness of God, without which prosperity cannot be permanent;" "to bring scandal on the kingdom and on our holy religion;" and "to encourage by an evil example his majesty's subjects to live without a religious observance of God's holy laws."

It may be proper to add, that notwithstanding many attempts to establish Sunday newspapers in Dublin, the magistrates have invariably interposed to prevent them, and no Sunday newspaper is therefore published in that metropolis.

LAICUS.

To the Editor of the Christian Observer.

ANTECEDENTLY to the disastrous contest which issued in the separation of our American colonies from their parent state, the religious public scarcely regarded political measures as within the sphere of their anxieties and calculations. They generally abandoned secular affairs to the persons immediately interested in their results; and of course they inclined to blame a Christian's interference with them as too familiar a connection with the world. It is, indeed, notorious, that the most important periods of our history present us with the intrigues of men who mingled the religionist with the statesman; but, as the personal piety of such characters is questionable, I do not consider them as formally coming under the denomination of the religious public. In each of the periods referred to, and even in that of Cromwell, (when pious persons were most strongly tempted to secularize their proceedings), real Christians were usually jealous of confounding the interests of both worlds; and if occasionally their conduct was inconsistent with such salutary fear, the inconsistency was to be found at home, and not in our foreign relations. But during the civil conflict first mentioned, the party who had hitherto contemplated the dissentions of mankind at a long distance, were early tempted to desert their neutral station, and either found or fancied themselves compelled to choose a side in the opening debate, or, in any event, to come forward in the honourable character of peace-makers. Various causes may be assigned for what may be almost termed a revolution in the religious world; but the principal one may unquestionably be discovered in the sympathy then prevailing between British and American Christians. On the western continent, as well as among ourselves, men of serious minds were divided on the questions then in agitation; and although such persons would thankfully have merged all political differences in mutual concession, yet as the contest itself proceeded under the direction of others, the men I refer to deplored what they could not prevent, and, however firmly they might severally maintain their political opinions, there existed a spiritual bond of union not to be dissolved by national hostilities, and which at the same time combined materials till that period regarded as considerably discordant—politics and religion. An union thus formed and continued throughout a long war, habituated the minds of religious persons to view public measures in their connection with the interests of Christianity; and when the peace of the world was again interrupted by the French Revolution, these minds soon discovered that the events then beginning to astonish or alarm mankind bore a direct relation to our eternal destinies. Dazzled as many were by the meteors which arose as harbingers of the revolutionary tempest—among

the many were some of really devout sentiments, who, overlooking that inherent depravity of man, which on other occasions themselves so strenuously asserted, supposed that from the thorns and thistles of the continent might be gathered a vintage to make glad all our hearts, and thus to form a kind of miraculous exception to the order of cause and effect in the moral universe. The greater part of these speculators have lived to witness the exposure of their errors; and if they have neglected to confess them, the influence of their spirituality cannot surely have been strengthened by time. There were others, who, "looking before and after," viewed the early aspect of the Revolution with quite as much ardour for the liberty and general happiness of mankind as the persons above described, but with less expectation of finding good in evil; for they had been taught, and experience had illustrated the lesson, that a corrupt tree could not produce good fruit; though they were far from denying that occasionally the vine and the thistle may be seen in the same inclosure. In one point, both parties were united: —they hoped, amidst the disappointments of one and the forebodings of the other, that their common Lord would "visit earth in mercy," and, in a method mysterious to his creatures, ultimately tranquillize the storms and convulsive agitations of the world, by saying, "Peace, be still!". He did so; and there was a great calm. But something beyond external tranquillity entered into their hopes. In their "earnest expectation" they waited, and are waiting now, "for the manifestation of the children of God;"—I mean, (nothing else can be intended in such a connection,) for the diffusion and saving influence of the Gospel of Christ. Their hopes, by a kind of heavenly ambition thus stretching forward into eternity, are brightening as they survey what has been done, and what promises to be done by the exertions of the Christian community to enlighten and bless the nations. The shadows of a night which in some darkened regions almost threatened to be eternal are retiring, and the visions of prophecy appear to be developing themselves in reality and substance. If it be inquired, From what secondary fountain of light and life have flowed the streams of salvation? All eyes are directed towards the British islands. We hear of no rival claim; for though Christians are properly of no country, and would gratefully own a superior in deeds of godly zeal, yet by the common voice of devout persons in all countries, our own land maintains a preeminence so high and undisputed, that a Briton is authorised to address his compatriots, *Ye are the light of the world!* I may be accused of lowering my country from her exalted station, when I proceed to combine with her spiritual dignity her political and martial renown. But the objector will allow me to suggest that there may be a direct connection, in the present circumstances of the empire, between our religious and political success. Who can say but that the field of Waterloo was won in the closets and houses of prayer at home? Or, were the councils of the confederate princes controuled by the mere address and sagacity of statesmen?

I am reminded, however, while I write, of the cloud arising in the brilliant horizon of our country. After every just deduction from the exaggerations of faction, the calculations of selfishness, and the apprehensions of the ill-informed, it is impossible to deny the darkening aspect of the times. The depression of agriculture, the interruption of commerce, and the general uncertainty prevalent in monied transactions, are evils existing in degrees which I do not presume to ascertain, and still less to calculate upon their remedy. It is indisput-

able, that an individual who views the present state of the country merely as a man of the world, must feel an unusual share of mortification and perplexity in observing the contrast between our high and palmy state previously to the cessation of hostilities in 1814, and our present financial, agricultural, and commercial difficulties. He cannot avoid the sensation of being sunk into at least comparative degradation; and if his fears are uppermost, he will frequently detect himself musing on the dark days which he fancies to be coming;—and this gloomy computation, too, he will now and then recollect, refers to the land so recently exulting in her "ships, colonies, and commerce," and adorned to profusion with the laurels of Wellington; but *now* with ships rotting in the harbour, colonies turned into millstones, commerce languishing on its death bed, and the heroes of Waterloo suddenly converted into draymen and scavengers, or continuing to be a drain on the fast exhausting resources of the treasury; for to this dreary issue are his calculations extended! By this interpretation of the thoughts of *some* politicians, I do not mean to indulge in "merry descants on a nation's woes." I am only repeating, not altogether the expressions, but the sentiments of gentlemen of high rank in the legislature; to say nothing of their followers out of doors. Let us contrast with this avowed (shall we call it?) despondency, a very different estimate of public affairs, or rather the *temper of mind* which will ever characterize a real Christian. Such a patriot, however momentarily disturbed by the existing difficulties of the country, is recalled to himself by the reflection that *these things must be.* He remembers that the days of humiliation and perplexity are useful in proportion as a prosperous time is perilous. About two years since, the empire seemed to have reached the most dizzy summit of glory. Princes from the centre and extremities of Europe looked up and wondered. What mortal being could long be trusted with this dangerous elevation? Even they who were most securely armed against the world's allurements, began to feel their weakness. They were almost tempted to think, "All is *not* vanity." But the charm which thus affected the mighty with the feeble is dissolved or dissolving. In direct terms, the festivities and triumphs of 1814 are strangely forgotten; and nothing is remembered but the expenses then incurred and remaining to be discharged. We have relapsed by sheer necessity into the age of calculation. Not so, however, with the Christian. At such a moment as the present, he is desirous of turning the mutations of the world to some practical account. He does not surrender himself to barren despair; nor shun the pain of looking danger in the face by determining to be thoughtless. Connected with the duties of a Christian to his God, are his secondary duties as a citizen. He has a heart and understanding which may severally be claimed by his country. If the pressure of the time demand universal economy, he will exhibit in his domestic arrangements an example of privations endured with the dignified cheerfulness of one whose happiness is not suspended on the inferior goods of this world. He will number among the claims upon even a diminished income the permanent necessities of such as are destitute of the means of salvation. It will enter into his spiritual estimate, that even the poverty of a country like his own may still be able to enrich the nations of the earth, to continue the largeness of British benevolence, and thus to afford a kind of visible pledge that God is yet *our* God. I confess that I should be seriously disposed to regard any considerable defalcation, in what may be called *the Christian finances* of the empire, as a dark

feature in the national character, and indicating a diminution of the Divine favour.

The natural inquiry at this crisis is, From what quarter are we to expect the removal of our acknowledged difficulties? They certainly came upon us very suddenly: and however their approach might be discernible by those who are able to detect evil in its elements, yet the great majority of the nation felt themselves attacked as by a thief in the night. The retreat of these difficulties *may* be as rapid as their advance; but this hypothesis is extravagantly sanguine. It is understood, in the mean time, that the most desponding and the most confident do at one point coalesce; they alike believe that the United Kingdom will never regain its former astonishing height of commercial greatness. We have had, they allege, what the world terms our run of prosperity, and for the future can only hope for a share in the general scramble. Such, at least, are the speculations which abound in the province where I reside. You, sir, who live in the capital, may be wiser; and you may perhaps have it in your power to inform us in your next Number whether the reports which prevailed in the neighbourhood last week be really true, to wit, that government will postpone the payment of the Midsummer-dividends till a more convenient time; also, that Russia (in consequence of having been accused of "washing her right hand in the Black Sea, and her left in the Baltic," and who in return asserts that "England's hands and feet are washed in all the seas in the universe,") is determined to endure us no longer, but to adjust the balance of Europe without any further assistance from us; and thirdly, that the British Cabinet has finally resolved to let loose again Buonaparte, by way of teaching the Russians manners. I cannot answer for the veracity of our rustic politicians; but the loudest of them are positive that these several statements will be found to be correct; and I am unable to contradict them. *Veritas temporis filia.* Of one thing I am tolerably certain, namely, that as resident in an agricultural district, and daily conversant with its inhabitants and their habits, I should dread the return of the days when the high prices of country produce enabled our farmers to fare themselves sumptuously every day, and to clothe their households with the trappings of vanity. This class of persons has indeed been liberally abused for many years by the shop-keepers, who, as every one knows, compose the bulk of the nation; though I do not find that the abusing party ever resented the gay and dressy appearance of the abused in the days when the proceeds of the grain in the market were bartered in the shop. But now, "they have no money and they die!" Without, however, bestowing liberal abuse, or any abuse at all, on the fallen, it is, as far as my observation goes, honestly true that the community of farmers had become lords of the ascendant, and, in consequence, luxurious, giddy, and selfish beyond the limits usually allowed by worldly complaisance. Evil, descending by its own gravity from the farm-house (I was going to say the farm-villa) to the cottage, strangely altered the labourer. While the farmer-heroes became gods, the labourer-men were elevated into heroes. But the times are changed. I wish the *nos mutamur* would hold good in its noblest sense. To expect a moral revolution is indeed looking for too much. We are, nevertheless, authorised to hope that the embarrassments of the day will effect something toward our spiritual health. The profligate career of numbers must receive a check, at least, by the removal of exterior means; and a season of comparative poverty has sometimes been exceedingly propitious to the sufferer. Such persons, also, as,

from circumstances of affluence rapidly acquired, have felt their better principles shaken, may at this moment regard themselves as placed under the bracing regimen of threatening adversity. They have frequently prayed, "In all time of our *wealth*, good Lord deliver us!"—a petition which, at this juncture, may retrospectively receive a practical and vivid interpretation. They will now, it is hoped, find that "sweet are the uses of adversity," not perceptible, it may be, in the earliest stage of discipline, but made at first palatable, and ultimately pleasant. A process so repulsive to nature will only be endured as unavoidable till nature yield to the persuasive influence of grace; and whether the derangement of our happiness spring from domestic or public causes, let affliction in either case be regarded as a messenger from the Governor and Proprietor of the world, commissioned on an errand of mercy, and delivering even messages of terror with the smiles of compassionate love.

AUSTRALIS.

REVIEW OF NEW PUBLICATIONS.

The Scripture Doctrine of Sanctification, being a critical Explication and Paraphrase of the Sixth and Seventh Chapters of the Epistle to the Romans, and the four first Verses of the Eighth Chapter, &c. By the late Rev. JAMES FRASER, of Pitcalzian, Minister of the Gospel at Alness, in Ross-shire. Edinburgh: Ogle. 12mo. pp. 431.

THE lovers of sound and practical divinity will not object to our deviating from the direct tract of new publications, in order to rescue from the shade a work of singular merit, which was published about forty years ago, and of which the latest edition has been two years from the press. If any other apology be requisite, we seek it in the existing circumstances of the Christian Church. Mr. Fraser's work is well suited to the times in which we live. Happy would it be for the world if the principles which he inculcates, and the spirit in which he wrote, were more widely diffused among us.

A short biographical notice introduces this little volume; but it records nothing of any interest concerning the venerable author. His father was one of the proscribed ministers of Scotland, who, in the reign of Charles II. were driven to leave their own country and settle in New England, where the Gospel was long preached with extraordinary success. Mr. Fraser was born in 1700; appointed to Alness, in Ross-shire, of which his father had formerly been the minister, in 1726; and died in 1769, after a series of faithful and diligent services in the church to which he belonged. This is all we can collect from the faint and meagre sketch of his character, executed by the editor. It is not surprising that a retired minister, however usefully employed, should furnish few incidents for biography. We should have rejoiced to know more of such a man; but we know enough to satisfy us that he was faithful in the discharge of his duty, and walked humbly with his God.

The work before us is the offspring of an acute and vigorous mind, habituated to patient thought, expert in the operations of collation and inference, powerful and exact in discussing and combining, clear in its reflections, sedate in its judg-

ments, resolute in its decisions. Mr. Fraser was not a scholar, nor a man of extensive erudition, neither was he at all distinguished by loftiness or fecundity of genius. But whatever he knew, he knew well. He had elaborated it, by the process of assiduous meditation, into a substance thoroughly suited to the mould of his own understanding; and what he derived from foreign sources issues forth from him again, modified and enriched by his judgment and experience, and bearing the stamp of his own mind. After thoroughly digesting a subject, he deduces from it a number of irrefragable principles, of which he never loses sight, but continually employs them in assailing the strong holds of his adversaries, or in building up his own system of doctrines. We consider this to be the grand secret of reasoning, whether for the purpose of detecting error, or of developing and establishing the truth. We recommend to young divines a careful observation of the success with which Mr. Fraser employs these weapons, against men of talents equal or superior to his own. A few theological principles, distinctly apprehended and arranged, with the faculty of applying them as tests and measures of truth, enable ingenuous inquirers to pursue their way through the complicated absurdities with which ignorance and sophistry obstruct the paths of Divine knowledge.

Mr. Fraser was a regular minister of the Presbyterian Church of Scotland, and cordially entertained the peculiar articles of her creed. Yet the ultra-Calvinist of the present day will, in all probability, peruse this volume with little satisfaction. He will be regaled with no brilliant theories and fanciful interpretations of holy writ, nor with any of those spiced cordials which are too often preferred before the wine and milk that cheer and sustain the Christian pilgrim without producing spiritual intoxication. Our author's main object, and he has accomplished it most successfully, was to combat the errors of Taylor, Grotius, Locke, Whitby and others. Yet, in pursuing this important warfare, he appears to have preserved an excellent temper, and to have cast behind him all the littleness of a party. On a few occasions, and they are very few, he delivers, as might be expected, opinions more conformable to the confident decisions of the Assembly's Catechism than to the more cautious expositions of the English Liturgy. Yet we mean not to charge him with unsoundness, even on those points respecting which we should have expressed ourselves in somewhat different language; and we can embrace, as brethren, such as follow the steps of this wise and wary guide, without once reflecting that shades of difference are apparent in our respective tenets.

Mr. Fraser's plan, in the treatise now under review, is that of a continued commentary on the sixth and seventh chapters of the Epistle to the Romans, and a few verses of the eighth, interspersed with occasional essays on those weightier points of his subject, which called for a more detailed examination. An Appendix is subjoined, "wherein the Apostle's doctrine, principles, and reasoning are applied to the purposes of holy practice and evangelical preaching."

Mr. Fraser sets out with animadverting on Mr. Locke's hypothesis, that the fifth and sixth chapters of the Epistle to the Romans are addressed exclusively to the Gentile converts, and that Jewish converts were alone concerned with the chapter immediately following. The validity of Mr. Locke's argument depended mainly upon a peculiar interpretation of some epithets by which the Apostle describes the former state of those believers, and which appear to that expositor to require a specific application to the heathen world. These sentiments are combated, at some length, by our author, who

proves such a distinction to be unsound and fanciful, and who shews, in this instance, how great an advantage principles of sound theology and an accurate acquaintance with holy writ confer upon minds of a lower order over the most acute antagonist.

The plan of elucidating the doctrines of St. Paul, on the great subjects of justification and sanctification, by a consecutive series of annotations on a considerable portion of one of his Epistles, must almost inevitably involve an author in frequent repetitions; and Mr. Fraser is chargeable with this blemish. A greater fault is the obscurity and ungainliness of his style. Although he was an eminently clear thinker, he possessed no share of the valuable faculty of evolving his ideas in a luminous order, and of clothing them with perspicuous language. Valuing the substantial matter of this work so highly as we do, it is our earnest wish to prevent the unfavourable impression which an uninstructed or impatient reader would be apt to receive, on first entering the dark and tangled paths of this critical volume. We shall, therefore, endeavour to lay before the Christian public such a representation of the doctrines established by Mr. Fraser on the basis of the Apostolic Epistle, as we have obtained from an attentive perusal of his book, allowing ourselves such latitude of collateral remark as the importance of the truths exhibited, or the prevailing errors of the day, may seem to demand.

Our author begins with Rom. vi. 1. "What shall we say then? Shall we continue in sin that grace may abound?"—In the preceding chapters, the Apostle fixes guilt on the consciences of both Jew and Gentile, by proving that all were transgressors of that law which denies justification, as indeed a law necessarily must, to any thing short of perfect obedience. He then proceeds to explain the righteousness of God; by which we are to understand the congruity of God's method of justifying the sinner with the sanctity of his moral government. The righteousness of Jehovah would not have appeared in absolving the transgressor of his laws by an act of sovereign mercy; because the righteousness of an action is ascertained by its comparison with some fixed and certain standard. It is plain, therefore, that the sinner's acquittal could never have established the righteousness of the Judge, considered as the result of a comparison instituted between the deed and the law. But if due satisfaction be made to the violated law, then indeed the offender may go free, and the righteousness of the Judge be fully asserted. Such is the scheme which God, in the plenitude of his grace and wisdom, hath devised for the justification of fallen man. He hath sent his own Son, in the likeness of sinful flesh, to make atonement for the sin of the world, and to magnify the law by his obedience; and thus he hath made the pardon and acceptance of the criminal, though primarily derived from the fountain of his own inexhaustible compassion, to flow according to the exactest line of an inflexible justice. The justification of a sinner is thus shewn to result from the propitiatory work of the Redeemer, to the exclusion of any direct or collateral efficacy in the sinner's own doings. Condemnation is declared to be an act of justice; but justification is uniformly represented as a free gift, yet so bestowed as to establish the righteousness of God through Jesus Christ our Lord. Such is the scriptural doctrine of justification by faith; of a righteousness that is imputed to the believer, of mere grace, and without respect to his legal rectitude. And to this doctrine the Apostle was fully aware that objections had been, or would be, started, on the ground of its hurtful aspect on virtuous practice.

St. Paul's manner of answering this objection is remarkable. He does not deny the charge that justification by faith, simply considered, might be productive of these bad consequences. He does not pretend that faith possesses a justifying virtue on the ground of its connexion with good works; but he shews that the justified sinner is brought into a new state, which is incompatible with a course of wickedness. Faith has a justifying power, because it apprehends Christ: but Christ, so apprehended, becomes the immediate and infallible spring of holiness. The error of legalists hinges on the former part of this proposition; that of Antinomians on the latter. The legalist has learnt that faith without works is dead; and therefore he ascribes to works a co-operating efficacy with faith in our justification. The Antinomian has fully imbibed the scriptural tenet of justification by faith in Jesus Christ, without the works of the law; and thence he proceeds to the unscriptural assumption, that a justified state may consist with a life of unholiness. In these, as in most other instances, men have fallen into dangerous errors, not by setting out with erroneous principles, but by misconceiving the extent and application of principles which in themselves are incontestible. The object to which Mr. Fraser directed his powerful mind was, the vindication of both these principles to their proper rank and office, by developing the reasonings with which the most learned of the Apostles overthrew the legal or the antinomian cavils that were urged, in his day, against the doctrine of grace. They are the same cavils which we hear on the present day, and are susceptible of little amplification in substance, or variety in form.

We proceed to consider Mr. Fraser's idea of what is implied in *being under grace*. He remarks:

"Sinners, being justified through faith in Jesus Christ, even through faith in his blood, (Rom. iii. 24, 25.) and sanctified by being born of the Spirit, (John iii. 5; 2 Thess. ii. 13.) they pass from death to life; from being under wrath, and the curse of the law, to be under grace, (Rom. v. 1, 2.) And so sin shall not have dominion over them, according to chap. vi. 14."

In this very short paragraph we discern the marrow of Mr. Fraser's scheme; and we have no scruple in expressing our conviction, that it exhibits the doctrine so elaborately argued by the Apostle of the uncircumcision. By examining it in detail, we shall learn what is revealed of the order and method which Infinite Wisdom has ordained to itself in accomplishing the work of man's salvation.

The first point is, that all are sinners, needing justification, upon which we have already offered a few general remarks. But we must now advert, more particularly, to the Apostle's view of the sinner's state, before the grace of justification is conferred. In order to justification, a man must first be arraigned as a transgressor of some law. Accusation and justification are correlative terms. And to make it impossible for justification to be conferred on the ground of the accused party's innocency, his guilt must be evinced. This is accordingly done by the Apostle. He proves that all are sinners, and deduces the unanswerable conclusion, that by the deeds of the law no flesh living can be justified. Nor is this all: for Adam, by consenting to the act of sin, virtually did homage to the father of sin, and chose him for a master. The kingdom or authority of God in the heart of Adam had been maintained by the power of the Spirit, and by the operation of his grace on the reason and will. But sin employs the flesh; in other words, those evil affections and lusts which are excited and gratified by the tempe-

rament and organs of the body; to be the instrument and victim of its despotism;—and the reason and will, obscured and perverted by these fleshly lusts, and combining with them, make up that corrupt mass which constitutes the old man, sometimes called the body of sin. The Apostle contemplating the posterity of Adam, all of whom are either seminally or actually corrupt, with this double respect to the law of God which they had broken, and to the law of sin which they obeyed, pronounces them all dead, both by a legal sentence and by the weakness of the flesh; the one making punishment unavoidable, and the other making righteousness unattainable. The recovery of mankind from this state is the blessed effect of Christ's propitiation. By the satisfaction which he made to the violated law, and by the sovereign power of his heavenly Spirit, he makes all the children of God free from sin: he rescues them from the punishment due to their criminality; and repairs, by a gradual process indeed, but through the agency of an efficacious principle of holiness, that obliquity of our nature, which renders all the actions of an unregenerate man displeasing to God. Now he, who from being dead in trespasses and sins is thus made alive to God, becomes thenceforth dead unto sin. He was dead unto God, in sin; but is now become dead unto sin, in Jesus Christ. This *death unto sin* is not, then, the gradual mortification of sin in believers, who, in the sense of continually resisting and crucifying their lusts, may be said to die daily. It denotes the blessedness of all true converts, in being emancipated from the yoke of their old master, sin, who henceforth exercises over them no rightful authority. The persevering Christian may fall into many faults, yet he is not thereby brought again into bondage.

It may not be superfluous to remark, that, taking Mr. Fraser's interpretation to be correct, the Apostle's doctrine of grace is diametrically opposed to Antinomianism. For his assertion, that Christians are not under the law but under grace, applies to true believers only, nominal Christians being still under the law: and this enlargement from the law is so far from meaning a license to sin with impunity, that it implies, on the contrary, a triumphant release from the power of sin, and a free and full surrender of ourselves to the power of holiness. It is a translation from the ministration of a dead and deadly letter to the dispensation of the spirit of life; which, in the words of an eloquent writer, "is able to destroy the power of sin and to introduce such a spiritual and heavenly frame of soul into men, as whereby they might be enabled to express a cheerful compliance with the law of God, and demonstrate a true heavenly conversation and God-like life in this world." To be under grace, we observe, does not mean to be outwardly a member of Christ's church, but to be an actual member of his body by the consubstantiating virtue of the Spirit.

And, hence, they who could not perform the law, when under the law, because devoid of a principle of holiness, are enabled, by coming under the ministration of the Gospel, to bear the fruits of the Spirit in all goodness and righteousness and truth. If *being under grace* expresses a state of intimate communion with a vivifying Spirit, if it imply a redemption from the thraldom of sin and an adherence to the service of God, then it follows, most plainly and conclusively, that for any one, who persists in sin, to pretend or hope that he is nevertheless under the law of the spirit of life in Christ Jesus, that law which emancipates from the law of sin and death, is an absurdity and a miserable delusion. This

it is, according to Mr. Fraser's view of St. Paul's doctrine, to be under grace. He establishes, in the fullest manner the value of Christ's atonement and the merit of his righteousness, the necessity of a Divine Power to change the sinner's heart, and the impossibility of living in sin after having been brought under grace. We shall cite one or two passages to this point.

"When men by their guiltiness were under the curse of God's law, this withheld from them these blessings and favourable influences of Heaven, by which their souls, being made good soil, might become fruitful in holiness and good works. As the earth, when the curse seized it, was to produce naturally thorns and thistles; so the hearts of persons under the law and its curse, do produce no fruit truly good and acceptable. Men being in the flesh, in an unjustified state, and sin having the dominion over them, Satan hath ruled in them; and by means of sin, and the lusts thereof, he hath wrought effectually in them. But it will not be so with them who are under grace, in a state of favour with God. These enemies may infest, but shall not have the dominion over them. The virtue of Christ's death having reached them in their being born of God and in their gratuitous justification; sin is condemned to lose its rule in them; the prince of this world is judged and cast out. If it is comfortable in relation to our outward enemies, it is especially so with respect to our invisible and spiritual enemies, as Rom. viii. 31. If God be for us, who can be against us?

"Christians being justified by faith, and under grace; this, as hath been hinted above, opens to them the treasures of heavenly blessings. The God and Father of our Lord Jesus Christ, (now become their God and Father through him,) blessing them (as Eph. i. 3.) with all spiritual blessings in heavenly places in Christ. This must have much sanctifying effect. Particularly and especially having been born of the Spirit, justified and brought into a state of grace, God giveth them his Spirit to dwell in them, chap. viii. 9. and they are sealed by the Spirit unto the day of redemption. Formerly Satan wrought in them, by means of the blindness and errors of their mind; and by means of the various lusts that prevailed in their renewed hearts. But now the strong man is despoiled of his armour, the curse of the law, and sin dominant in them; and he hath not the advantage over them that he hath formerly had. Being renewed in the spirits of their minds, and having the Holy Spirit dwelling in them, he doth direct and rule their renewed faculties for the advancement of their sanctification. His more special reproofs and consolations, his humbling and quickening influences, he measures variously to them, with infinite wisdom, in the manner most proper for further subduing sin, and promoting holiness. Dwelling in them, and being in them as a well of water springing up into everlasting life; he will be in them an effectual principle of spiritual and heavenly desires and pursuits, and a true source of holiness; a principle effectually directing and disposing them to walk after the Spirit?"

"A person, thinking that himself hath been made free from the dominion of sin, may imagine himself to be acting with liberty in serving sin in this and the other, and in very many instances. But the reality of the case is, that by thus sisting himself to sin and its service, he doth prove himself to be indeed the servant of sin, and its slave. Now, to a Christian, who hath been made sensible of the misery of such a slavery, and of the valuable privilege and advantage of being made free from that slavery; the thought of coming in any sort or degree into it again, and shewing so by his practice, should be so frightsome and shocking, as to awaken him to earnest carefulness to keep himself at the utmost distance from it. This I take to be the import of the argument, as it respects the subject of the exhortation in ver. 12, 13.

"I said, that the Apostle manages this argument so as, at the same time, to suggest a sufficient and very proper answer to the objection in ver. 15. He had said (ver. 14), that sin would not have dominion over the believers, they not being under the law, but under grace. Ay, then, says the supposed adversary, if so, the stroke of the law cannot reach us, we not being under it; and grace will protect us and keep us safe; therefore we may, without any apprehension, take full liberty in sinning. But by no means; such an abuse of grace is horri-

ble, and the reasoning is vain. By taking such liberty to sin, a man will prove that he is truly its servant and slave, and so demonstrate that he is not under grace, but indeed under the law, whose curse and judgment will yet reach him with fearful effect."

"The remedy, with respect both to the sinner's guilt and his depravity, is, to be made free from the law and its curse. Whilst he is in this condition, as he is under wrath, so sin hath dominion in him. He is at once delivered from the Divine wrath, from the dominion of sin in his heart and nature, and made capable of holy practice, by being justified through faith, and brought under grace, Rom. v. 1, 2. with chap. vi. 14. Sinners coming into union with Jesus Christ by faith, they (Rom. vii. 4.) become dead to the law (free from its curse and bondage) by the body of Christ, that they should be married to another, even to him who is raised from the dead, that they should bring forth fruit unto God. This is the doctrine of the Scripture, and the way which it marks out to sinful men, in which alone they can come to a capacity of bringing forth fruit in a practice truly holy, and acceptable to God through Jesus Christ."

Some considerations have presented themselves to our minds, resulting from Mr. Fraser's statements, which we deem it incumbent on us to enforce at this juncture, when the religious world is distracted by mischievous schisms, engendered, we apprehend, by momentous errors of doctrine. Our first remark is, that in order to constitute the character of a person who is under grace, there exists a necessity for intrinsic holiness, as well as for the righteousness of Christ, which is the ground of our justification, or of our acceptance into the covenant of grace. By a strange obliquity of intellect, some pious persons have imagined, that most glory accrues to the Saviour, from ascribing all our meetness for heaven to his justifying blood and righteousness, and not at all to the holy nature imparted by the Spirit of sanctification. They overlook entirely the object of Christ's mediation, which was, to bring God and man together, and which cannot be accomplished without the agency of his Spirit, as well as the value of his blood. His blood of redemption reconciles God to us, but it still leaves the enmity of the human heart untouched. This, however, is removed by the Spirit of sanctification, and thus man is reconciled to God. Till the enmity on both sides is done away, no union can be effected. But heaven consists in the assimilating union of God with man, and is therefore a state utterly unattainable without real personal holiness in us. The question has often been started, How is Christ made unto us sanctification? Is his holiness reckoned to our account in the same manner with his righteousness? We must examine this question, by first marking the distinction between Christ's inherent righteousness and his legal righteousness. By the former we mean his real, essential, infinite holiness: by the latter, a perfect conformity between that holiness, as it expresses itself in holy actions, and the covenant made with God. It is this legal conformity which gives a justifying power to the actual righteousness of Christ; which conformity is a term of relation, and is not a real subsistence that admits of being transferred. No part of Christ's righteousness is in a proper sense imputed to man; but the expression does not violate the rules of rhetoric, when employed to signify that the benefits of his righteousness are really made ours, by reversing the circumstances in which we had hitherto been placed. The righteousness of Christ is reckoned to us to be the meritorious cause of our admission into favour with God. It alters the present relation in which we stand towards him as alienated by a curse, and propitiates towards us his fatherly loving kindness. Now all this is a transaction carried on solely between the Father and his Son, and

involving no formal change in the third party, man. Accordingly, the righteousness of Christ is no further derived upon man than in the sense of its causing, by its justifying power, a total change in his external relations with God. Against the condemnation of the law, the sinner prefers the justification merited for him by the blessed Saviour. It is not, properly speaking, the holiness of Christ which obtains the justification of believing penitents; but the conformity, with God's perfect law and the mediatorial covenant, of those acts which his holy nature and benevolent regard for sinners prompted him to perform. And this holy conformity had a mighty value in the sight of God, which value is reckoned to the account of penitent believers, and purchases their pardon.

It has been questioned whether justification include more in its substantial meaning than pardon. And, on this point, the controvertists of Mr. Baxter's days sometimes encountered with an acrimonious vehemence which Christian charity ought to have controlled and mitigated. The judicious Mr. Howe has observed, that "justification so little differs from pardon, that the same act is pardon, being done by God, as a Sovereign Ruler, acting above law, viz. the law of works; and justification being done by him, as sustaining the person of a Judge, according to law, viz. the law of grace."

To this we may add, that, although justification may denote pardon simply when the sinner alone, to whom it is vouchsafed, is contemplated, yet it denotes more than pardon when respect is had to the satisfaction made by Christ. To be justified is, to be acquitted in a court of judicature. *Justify* is a word of complex signification, and does not import simply to pardon, but to absolve on one or other of these grounds; either, that the imputation of guilt has been disproved, or, that a competent satisfaction has been made to the condemning law. A man convicted of the crimes laid to his charge, and dismissed, without any punishment, or compensation otherwise made, by the clemency of the sovereign judge, is correctly said to have been pardoned, but not to have been justified. But the sinner is not thus discharged by Almighty God. The law that would have condemned him, without accepting any atonement, is indeed superseded by the paramount authority of the Judge; but a stipulated price is put into his hand, by which his absolution may be legally procured. The blood of the Mediator is that satisfaction which God engages to accept; and Christ is legally entitled, by the terms of the Mediatorial Covenant, to the acquittal of all penitent believers. In one word, the sinner is never esteemed innocent by the Judge, in any proper or personal sense; but he is held to be judicially absolved, and no longer obnoxious to the penalties of the law, on the ground of Christ's meritorious atonement.—It has been asked, whether pardon, or remission of sin, include any thing beyond a right to impunity. Here we would observe that no grammatical or philosophical researches into the force of such words, and the nature of such acts, as remission and justification, appear to us to be of any value compared with the explanations afforded in the Oracles of Truth. We are not to examine curiously the meaning of the terms, and thence to decide upon the measure by which the Supreme Being dispenses his mercies; but we are to ascertain, from a careful perusal of the inspired records, whatever enters into the covenant which God has established with mankind, and thus to arrive at the full comprehension of the terms employed by the holy penmen. Proceeding upon this incontestible maxim of theological criticism, we have little hesitation in affirming, that forgiveness, remission of sin, justification, &c. denote, in the

Scriptures, the complete restoration of fallen man, not indeed to precisely the same condition in which he stood when innocent, yet to a condition perhaps better suited to his present fallen nature with a view to the attainment of eternal blessedness. The sentence of death pronounced upon Adam included the forfeiture of all spiritual privileges; and these spiritual privileges are restored in Jesus Christ. Adam by his transgression fell from grace; which grace was restored to us, his posterity, by the second Adam, in whom we are begotten again. If the sentence of pardon included no more than a remission of past sins and a re-opening of the gates of heaven, such an absolution would not countervail the penalty, and would be wholly inadequate to our wants and miseries. It might, thenceforth, be free to man to resume the path of righteousness; but his debilitated powers would be found utterly insufficient. But we are justified, in order to receive the adoption of children; which adoption can only be conferred, by a holy God, on such as are informed and actuated with child-like dispositions—on those who are verily and indeed his children, his spiritual offspring. Holiness is a step of absolute necessity in the moral progression of human creatures from misery to glory: it is the element of heaven, and therefore the production of it cannot be excluded from the effects of justification.—We are not confounding, as the Romish Church has done, justification with regeneration. Justification comprises the communication of the Spirit to man; and the Spirit, received into our hearts, accomplishes our sanctification. We again cite Mr. Howe, who writes; "Remission of sin, therefore, as it signifies giving a right to future impunity, signifies giving a right to the participation of the Spirit; the withholding whereof was the principal punishment to be taken off. And as it signifies the actual taking off of that punishment, it must denote the actual communication of the Spirit. Therefore upon that faith, which is our entrance into the Gospel covenant, the curse, which withheld the Spirit, is removed, and so we receive the promise of the Spirit (or the promised Spirit) by faith."

We have applied the terms Regeneration and Sanctification indifferently, though they admit of discrimination. Regeneration may be described as the radical change wrought by the Holy Ghost on the system of faculties and affections which make up the human soul. It is the root of all graces, or rather that diffusive principle which imparts a new quality to all the soul's essential acts. All the graces of the new creature issue from one incorruptible seed; but they are modified according to the objects in which they terminate.—Thus the principle of grace is variously elicited in the several acts of love, joy, faith, hope, patience, meekness, &c. Regeneration, to use the language of logicians, may be termed the constitutive act, sanctification the subjective effect, of the Holy Ghost on the souls of sinners. He begets them again; and being thus begotten, they are habitually holy. Nor is there any circle in that argument, by which faith is said to be produced by sanctification, and to produce holiness. For faith is itself one of those graces which flow from the sanctification infused by the Spirit, and is also the parent of all other graces, of all those acts, external and internal, which are truly holy; as the trunk of a tree bears all the branches, but is itself sustained by the root. To this purpose Mr. Fraser, p. 390—

"It will tend to elucidate this matter, that we distinguish between the habit, or physical principle of sanctification, and the practice of holiness. As to the first of these, it is plain from the texts formerly cited, (John i. 12, 13. and 1 John v. 1.) that being born of God is previous to a man's truly believing in

Jesus Christ. Yea, we may be satisfied about it, by considering the nature of things. If faith is not properly or merely an act of the Holy Spirit, but an act of the human soul; it cannot be produced without a principle in the soul, that shall be an adequate cause of such an act. A gracious act, as faith is, cannot be without a gracious principle producing it.

"It is, at the same time, to be observed, that when, for the relief of a burdened and distressed soul, the word of faith enters into the mind, with the influence of the Spirit of faith, whose power renews the heart; the first thing that must follow in such a soul, by means of the light which the Holy Spirit introduces into it by the word of God, is that faith in Jesus Christ, and in his blood, by which the sinner is justified, and so comes under grace."

Mr. Fraser is not one of those who imagine that regeneration impelled the production of a new set of powers, which either superseded the older faculties or were appended to them. It is the monstrous dogma of certain modern theologians, and nearly allied to some heathen superstitions, that the new man is a positive being, co-existent with the old man, who is a distinct being in the same identical person; the soul being a sort of immaterial theatre, in which these implacable combatants carry on their warfare. The irrationality of this doctrine is too palpable to deserve the exposure of elaborate criticism. If the new man suppose a new system of intellectual faculties, then a new soul is supposed, and how one soul can be a meet subject for heavenly blessedness, and another soul the proper object of eternal punishment, in the same identical person, it remains for these subtle metaphysicians to explain. We assert, without fear of contradiction, that, according to their hypothesis, two souls are requisite to constitute the person of one believer. For the new man wills an act that is pleasing to God, and the old man wills that which is directly opposite. Now two contradictory acts of volition cannot proceed, simultaneously, from one essence; and if there be two essential powers precisely similar, they must inhere in two different subjects. But the philosophy of this system would be unworthy of notice, were it not most objectionable in point of morality. For, according to this system, the new creature may grow and thrive, while the old man advances parallel in stature and strength. And as the believer is supposed to have no further concern with this old Adam, who will, in due time, be annihilated, he may look with unconcern on the rampant growth of evil tempers and habits, provided some fruits of grace occasionally issue from the opposite quarter. Absurd and contradictory as this statement is, it may persuade, and, we believe, has persuaded many, who have no time or talent for detecting its absurdity and contradiction, to sit easily under the dominion of passions which are condemned by that perfect law which converteth the soul.

One source of error appears to be a notion, very popular with certain pretenders to theological science, that the grace, by which a sinner is effectually converted, differs in *kind* from that grace by which the unregenerate are restrained and regulated in their outward deportment, and are actuated, to a certain extent, with wholesome principles. The grace, say these persons, which impelled Jacob to bless both the sons of Joseph, and to worship, leaning upon the top of his staff, differed absolutely in kind from that which subdued the revengeful temper of Esau, and inspired him with fraternal tenderness. But to us it appears that the grace of God must be ever essentially the same, differing only as to its effect on different subjects. With some it terminates in outward humiliation, as with Ahab; some it brings near to the kingdom of heaven, as the young man in the Gospel; and others it transforms into new creatures. It was the same Spirit of God which

forsook rebellious Saul, and rested upon faithful David. And hence we conclude, that nothing can be more erroneous, and, perhaps, fraught with more evil to the church, than the rash assertion that "one spark of grace can never be lost." Even if we should be fully persuaded that where regeneration has actually taken place the divine life is never wholly lost, we should still believe, on the authority of Scripture, that the Spirit of God operates by his grace on the hearts of many who never become new creatures.

It would appear an unaccountable error, in those who revere the assertions of Scripture, to employ such language as we have just been reprobating, in the view of such explicit texts as, "Quench not the Spirit," "Ye are fallen from grace," &c. To pretend, indeed, that no operations of grace can be exercised upon the soul by the Holy Spirit, without terminating in a blissful consummation, were to wander as far from the maxims of sound sense as from the authority of Scripture, and to reject the weight of undeniable testimony and the evidence of lamentable facts.

But while we think it our duty to say thus much, we are far from wishing to involve ourselves or our readers in a discussion of the question whether those who are actually made partakers of the blessing of regeneration and justification may finally fall away. Whatever be the fate of that question, this at least we may confidently affirm, that he only that endureth to the end shall be saved, and that without holiness—holiness of heart and life—no man shall see the Lord.

Mr. Fraser, in entering upon the exposition of the 7th chapter, maintains, that when the Apostle saith, verse 4, "Ye are become dead to the law;" and verse 6, "Ye are delivered from the law;" he does not mean it of the Jews being made free from the obligation of "the Mosaic ceremonial law, or of its precepts and institutions." What is the real purport of these phrases he afterwards inquires; but he asserts in his introduction, with great probability of truth on his side, that St. Paul was very far from blaming the Jews for continuing a strict attention to the Mosaic ritual, to which the Apostle himself was scrupulously submissive. He labours, indeed, to convince them, that justification and final salvation are not attainable by any legal observances; but he fully warrants those who are of the circumcision in adhering for a time to the service of the temple. Nevertheless he treats with no such indulgence those gentile converts who, being called out of heathenism into the light of Christianity, voluntarily took upon themselves the yoke of Judaism. There was great danger lest those persons, as the declension of the Galatians fully testifies, should contemplate with undue complacency their gratuitous worship, and depreciate the virtue of Christ's atonement, in their superstitious attachment to the rites of the circumcision. But when the Apostle represents the believer as dead to the law and married to Christ, he undoubtedly is not contemplating any law peculiar to the Mosaic dispensation, but that universal law under which every child of Adam is born, whether Jew or Gentile, circumcision or uncircumcision, barbarian, Scythian, bond or free.

Mr. Fraser considers, at great length, the meaning of this passage, Rom. vii. 4. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God;" and we shall transcribe the summary of his ingenious interpretation.

"So accordingly it hath happened to you, my brethren, as to your condition and state. You have indeed been married to the law by the first covenant; according to which that husband, in consequence of your dutiful obedience to

his will, was to protect you, and to secure your standing before God; and to make you fruitful in all holiness, and happy for ever. At the same time, from the sentiments that were naturally in your minds, and the principles that naturally prevailed in your hearts, your desire was to that husband: your dependence was on him for justification and protection, and for fruitfulness; and this when, for your undutifulness and disobedience to him, you had the most fearful things to expect from him; when, through the weakness yourselves had incurred, ye were become incapable of fruitfulness by his instructions or authority. But, now, there is a happy change in your condition. You are made free from that marriage-covenant, and from your relation to the law as a husband. The law itself (Gal. ii. 19.) hath had its subservience in bringing this about on your part, by convincing you of the sad things you had to expect from it, and that as a husband it could not help your wretched state; so that you were determined to betake you to the better hope which the Gospel set before you, even Christ crucified; and by the crucifixion of the body of Christ it is, that, the demands of the law being satisfied, he hath acquired you to himself. So that by your fellowship with him in his death, having died with him, you became dead to the law; so far as concerns marriage therewith, and its consequences; and you having risen together with Christ, are married to him; and through faith your desire is towards him, your dependence is on him, as your most loving husband; who by his resurrection from the dead, and its glorious consequences, is capable, as to secure your favourable standing before God, so to dispose and enable you to bring forth fruit unto holiness and righteousness, in the service of God and to his glory; and to make you eternally happy with himself. These ends and purposes, when once you become sinners, could not be attained by your marriage with the law."

The author of this treatise comments upon the reasonings, by which some learned and ingenious writers have endeavoured to shew, that the only laws, by which mankind have been made obnoxious to the penalty of death, were the law imposed upon Adam, the law of Moses, and the law of Jesus Christ. According to this hypothesis, no guilt could be contracted, at least no mortal guilt, except by Adam individually, and after a long lapse of years by the small portion of mankind to whom Moses was delegated for a legislator, until these latter times, in which the cords of the Divine jurisdiction have been stretched, to comprehend the nations to whom the glad tidings of salvation have been announced. The punishment of death is supposed, by Mr. Locke and others, to fall on the heathen nations, entirely on the ground of their progenitor's breach of the covenant, and not as the award of any personal misdemeanours of the sufferers themselves. The opinion of these gentlemen may be shortly given, in Mr. Fraser's words: "That as no man is obnoxious to, or can incur, death or punishment but by a positive law expressly determining that punishment, so no man or nation, since the fall of Adam, hath been under such a law adjudging them to death for their personal sins, until the law given by Moses, under which the Jews alone were." Among other satisfactory citations of Scripture, brought to repel this heterodox opinion, and to prove that the Gentiles, who were not under the Mosaic dispensation, were nevertheless under the penal sanction and curse of the law of innocence, Mr. Fraser brings forward Rom. ii. 8, 9: "Indignation and wrath, tribulation and anguish upon every soul, &c." On this subject he offers the following remark:—

"If it be objected or asked, when or how was the promulgation of this law, with penal sanction of death, made to men universally; for it cannot be held to be law that is not made known to those concerned, and promulgated? I answer, The sanction assigning death for transgression was promulgated to mankind when God said to Adam concerning the forbidden fruit, 'In the day thou eatest, thou shalt die:' which did sufficiently intimate, that the punish-

ment of all and every transgression of the law of God was to be death. Since that time, besides the Divine Revelation, of which the Church had ever the advantage from the beginning, the sanction of the law appears to have been universally made known by the light and impression of it in the minds of men, of the Gentiles, even of the worst sorts of them; as we have seen in Rom. i. 32. If they had their bloody sacrifices, there hath been observed by the learned, in their writings and in history, what shews that they considered the victims as substituted in their stead, to save them from the death and destruction they were obnoxious to for their sins." Id. p. 189.

We are of opinion that Mr. Fraser has been less happy in this part of his undertaking, than in any other. Not that we hesitate to yield an entire assent to the truth of the position itself, that men are justly obnoxious to everlasting punishment, under the dispensation of natural religion; but because we think little can be added, upon this subject, to the simple assertions of Scripture. The error of Mr. Locke appears to have been, his notion that the gentile world was involved in the curse of death, only by the imputation of Adam's sin; that is, through forfeiture of the privilege of life incurred by their federal head. To this Mr. Fraser, instead of labouring to shew that conscience, as God's vicegerent, denounces death against all actual transgressors even of the unwritten law, might have replied, by urging the punishable nature of original, inherent sin. It is this constitutional depravity of our nature, the being parts of a corrupt mass, which establishes, in the most satisfactory manner, the grounds of condemnation against the heathen world, independent of their explicit acts of sin. They are born in that state of defilement, which would exclude them from the favour and fellowship of God, supposing Adam not to have been their covenant head. The law by which a definite punishment is made to follow a particular offence is arbitrary, and susceptible of mitigation or repeal. But the law, by which a sinful nature is incapable of enjoying God, and therefore of life and happiness, is primitive, necessary, and unchangeable.

It will not be considered by the lovers of sacred philology an impertinent digression, if we offer a few remarks on a passage in the Epistle to the Romans, upon which Mr. Fraser erects his theory, and which appears to us not to have been accurately translated and explained. If our criticism be just, Mr. Fraser will lose no strength to his cause, although it will be derived to him by a different process. The passage to which we allude is Rom. v. 14. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who was to come." In order to examine it completely, we must take in the two preceding verses: "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: for until the law, sin was in the world; but sin is not imputed when there is no law, &c." We object against the present rendering of these verses, of which the second seems to contradict the sense of the foregoing. In ver. 12. the Apostle alleges, that death hath passed upon all men, for that all have sinned; sin having prevailed in the world before the law. But immediately afterwards he is made to assert, that when no law has been enacted, sin is not imputed, or, in other words, man is not treated as a sinner. Now what is it for man to be treated as a sinner, but for him to undergo the penalty of death, that penalty having been judicially appended to every act of sin? Accordingly, if our English version be accurate, sin is declared by the Apostle to be imputed and not imputed at the same time, and to the same per-

sons. "Death (he asserts) hath, passed upon all men, for that all have sinned:" in other words, sin hath been imputed unto all; and directly upon this he adds, Sin was not *imputed* before the promulgation of the law.

It may tend to lessen if not to get rid of these difficulties, if we observe that the word διέρχομαι does not mean simply *to pass*, but *to pass through*. A more significant word could hardly be employed to express transmission: and the clause, literally translated, would run thus: "Death hath passed through unto all men." Our object in this criticism is, to prepare for arriving at the conclusion, which we hope to substantiate, that original sin, innate corruption, independent of offences committed against a revealed law, is the ground upon which all mankind are declared to be in a state of condemnation. But how are the intricacies of the subsequent verse to be resolved? Until (or before) the law, sin was in the world; "but sin is not imputed where there is no law." We cannot acquiesce in the opinions of Vigerus, Krebsius, and others, that ἄχρι should be rendered into the unusual sense of *quamdiu, as long as*; but we retain the common sense *usque ad, until*. And adhering to the received interpretation of this word, we still think an excellent meaning is to be obtained from the whole passage, by attending to the force of the word ἐλλογεῖται. This word, which is of rare use, appears not so much to mean *imputed*, as, *computed*, or *accurately defined*. Sin in general, and the sinfulness of every particular action will, doubtless, at the last day, be urged against heathen offenders, according to the measure of light which they possessed. Nevertheless it was the business of the written law to discriminate the ramifications of sinfulness, attaching to specific faults specific penalties. And upon this fact, that the gentile world is involved in condemnation, the Apostle further insists, in ver. 14. For he calls upon his readers to remark, that death has reigned over all men, not only since the Mosaic dispensation began, but also in the long interval of ages between the fall of Adam and the commencement of that era.

But there is yet another difficulty to be removed. They, who did not understand that God's commandment is exceeding broad, would not readily comprehend how infants, and such as have not actually sinned, should yet be included in the sweeping sentence of death. And to obviate this difficulty, if we are not mistaken, St. Paul brings forward the remarkable assertion, that even those who have not actually sinned are implicated in the curse of death by their identification with Adam. For may not the text be fairly thus rendered: "Death hath reigned from Adam to Moses, even over them that have not actually transgressed, through, or* because of their similitude or conformity to the transgression of Adam," or to Adam the transgressor? Our reasons for proposing this interpretation are submitted to the judicious reader. Divines have been not a little puzzled to assign any tolerable meaning to the expression, "the similitude of Adam's transgression." Neither does it appear probable, that St. Paul would have employed the phrase, ἐπὶ τῷ ὁμοιώματι to signify *after the manner*. Ὁμοίωμα answers to the Hebrew word דמות, and is not commonly used to denote similitude of abstract forms, of actions, properties and accidents, but, most frequently, the conformity of some real being to an archetype. Parkhurst on Gen. i. 26, remarks "דמות is more than צלם. This expresses the general form or delineation; that, the conformity or resemblance of the parts both of body and soul, if I may be al-

* For a similar use of the preposition επι, see Phil. iii. 9. επι τη πιστει.

lowed the expression." In the Septuagint, ὁμοίωσις is the word used in rendering דמות. See also Rom. i. 23. Philip. ii. 7. James iii. 9.

Now it is this exact conformity of the offspring of Adam with their progenitor, this similitude of moral nature, arising from the identification of all those who were in Adam, with their vitiated stock, which the Apostle seems to have contemplated, when he adopted this phraseology. And, being in Adam, they fell with him from original rectitude, and became subject to the law of death. So we find the LXX use the word ὁμοιόω to signify the similarity of condition, brought about by fellowship of persons: ὁ κοινωνῶν ὑπερηφάνω ὁμοιωθήσεται αὐτῷ. And Isaiah employs the corresponding Hebrew word, in much the same sense, ch. i. 9. It will therefore require but little allowance for the Apostle's propensity to Hebraisms, to suppose, that he adopted the phrase, ὁμοίωμα τῆς παραβάσεως for the purpose of expressing the assimilating power of Adam's transgression upon all his offspring, whom he begat in his own likeness. But the propriety of this version will perhaps, more strongly appear, by considering the last clause of the verse, ὅς ἐστι τύπος τοῦ μέλλοντος, which, according to the received version, seems to have a very slight connection with the foregoing clauses. But the meaning and connection are obvious, if we regard the former clause as indicating the sin and death, derived upon all mankind through the first Adam, who is a type of that second Adam, from whom believers derive, in virtue of their mystical union with him, holiness and life.

We have treated this subject at length, because we wish to make it perspicuous, and hope to throw some light upon a very important passage. Let the student apply this criticism to Rom. vi. 5, and consider whether the meaning of that verse will not be beautifully unravelled by the same interpretation; by taking the word ὁμοίωμα to express the identification of believers with Christ, in his death and resurrection. If there appear any difficulty in the figure of speech which makes a likeness to the transgression of Adam mean a likeness to Adam the transgressor, we need only refer to an expression exactly parallel, Rom. viii. 3. where the very word ὁμοίωμα is used in regimen with two substantives, one of which has the force of an adjective. Our Lord is said to have come εν ομοιωματι σαρκος αμαρτιας, which is rendered "in the likeness of sinful flesh."

Moreover, it is no slight corroboration of our opinion, that the Ethiopic paraphrastic version speaks precisely the same language. It has been thus rendered into Latin: "Veruntamen dominata est mors propterea ab Adamo usque ad Mosen, tam in iis qui peccaverunt, quam in iis qui non peccaverunt, per illud peccatum Adami; eo quòd unusquisque in similitudine Adami creatus est, et quia Adamus typus fuit illius qui venturus erat." Which may be translated: "But on this account it is that death hath reigned from Adam to Moses, as well in those who have not actually sinned, as in those who have sinned, through that first sin of Adam; because every one is begotten in the likeness of Adam, and because Adam was the archetype of him who should come after him*."

Mr. Fraser proceeds to consider "the promise and hope of spiritual blessings, and of eternal life under

* The Ethiopic commentator appears to have considered the expression τυπος τε μελλοντος, in this place, as signifying that Adam was the archetype not of Christ, but of each of his posterity to the latest generation, ανθρωπε being understood. If this interpretation should be deemed correct, it will imply that the children of Adam are involved in the same condemnation with himself, because they are born in his likeness.

the Old Testament." He contends that, under the Levitical dispensation, Israel was not governed merely by the instruments of secular power, and the authority of transitory laws, but was acquainted with the covenant of faith, subjected to the law of everlasting righteousness, and excited to holiness by the prospect of a future recompense. Every one, at all conversant with theological controversy, knows what multifarious erudition, acute criticism, and elaborate argumentation, have been embarked on an adverse enterprize. We entirely coincide with our author; and shall think it superfluous to do more than lay before the reader an extract from the essay in which his sentiments are unfolded. After shewing the propriety of distinguishing between the civil administration of the Hebrew commonwealth by Jehovah, and the moral government which he exercised over the Israelites in common with other people, Mr. Fraser observes:—

"What is expressed in the Old Testament Scriptures, on such views as I have been observing, is by no means to the purpose of the doctrine of justification, nor doth it derogate from the hope of eternal life in the times of the Old Testament: if Moses or the prophets are signifying to Israel, by what means their nation may attain or recover the Divine favour, and their national prosperity, we are not to conceive it, as if the Holy Ghost were shewing how a sinner is justified before God, with spiritual and eternal consequences. I believe a nation may, according to the common rule and method of Divine conduct, attain the favour of Providence by their own works and good behaviour: and the favour of Providence may sometimes, by Divine Sovereignty, be bestowed, as the reward of the integrity and well-doing of single persons; as more commonly happened in the times of the Old Testament. But it doth not by any means follow, that a sinner is justified before God, by his own works or righteousness; or that it is by these that a sinner is introduced into a state of grace and favour with God. At the same time, if the Lord encouraged Israel to obedience, repentance, and reformation, by the promises of peace, earthly prosperity, and national happiness, they shall greatly mistake, who shall think that he invited men to piety by no higher views, and by no better promises.

"The case, in short, hath stood thus: *Godliness hath* still *had the promise of the life that now is, and of that which is to come.* Under the Gospel, the promise of the life that is to come is more clearly exhibited, and more inculcated. During the Old Testament, the promise of the life that now is did, in a greater degree, include temporal prosperity, and was more inculcated than since. They who were carnal, followed after righteousness with that view, and generally they did not miss of their reward. But they whose hearts were formed to spiritual things; as their views entered farther into true holiness, they pursued that course with a higher aim of spiritual good things, and of eternal blessings; and found sufficient ground for such aim and hope in the promises of the covenant.

"It doth not become us to prescribe rules to Divine Wisdom, concerning the measure of light that ought to be afforded in the different periods of time. It is said, 2 Tim. i. 10, that *Christ hath brought life and immortality to light through the Gospel.* Much use hath been made of this against what hath been here advanced. But no more can be justly made of these words, than that life and immortality is brought out of the obscurity of the Old Testament; and is, together with the special grounds of the hope, set forth in a clear and full light by the Gospel. But this doth by no means import that, in the preceding state and period, there was no revelation, or promise, of life and immortality."

(To be continued.)

Apostolical Preaching considered, in an Examination of St. Paul's Epistles. London: Hatchard, 1815. pp. 259. price 7*s.*

It has been so uniformly our intention, and, we trust, our practice, as far as we deemed it consistent with the paramount interests of Truth, to discourage and to avoid

controversial discussions, and to awaken and cherish a supreme regard to the "weightier matters" of the Gospel, that we cannot but feel favourably disposed towards any work which professes to be written in the same spirit, and to be directed to the same great object. With mere dogmatists of *any* party we entertain but little sympathy; but are ever ready to welcome as fellow-labourers those who, whatever may be their views on points of "doubtful disputation," appear to be cordially endeavouring to promote "repentance towards God, and faith towards our Lord Jesus Christ." To this meritorious class, the author of the publication before us evidently belongs. Though writing upon subjects which have in every age been fruitful in controversy, he disclaims any such intention, from a conviction of the dangerous tendency of religious disputes. Reverencing no party, except that of sincere Christians of all descriptions, and appealing to no authority, except that which all profess to acknowledge, his desire, he assures his readers, has been, to set before his brethren in the ministry, with a view to practical utility, the example of the Apostles as preachers of the Gospel, both as to the doctrines upon which they insist, and their mode of enforcing them. He adds, in the genuine spirit of Christianity, that though cordially attached to the Established Church, he rejoices, amidst external attacks and internal dissensions, in the consolatory reflection of St. Paul, that from whatever motive, "whether in pretence, or in truth, Christ is preached." Such are, briefly, the professions of the writer of the treatise which we are about to consider; and, though, as it will presently be seen, he does not content himself with neutral ground as to several controverted questions, the manner in which he states his opinions is certainly not such as to provoke an adversary. Indeed, the spirit of moderation and candour which pervades this work deserves to be both commended and imitated. It contains no studied display of learning; but in an age of great pretension and of equal poverty in this respect, the scriptural and theological knowledge which it generally exhibits, is highly honourable to its author; while the scholar and the man of taste may every where be traced, in the perspicuity and elegance of the language in which his sentiments are conveyed. It must, however, in fairness be added, that with all the praise which we are thus willing to bestow on this publication, we shall have occasion, in the course of our examination of it, to differ from its respectable author, on several points, more or less important; but we are satisfied that our observations will be received in the spirit with which they will be offered, and trust that they may tend to promote the object which we have mutually in view.

The treatise before us is very properly introduced by some considerations on the importance of the office of the Christian Preacher. To this institution, the author justly assigns the principal efficacy, under the influence of the Holy Spirit, in awakening the hardened sinner, or "reclaiming the careless Christian." Assuming the general proneness of mankind to rest in the "form of godliness," while destitute of its power, and asserting that it is only when religion is an active, energetic, and informing principle, that it is real, vital, or evangelical, he reminds the preacher, that it is for him to expose every fallacious dependance, and to lead his congregation to inquire into the real demands of the Gospel, into the facts respecting the human heart which it reveals, and the mode of salvation which it points out; and to compare these with their own experience, to examine and prove themselves, and to require of their own conscience "a

reasonable answer of the hope that is in them." Without such practical and faithful preaching, though far from intending to imply a superiority in the importance of one part of the service of the Church above the other, the prayers may be used, and the Scriptures read, observes the enlightened author, but these means will not prove generally efficacious. "It is by an harmonious correspondence," he adds, "between the two parts of the service, by the union of the sermon with the liturgy, that true Christians, under the Divine blessing, are formed."

After inferring from this statement, that it is, indeed, an awful consideration for a minister, that so much depends upon his faithful performance of the commission with which he is charged, as a steward of the mysteries of God, the author anticipates an objection, that the effect which he attributes to preaching supposes both a degree and an equality of talent which it would be absurd to expect, universally, in the members of any profession. To this objection he excellently replies, that what is commonly understood by the power of eloquence, can belong but to very few; and that it is, in fact, by no means generally needed;—that zeal and industry, directed by piety, will not fail to command attention; and that a minister, thus qualified, will be useful, though he may be plain;—that the infinitely important subjects of his preaching will supply much of what may be wanting in his manner; and that a persuasion of their own personal concern in them, and of the minister's sincerity and earnestness, will excite an interest which nothing else can inspire. Upon all these points, and upon the best and most advantageous method of composing sermons, many very sensible and judicious observations occur, which well deserve the attention of young preachers. These lead to the great object of the treatise, which is to recommend the study of the Apostolical Epistles as models for the imitation of modern preachers. This proposal proceeds upon the supposition, that a modern and an apostolical congregation stand, on the whole, in the same situation; and this the author, after stating the obviously different circumstances under which the religion of Christ is now professed, from those in which the primitive believers were placed, accordingly maintains.

With the general sentiment, that the fundamental resemblance between these remote bodies of Christians remains, in that they have been equally called to justification through Jesus Christ, and to a participation of the covenant of grace, we fully concur; and that a modern congregation and an apostolical church are in consequence sufficiently similar, to render not only the doctrines, which must be the same to the end of the world, but the tone, language, and arguments, by which the apostles enforce them, suited to the instruction and imitation of every minister in every age, we are equally disposed to allow. But while it must be admitted that there were corrupt unsound members in the apostolical as well as in all subsequent churches, we apprehend that the author of the work before us has overlooked a most substantial and important difference between them, which very materially affects the practical deductions upon this subject. In the primitive churches, from the causes assigned by the author himself, the majority of those who composed them were truly converted persons, were real Christians, and but few comparatively, for obvious reasons, were either hypocritical or insincere. In all modern societies of Christians, it is, on the contrary, greatly to be feared, that the case is precisely reversed. The great majority must be considered by all those who measure the Christian

character by the standard of the New Testament, and not by the low and varying opinion of the world, not indeed as hypocrites, but as little more than nominal believers; while those who at all fairly answer the description of the primitive saints will be found, in general, to form a comparatively small and inconsiderable flock. Now, though we can scarcely believe that so wide and attentive an observer as the author of this treatise evidently is, can be altogether unapprized of what we conceive to be an unquestionable fact, he seems to write under a very different impression. He considers the Epistles as the fit model of instruction to the modern preacher, because they are addressed to those who were already become Christians, and, in general, dwell upon the topics of improvement and proficiency, instead of the doctrines of repentance and conversion. He thinks, that those who allow themselves in wilful sin, and live, in short, "without God in the world," numerous as he allows them to be, are not, generally, to be found *within* the church, and do not deserve to be considered as forming the majority of the congregation; and this, he adds, "makes the difference between the preacher in the church, and the preacher in the fields." We were somewhat surprized at these sentiments in a writer who is so much alive to the important distinction between real and nominal Christianity. We have no hesitation, however, in expressing a decided opinion, founded, we trust, not upon any narrow or uncharitable views, but upon pretty long experience, and extensive observation, that (to use the language of the author himself as to a *few*) to *a very large proportion*, if not the majority of those whom the minister of the Gospel is, *for the most part*, called to address, "the doctrine of conversion must be plainly and directly preached; and without this, they must be told, that they are no more Christians, as to any actual benefit of Christianity to their souls, than the most hardened Jew or the most profligate Gentile was in the first age of the Gospel." p. 24. From which conviction, our own inference would be, not that the modern preacher is to take his model from the Gospels or the Acts of the Apostles, rather than from the Epistles; but that his grand aim should be to explain and enforce the doctrines unfolded in the latter, as well as in the former, in so clear and decisive a manner that his hearers should not be in danger of imagining themselves to be "in the faith," to be "washed, and sanctified, and justified," unless they have just and solid grounds for such a conclusion; and that the exhortations in the Epistles to improvement and growth in grace, should not be applied to those who have not yet imbibed, perhaps are scarcely yet acquainted with, "the first principles of the Oracles of God." In this latter sentiment we are satisfied that we should meet with the concurrence of our author; and while we cordially unite with him, and with Dr. Macknight, from whom he has borrowed the observation, that "it is to the Epistles we must look as the grand repository in which the whole of the Gospel doctrine is lodged, and from which the knowledge of it can be drawn with the greatest advantage," we are anxious to impress upon every preacher the necessity of guarding his congregation against the prevalent danger, arising from the view of the ancient and modern churches which has just been noticed, of identifying themselves with the primitive believers merely because they are addressed by the same titles, and thus of mistaking the shadow for the substance, the name and the sign for the things which they were intended to express and represent. The bearing of this remark upon a most important practical question will presently appear. We proceed,

however, with the work before us; premising, that while the writings of St. Peter, St. James, and St. John, are occasionally introduced, the inquiry is with propriety confined to St. Paul's Epistles, both on account of the acknowledged distinction of the Apostle as a doctrinal writer, and for the purpose of giving greater compactness and conciseness to the argument.

The examination opens with the profound subjects of Predestination and Election; not from any deference to the authority and example of Calvin, of whom, however, though decidedly adverse to his system, this temperate writer speaks with the respect due to his learning and talents; but because, if St. Paul should be found to have preached absolute predestination as a fundamental article of faith, his professed followers ought to imitate his example, and because in this case, he thinks, most of the other disputable questions would be at once decided.

In entering upon this discussion, the author disclaims any attempt to fathom the depths of a subject which, he justly observes, seems likely always to exercise, and always to elude, the efforts of human reason; and candidly confesses, that in reconciling the Divine prescience with the free agency of man, a difficulty presents itself which will probably never be cleared up on this side the grave. After these preliminary admissions, we should have expected that the writer who made them would have contented himself with urging upon Christian preachers, whatever might be their private sentiments upon the nature of predestination, the duty of either altogether confining their speculations upon that subject to their closets, or at least of limiting their public notice of it to the occasions and the purposes, with a scrupulous regard to the proportion which may be observed in the writings of the great Apostle. In such a recommendation we should have felt very strongly disposed to join; because the subject of predestination appears to be in general introduced by St. Paul, not so much as the basis of the Christian system, as incidentally, with a view to excite the gratitude, to confirm the faith, or to strengthen the patience of real believers. Instead of this fair and cautious course, the author of this treatise immediately enters upon an elaborate exposition of the passages relative to Predestination and Election, in the Epistle to the Romans, for the purpose of proving, that they exclusively refer, on the one hand, to the Divine determination to admit the Gentiles to the faith of Christ, and to unite them to that visible church, which had hitherto been composed of the Jews alone, and, on the other, to justify the future rejection of the latter as the peculiar people of God.

Now we must frankly confess, that while we are far from considering it to be the duty of a Christian minister to frame his religious system strictly upon either view of the doctrine of predestination, and while we admit that some parts of the Apostle's subsequent reasoning on this subject may be fairly understood to apply to nations and not to individuals, we cannot but think that it is extremely difficult, if not altogether impossible, so to interpret, for instance, the latter part of the 8th chapter to the Romans, from the 28th verse. No ingenuity of construction could satisfy a candid mind that the Apostle here referred merely to God's eternal purpose to call the gentile converts to the external privileges of the Gospel. It is perfectly gratuitous to assume, with our author and others, that this celebrated passage is directed solely to the *gentile* believers at Rome. The Apostle gives not the slightest intimation of any such restriction; nor can any good reason be alleged, why it was not intended, by its obvious import, for the consolation of the Roman Christians, whether

originally Jews or Gentiles. The terms employed by the Apostle must also, we think, in all fairness of interpretation, if not necessarily, be applied to individuals, and not to bodies of men, and to spiritual and eternal, rather than to external and temporary, blessings. The language of the 28th and three following verses, considered not separately, but in full connection with the context, is so decidedly personal, and the declaration of the Apostle is so manifestly untrue in point of fact, if interpreted of nations, that we must confess our surprise that any unprejudiced person should contend for such a meaning.

But while we consider the Apostle as speaking of individuals, and not of nations, in the passage to which we have above particularly referred, we are yet far from meaning to affirm that those are wrong who deny that the predestination here spoken of is the election of particular individuals from the mass of mankind to spiritual and eternal blessings; but the eternal purpose and predestination of God that all true believers in Christ Jesus shall have their sins forgiven, and their souls sanctified, shall be conformed to the image of Christ here, and finally be made partakers of everlasting blessedness in the life to come. In short, it is not our intention to express any decided opinion as to the main hinge of the controversy, namely, the nature and import of the predestination here spoken of. We are simply contending for the plain and obvious interpretation of various passages, which cannot, we think, without great violence, be made to speak the language of mere national election, and which, we conceive, need not be so interpreted for the purpose of supporting the freedom and responsibility of man. To solve the difficulties attending this controverted point is confessedly not within the scope of our faculties, and consequently is not our duty. "In such an arduous question," says Dr. Macknight, a commentator whom the author before us has evidently consulted*, "the safest course perhaps is, to hold both, and to leave it to the light of a future world to discover how the liberty of man can stand with the decree of God."

With much of the reasoning in the treatise under consideration, upon the argument of the Apostle, in the 9th chapter of his Epistle to the Romans, concerning the Divine preference of the younger to the elder of Isaac's children, as well as concerning the case of Pharaoh, we are inclined to agree with its able and ingenious author. We certainly think with him, that the terms and language of these much contested passages have been frequently applied by rash and uninformed teachers in an unwarranted and dangerous manner; and that conclusions of the most sweeping and awful nature have been drawn, by bold and powerful reasoners whose system of theology is exclusively founded upon them, which the premises will by no means authorize. We do not equally agree with him, however, in much that follows on the eleventh chapter.

If we consider this author as having erred in his interpretation of certain passages in the Epistle to the Romans respecting predestination and election, though correct as to others, we must at least say the same as to the meaning which he has assigned to various expressions in other parts of St. Paul's writings, as well as in the rest of the Apostolical Epistles, relative to the same subjects. In referring, for instance, the opening of the Epistle to the Ephesians, the strong assurances of the Apostle to the Thessalonians, (1 Ep. chap. i. 4. and 2 Ep. chap. ii. 13, 14.), and above all, the address of St. Peter to the Asiatic brethren, in the first nine verses of his First Epistle, merely to the calling of the Gentiles into the Church of God; notwithstand-

* Review of the 9th Chapter of the Epistle to the Romans.

ing some exceptions made in favour of the conversions in the primitive age of the Gospel, we cannot but think that the necessity of supporting a favourite hypothesis has led him to overlook the force of expressions which can scarcely by any ordinary rules of interpretation be restricted to such a meaning. Similar attempts have been frequently made upon the language of the Apostles, and we will add upon that of the Seventeenth Article of our Church, which is simply founded upon it; but they have been uniformly unsuccessful, and certainly cannot be expected to convince the Calvinists. Are we, then, the patrons and defenders of the doctrine of absolute decrees? Certainly not. Much less are we advocates for preaching upon the subjects of predestination and election. We are as deeply persuaded of the practical evils which are likely to result from the crude and indiscriminating introduction of such mysterious topics, as the author of this publication. But instead, like himself and other writers who have embraced the same view of them, of divesting the doctrines in question of all mystery, we would fairly acknowledge the insuperable difficulties with which they are accompanied, refer to them, when called upon so to do, in the cautious and guarded manner of our own Church, and preach the doctrine of salvation by grace through faith, in the broad and general terms in which it is plainly stated in every part of the New Testament. It may, perhaps, be said, as Bishop Burnet indeed observes, that this is the *easiest* mode of avoiding the difficulty. However this may be, we are fully persuaded that it is that in which the inspired writers have treated the subject, as well as that in which the venerable founders of the English Church considered it; and we need not add, that we have no wish to be more consistent in our views than the one, or more apostolical than the other. Under this impression, we have declined any minute examination of the arguments in this part of the work before us, and proceed to the next chapter, which treats of "the corruption of human nature."

Upon this important subject, the leading statements of the learned and pious author are clear and scriptural. After introducing a variety of extracts from most of St. Paul's Epistles, he gives the following just and impressive view of his own practical conclusion from the Apostle's language:—

"These passages prove it to be the doctrine of St. Paul, that, through the sin of Adam, man is born with a corrupt heart, prone to sin, averse from holiness, and unable of himself to please God. This truth, however humiliating and ungrateful, the Apostle does not allow to be forgotten, even by those that are regenerate; but keeps them perpetually reminded of their natural depravity, their actual transgressions, and of the unsoundness of 'the little fruit they have in holiness;' that throughout the whole of their probation they may bear in mind, that Christ's death alone placed them in a state of justification, and that their sanctification is only to be ascribed to the influence of the Holy Spirit.

"To keep, therefore, out of sight the corruption of human nature, is to set aside the basis which St. Paul has laid to the whole system of the Gospel; in which our Church too has followed the example of the great Apostle, placing the declaration of man's natural corruption as the first of her doctrinal Articles. To relinquish this, is to relinquish the strongest hold possessed by the preacher over the feelings and consciences of his hearers. It is to give up a truth which is declared by the world without, and receives a concurrent testimony from the experience of the heart within. The cause of the degeneracy is known from Revelation, and could not have been otherwise explained; but the fact is familiar to all: it meets our eyes abroad, and is felt by our souls at home; and requires only to be stated, to produce practical conviction. It is this which accounts to the Christian philosopher for the anomalous appearance which the human mind presents; for the infirmity of purpose which even its loftiest de-

signs betray; for the inconsistent mixture of low desires with noble enterprise; for the union of meanness with greatness, of much that is abject with much that is august in the same character; bearing evidence alike to the high original and the grievous fall which the Scriptures record, and thus giving an additional proof of their authenticity, by explaining the mystery which is otherwise inexplicable.

"This, too, accounts for the lamentable truth which leaves the mere observer of past and passing events in such deep perplexity, that the human race, whilst it seems to be making continual progress towards perfection, is still kept at an immeasurable distance from it; that, in the extensive concerns of nations, 'wars and fightings,' notwithstanding our experience of the misery they occasion, and the unsatisfactoriness of their most fortunate results, still find perpetual fuel in the lust of ambition, and restlessness of the human mind; that if we turn to the conduct of individuals, in spite of warning and example, imprudence and excess extensively prevail, and the same errors are committed as to the nature of real enjoyment, and the means by which it is pursued, which have been lamented by former generations; and that it is impossible for the rational observer, notwithstanding the improvements in science, and philosophy, and the arts, to look forward to any probable termination, or diminution, of those moral delinquencies which have blackened, in all ages, the records of the human race.

"The preacher, therefore, who follows the statement of St. Paul, on the subject of natural corruption, has all history and experience on his side; and will alone be able to trace to their real source those inconsistencies which the best of his hearers will be most forward to acknowledge in their own hearts. To bring mankind to a sense of their personal guilt and humiliation, was, as we have seen, the first step of the Apostle, in the most systematical of all his writings; so it must be the first object of every preacher, to point out the existence of the disease, in order to check its growth; to prove the necessity of the remedy, that men may be willing to receive it; to teach them the value of their Saviour, by shewing that they are lost without him. 'They that are whole need not a physician, but they that are sick.'" pp. 98—101.

The tenor of the preceding observations is perfectly sound and satisfactory: we agree also with the author in his second deduction upon the subject of human corruption, as to the co-extensive nature of the remedy proposed by the Gospel through the redemption by Jesus Christ. We wish we could add, that we entirely approve of his third remark, that St. Paul does not state the extent or degree of human corruption. But though we are quite of his opinion, that it is better to strike the mark than to shoot beyond it, and lament with him that some well-meaning persons have exaggerated even the scriptural picture of mankind by confounding them with the beasts that perish, we cannot say that we perceive any such exaggeration in the language of the Homilies, which the author before us, forgetting his usual caution, pronounces to be, "neither copied from Scripture, nor sanctioned by experience." On the contrary, in the painful confession of St. Paul, "I know that in me, that is, in my flesh, dwelleth *no good thing*," and in his solemn assertion, that "the carnal mind is *enmity against God*," echoing so distinctly that ancient and universal declaration of the Omniscient Creator himself, that "every imagination of the thoughts of man's heart is *only evil continually*," we must contend, that the source and the warrant of all the strongest language of our venerable Reformers is plainly to be found. The testimonies of the distinguished philosophers which the author has adduced, to prove that experience does not sanction the *total corruption* of mankind are, in fact, but little to the purpose. "Generosity," as it has been excellently observed by one of the ablest divines, and most useful writers of the present day*, "gratitude, fidelity, and the exercise of many other pleasing quali-

* Mr. Cooper, in his Sermons on the leading Doctrines of the Gospel, p. 69.

ties between man and man; the spontaneous applause of virtue and morality; the decided condemnation of immorality and vice, may all exist, without any tendency in man to what is truly good. They are not necessarily connected with any inward principle of goodness, in the scriptural meaning of the word. For what is goodness, as opposed to evil? It is godliness. It is holiness. It is a spiritual conformity to the law, to the image, to the will of the Almighty. Goodness, thus considered, far from maintaining a preponderating influence in the heart, is utterly excluded. Evil alone exists and reigns within."—We cordially unite with the author of the publication before us, in condemning the denial of all moral feelings even in the most corrupted of mankind, the vulgar abuse of the social and natural affections, and above all, the attempt to court popular applause by any appeal to the malignant passions of the multitude. In his remarks upon these tendencies in some zealous preachers, there is much that is worthy of serious consideration. But while, with him, we would anxiously avoid disgusting or discouraging the amiable and well-disposed, by really harsh and exaggerated statements, our conviction of the general inclination to pride and self-confidence, which he himself allows, leads us to be jealous of any palliating representations of human corruption, so far as it respects spiritual things; and to maintain, with undeviating simplicity and firmness, the decisive doctrine of Scripture and of our church, that there is "none that" naturally "doeth good, no not one," that "there is no" spiritual "health in us." Let it, however, be observed, that mankind being treated in Scripture as reasonable and accountable creatures, they are plainly and unequivocally to be addressed as such, and to be taught that it is their duty to repent, believe, and obey the Gospel.

This consideration naturally leads us to the doctrine of *Divine Grace*, which forms the subject of the succeeding chapter of the work before us. Upon the general necessity of the grace of God, as thus evidently founded upon the doctrine of human corruption, there can, as its author justly observes, be no hesitation; and all who appeal to the same authority ought to agree in the same doctrine. It is obvious, however, he adds, that the subject branches out into some important questions, upon which a material difference of opinion exists in the Christian Church. First, To whom is the offer of grace extended? and, secondly, Is it bestowed irresistibly?

Upon the first of these momentous questions, the author considers the example of St. Paul as authorizing the assertion, that grace sufficient to salvation is given to all who are dedicated to Christ in baptism. Now, though, for the single reason that this is not the manner in which St. Paul expresses himself, we are not disposed to join in such a statement of his doctrine, without much explanation upon the subject of baptism, we perfectly agree with him, that those preachers who affirm that grace is afforded to those only whom God by an absolute covenant has purposed to sanctify and save, still more plainly offend against the general language of the Apostle. We are better pleased with the determination of our Church upon this point in the Tenth Article, and with the sentiment quoted by the author from Bishop Hall, that wherever the Gospel is preached, "there is ordinarily so much supernatural grace offered, together with the outward means, as may justly convict the impenitent and unbelieving of a wilful neglect, if not a contemptuous rejection."

We regret that, in his next general observation, we are compelled to differ yet more decidedly from this respectable author. "Another practical evil," he says, "of the doctrine of special grace, is the

necessity which it implies of some test of God's favour, and of the reconcilement of Christians to him, beyond and subsequent to the covenant of baptism." Upon this sentiment we must, in the first place, observe, that if by "God's favour, and the reconcilement of Christians to him," no more is intended than a general assurance that God hath reconciled the world unto himself by Jesus Christ, and that a profession of acceptance of the Gospel-covenant has been made on the part of every baptized person, certainly no farther test of such favour and such reconcilement is necessary than that which is exhibited in baptism. But if, as we presume is the meaning of the author before us, "the favour of God, and the reconcilement of Christians to him," implies something more particular, real, and internal, we have no hesitation in saying, that some test of such a state beyond and subsequent to the covenant of baptism, is undoubtedly and indispensably required. Nor is this to be ascertained, as the author supposes to be inevitable, by having recourse to "the meaning of a vague, learned, and undefined term," but by the real renewing of the mind, by "sanctification unto obedience," by the production of the fruits of the Spirit. To this test of the favour of God, and of a truly Christian state, we are satisfied that the author of this treatise would not object, since he has himself expressly appealed to it. The source, however, of the sentiment upon which we are now animadverting, is evidently to be traced to the views which he entertains upon the subject of baptism, and which we must confess have excited our unfeigned surprize. St. Paul, he says, insists in numerous passages, and under a great variety of terms, upon the necessity of regeneration, and with equal clearness intimates that the Christians he addresses *were* thus regenerate. Unquestionably he does so. But upon what grounds does he draw this important conclusion? Simply because he presumed, that all those to whom he was writing had been baptized? Surely not. But because he reasonably and charitably believed, that those who, amidst the reproaches and persecutions of the primitive age, had, notwithstanding, made a public profession of their faith in Christ, by submitting to the ordinance of baptism, were, for the most part, really what they professed to be—that they had indeed "*put off the old man* with his deeds," and were renewed in the spirit of their minds; that they had indeed received the Spirit of adoption, enabling them to call upon God as their reconciled Father; that they had really, and not sacramentally only, been "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." But, adds our author, "on the authority of these examples, our Church identifies regeneration and baptism." The Church certainly pronounces those who are baptized to be regenerate. But plainly and most distinctly, not simply because they are baptized with water; but either in the sense of exemption from the penalty of Adam's sin, by admission into the Christian covenant, or because a profession of repentance, faith, and obedience being required, in the case of adults from themselves, and in that of infants from their sponsors, the Church could do no otherwise than presume and declare, in the judgment of charity, that those who either personally, or by proxy, make such a profession, are entitled, according to the different circumstances of mature age or infancy, not only to the sign and seal of such a state, but to be considered as actually regenerate and born again, in the spiritual meaning of those terms. By such a declaration, however, our Church is far from precluding any subsequent inquiry and examination, whether her professed members are truly regenerate, and in

the faith, as we have already shewn in our two last Numbers. That this is also the opinion of the author before us, is evident from his speaking of St. John (p. 21.) as foreseeing, that "there would be many really *unregenerate* among those who are *nominally regenerate*;" and yet in another passage (p. 140.) he complains of certain preachers as treating some of their hearers as if it were possible that they might be still unregenerate. All this apparent inconsistency arises from the real contradiction which certainly at present appears in the author's sentiments respecting baptism. Thus, in a note on the point in question, he candidly allows, that "all the disputes upon the subject of regeneration, like many others, might be settled by a definition. If regeneration," he continues, "is understood to signify the being so 'born of God,' as to receive Christ, overcome the world, and sin not, as Doddridge argues, it too evidently follows, that every one who is baptized is not, of course, born of God, or regenerate; and, therefore, that baptism is not Scripture-regeneration. But if it be interpreted as signifying an exemption from the penalty of Adam's sin, by admission into the covenant of Christ, it does take place at baptism; and *as this is the sense* in which our Church uses the word, it ought not to be lightly departed from."—After so ingenuous a statement as this, we did not expect the writer of it to argue as he has done in other passages. Still less could we have imagined, that he should express his deliberate opinion, that the subject of regeneration, amongst others, has been "recently treated by *Mr. Mant*, in a manner which leaves little to be added?" We need scarcely remind our readers, that Dr. Mant, contending for the identity of baptism and regeneration, insists also upon the identity of the terms regenerate, born of God, born of the Spirit, and, consequently, for the necessary and universal existence, in all that are baptized, of the qualities and dispositions by which those who are thus denominated in Scripture are known and distinguished. But from this startling conclusion, the present author expressly shrinks. His general correctness of argument leads us, however, to hope, that we have somewhat misunderstood his meaning; but as the matter now stands, there is a manifest inconsistency in his statements.

From the question respecting the universality, the author proceeds to that of the *efficacy* of Divine grace. Here, as on the preceding point, we find much to commend, as well as something to which we must object. With some Calvinistic subtleties upon this subject we are as little pleased as the author. With him too we cordially agree, that man is not "a mere patient, working no more than dead, senseless, matter in the Artificer's hands." Neither have we any doubt, that the sacred writers in expostulating with unbelievers, intimate that each was rejecting "something placed within his power." Yet with all this, we apprehend that the fundamental position of the author, that professed Christians in the present day, are to be considered as upon a level with the primitive believers addressed by St. Paul in his Epistles, with respect to spiritual qualities, privileges, and duties, has led him to a train of argument, which he seems even himself to suspect, may be liable to strong exceptions. Upon the practical question, however, of exhorting all professed Christians to "work out their own salvation with fear and trembling," there ought not to be the smallest hesitation; nor is there, we believe, with any who have a fair claim to be considered as consistent ministers of the Church of England.

Upon the subject of the *final perseverance* of the saints, while we would not certainly say, with the au-

thor, that it is plainly contradicted by St. Paul, we unite with him in condemning an unconditional assertion of the doctrine, and in maintaining that the Apostle wrote upon the supposition, that it was possible even for himself to be a castaway. The question, however, is by no means so clear, or the opinion of those who altogether deny the doctrine of final perseverance so triumphantly established by any scriptural testimony, as many, and amongst others the author of this publication, seem to imagine. Even *he* inclines to think that St. Paul supposed the early Christians *would* for the most part persevere to the end, and obtain the crown of righteousness. He considers it too, upon general principles, to be highly improbable, that those who have long believed in "the good word of God," should ultimately fall away; and admits, that to hold out the general assurance of the Divine faithfulness, "as an encouragement to the formation of pious habits, and a consolation to the weak Christian under spiritual afflictions, is not only justifiable, but useful and apostolical." A line is quoted by the author from the venerable Hooker upon this subject, as if it favoured his own view of it. He is, however, much too well informed not to be aware, that the writer who, like Hooker, declares, that "justified man, being allied to God in Jesus Christ our Lord, doth as necessarily from that time forward always live, as Christ, by whom he hath life, liveth always"—who teaches, "that the faith whereby we are sanctified cannot fail"—and asserts, that "if the Spirit have been thus" (as he had before described it) "*effectual in the secret work of our regeneration* unto newness of life; then we may boldly say with the blessed Apostle in the tenth to the Hebrews, We are not of them which withdraw ourselves to perdition, but which follow faith to the conservation of the soul. The Lord," adds this profoundly learned and pious theologian, at the close of this eloquent appeal, to the whole of which we beg to refer our readers; "the Lord, of his infinite mercy, give us hearts plentifully fraught with the treasure of this blessed assurance of faith unto the end." The writer, we repeat, who could adopt this, and even more pointed language, to the same purport, can scarcely be considered by any candid and impartial person as condemning what is usually called the Calvinistic tenet of final perseverance. We do not, of course, adduce his testimony as decisive of this controverted question, even as it respects the doctrine of the Church of England, or as conveying our own opinion upon the subject, but simply, as we have observed on the present and on former occasions, with respect to the whole Calvinistic controversy, for the purpose of repeating our firm conviction, that it is quite in vain for any writer to suppose, that he has made out an incontrovertible case upon either side of it; that he has, in short, either demonstrated the truth, or unanswerably refuted the errors, of Calvinism. The questions in debate will still continue to be agitated, and able and truly pious men will still be found to range themselves on either side of them, until the "light of grace," as Luther finely expressed himself, "shall be exchanged for the light of glory," and the saints and servants of God "shall know, even as also they are known." But we perceive that we have unintentionally been led to reflections which might perhaps have been more properly reserved to the conclusion of this article; in which we shall have occasion to recur to them, when noticing a similar train of thought in the author of the publication before us.

We pass with peculiar pleasure to the doctrine of *justification*, which is the subject of the next chapter, because the view which is given of that most important point is so clearly scriptural as to claim

our cordial and entire concurrence. This enlightened and acute writer asserts at once, as almost a self-evident proposition, that it is obedience to the *moral* law which St. Paul chiefly excludes from the work of justification, and treats as equally unscriptural and contrary to the doctrine of our church, the notion of a present and final justification, and that of identifying it with salvation.

"It appears, therefore," he observes, after quoting a series of passages from the writings of St. Paul, "that there is not a single Epistle in which the same doctrine of the reconciliation of man to God, through Christ's blood alone, *i. e.* of justification by faith, is not urged and pressed upon the brethren, most fully, powerfully, and distinctly." "Christ is the only Agent concerned as a meritorious cause in our justification: even faith has no part in it, considered as a cause, being only the mean through which we claim and appropriate to ourselves the benefits which the sacrifice of Christ procured." "In St. Paul's sense, therefore, faith implies a total reliance upon Christ in the whole work of our salvation—an entire renunciation of our own merits, considered as contributing towards it—a humble dependence that, being justified by his blood, we shall also finally be saved from wrath through him."

The author proceeds to notice the tendency which there has been in all ages to oppose this doctrine of justification, and exemplifies it in the case of the Judaizing Christians so pointedly resisted by St. Paul; of the Roman Catholic religion, the effect of which is silently to undermine the true notion of justification; and in that of the nominal Christian, who would substitute his moral and useful life for a simple reliance upon the merits of the Redeemer.

"It follows," observes the author excellently, "that the preacher of the Gospel should regard this point as at the same time most important, and most likely to be assailed. It is against this doctrine, that the enemy is sure to direct his chief attacks, but which is nevertheless indispensable to the safety of the citadel, and must be kept at all hazards, or what is left will not be worth preserving." "In order to keep this doctrine pure, it is necessary to bear constantly in view the example of St. Paul, and represent, in its just dimensions, the extent and power of natural corruption. Convince the world of sin and judgment," (we are sure the author means in dependence on the influence of that Spirit, whose peculiar office, and sole prerogative it is effectually to produce the salutary conviction,) "and it will seek righteousness where alone it can be found."

We wish that our limits would allow us to continue this extract, in which the necessity of plainly and strongly urging upon all this only method of justification is enforced in very energetic and eloquent language. We cannot, however, omit the following beautiful passage, which will afford a specimen of the purity of style, as well as the spirit of genuine piety, by which this volume is distinguished.

"It is by means of this justification, and through the immediate agency of Christ in the salvation of every true believer, that a connexion is established between heaven and earth, and faith becomes as it were, a chain between them. A spiritual intercourse begins, which is to last for eternity. Over every individual who has cordially received his yoke, *and sealed by his faith the covenant of baptism*, Christ watches with a more than paternal care; anxiously guards his eternal interests; improves his grace more and more, as it is more and more cherished and improved; and, in the difficulties and dangers of the Christian's pilgrimage, is able and willing to save unto the uttermost. This connexion, this spiritual dependence of man upon his Saviour, results from the doctrine of justification by faith rightly understood, and practically applied: not merging the interest we have in Christ, in barren generalities, which take in the world at large, and only affect the individual as an infinitesimal part of the world; but bringing it home to the bosom of all, as the sole principle of their holiness here, and their hope hereafter."

To the charge of Antinomianism which may be as usual anticipated from this doctrine, the author decisively replies by a reference to St. Paul, and by appealing to the fact of its holy and practical tendency.

"It is," he justly says, "everlastingly true, that the promise of the Gospel is given to faith, and that from faith, the only holiness acknowledged by the Gospel, springs; but it is with those alone who do not truly apprehend the truth, or who wilfully pervert it, that this doctrine can be supposed to chill the love of virtue." And finally he observes, "An appeal to the history of the church, will shew every reasonable inquirer, that in all ages those have obeyed Christ most strictly as their Guide and Teacher, who have most openly avowed, and most sincerely received him as their Saviour and Redeemer." p. 102.

In the following chapter upon "good works," the author pursues the inseparable connexion which ought ever to be maintained between justification by faith, and that universal holiness and life of obedience which are required of Christians by the Gospel.

"To imitate St. Paul in this important point," he justly observes, "is to preach Christ at once to be relied on as a Saviour, and to be obeyed as a King. Where this is neglected, the corrupt heart finds a thousand ways of deceiving itself into false security. It is not necessary that a preacher should in terms deny that holiness is required of a believer: the very contrary is often implied, or supposed to be implied, in the sermons even that mislead; but when Christ's indefinite and unconditional mercy is the only prominent feature of a discourse, and all the duties of a believer are kept in the shade, a false impression may be often given, where the intention to give it would be sincerely disclaimed. The great desideratum in Christian teaching is an association between justification and holiness of life, as cause and effect; an association which should arise regularly and spontaneously in the mind, according to the connexion which the Apostle has traced: Christ died for us, that we might live to him."

Upon these principles the author strongly discourages the disposition in some preachers to hold up late conversions, and a death-bed repentance, as instances of the efficacy of Divine grace; the nature of such cases generally precluding the manifestation of those tokens, by which we are taught to decide whether the repentance is sincere, and the faith saving.

The last subject of inquiry, in this able and interesting volume, relates to the interpretation which ought to be given to the language of the Apostles concerning *the world*, and the degree of intercourse with it which a Christian may hold. Upon this weighty point we have again the satisfaction of agreeing substantially with our author. After stating it to be undeniable, that in Scripture, the world, and the believers in Christ, are set in strong opposition, the question, he observes, arises, whether it becomes the duty of the apostolical preacher, on the strength of such passages, to consider the business of the world at large altogether a separate concern from that which the subjects of Christ's kingdom ought to regard, or whether they are to esteem the general business of the world as that which they are to bear a part in, and to carry on, and to intermix with, as far as is possible, without a compromise of religious duties, or a sacrifice of the unalienable allegiance they owe to Christ.

This important question the author determines, and we think correctly, in favour of the latter representation. He not only admits, but strongly asserts, the irreconcileable opposition which must ever exist between the objects which the world presents—as covetousness, excessive pleasure, and ambition—and those which are exhibited to us by the Gospel. Conformity, therefore, to the world he pronounces to be enmity with God; and as long as those who profess the law of the Gospel shall acknowledge a law which opposes it, so long, he adds, must the true followers of Christ form a world within a world. The result of this difference is, that a constant opposition exists between the two contending principles of the world and the Gospel; and its effect upon the Christian is to involve him in a perpetual conflict,

not only with his own inward corruption, but with the world around him. Upon the difficult point of discerning the precise line to which compliance with the world may go, and where it cannot be resolutely withheld; upon the pursuit of human learning, and the disputable question as to really innocent relaxation; many excellent observations occur in this chapter, which exhibit striking marks of a sound judgment, as well as of a serious and conscientious mind.

"The prevailing bias," says the author, "at all times decidedly leans towards too ready an agreement with the current customs and opinions." "There must undoubtedly, be no sinful compromise, no conformity with practices unworthy our profession, because they are commonly admitted by the world, for the sake of any eventual good which might be hoped from such connivance. But it is a false security to confound things indifferent in themselves with things wrong in themselves. The object which the preacher ought to seek, is, not so much to withdraw his congregation from certain compliances and practices, a scruple which proves nothing as to the actual state of the heart, and may be prompted by hypocrisy, or disregarded through civility, as to win their heart over to the faith they profess; and for that purpose, to overcome in them the love of all things which may lead to evil, and cannot promote spiritual improvement."

"And if he takes his stand on the ground of inexpediency, he has certainly much to argue, for there can be no doubt that public assemblies and diversions have a strong tendency to withdraw the mind from things above to things below; that the common routine of society is generally a waste of time, if not of something still more valuable; and that it is rare indeed, to find a person addicted to these compliances with the world, who does not confine his views of religion, to a very low and insufficient standard."

Such are the general sentiments of this serious but temperate writer upon the difficult and interesting subject of intercourse with the world. In stating that the extremes of the world and the church, though most remotely separated, are melted into one another by such imperceptible shades, and advance or recede by such nice gradations, that it is impossible to point out the exact horizon of either, he speaks, perhaps, with too little distinctness and decision. But, upon the whole, his views do not materially differ from those of a distinguished layman*, from whose admirable work he has quoted the exquisite description of the source of a Christian's relaxation; and with his closing sentiment upon this subject we entirely coincide. "St. Paul," he observes, "has summed up in a single passage, the considerations which ought to weigh with persons placed in a transitory, perilous, and responsible state: 'My brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think of these things.' According to this text let the wavering opinions of society be tried, and the limits of a Christian's compliance with the practice of the world be decided."

In his concluding chapter, the author deduces some general inferences from the preceding discussions, with many of which, notwithstanding our previous animadversions, we feel much disposed to agree. Thus, for instance, in general—

"Concerning the degree of human liberty, the nature of the Divine predestination, and the extent of grace, we know and daily perceive, that the sincerest minds, consulting Scripture with humble deference, may come to different conclusions. But in questions of practical interest, as whether we can be justified before God by 'our own works or deservings,' whether a holy life be necessary to a justifying faith, or whether

* Mr. Wilberforce.

we can attain that faith or holiness without the influence of the Spirit, there can be no honest or pardonable error: for I do not call it honest to set up reason as a judge of what Revelation ought to be, and to substitute human opinions for Divine truth."

When this candid and well-informed writer acknowledges, too, that "to argue that the Calvinistic tenets can derive no support from Scripture, would betray a very partial knowledge of Scripture, or a very wilful misrepresentation of the fact; to argue that a man may not be a pious, humble, and active Christian, who believes himself irrevocably elect, and therefore inevitably secure of salvation, would shew a very limited acquaintance with the human mind; to argue that a strict Calvinist cannot be attached to our Articles and Establishment, would prove a very slight research into ecclesiastical history," we recognize sentiments which we should rejoice to find more generally prevalent in the church. We fully coincide with him also, as we have already observed, in his dissuasions, supported by the weighty authority of Bishop Horsley, from the practice whether of teaching or controverting the Calvinistic tenets in the pulpit. But after these admissions and advices, more consistent it would have been had his own work been less obviously and laboriously framed for the purpose of refuting them.

We turn, however, with unmixed pleasure, to the author's condemnation of a very different character of preaching, which errs on the opposite side of *generality*. "Those who practise it," he observes, "forget that without question, '*great is the mystery* of godliness,' of which they are 'stewards.'" They represent the Messiah, indeed, under the general title of the Saviour of the world; but lose and sink in this universal designation the personal interest which "every Christian has in the atonement;" not leading the heart to Christ, as the sole Author of salvation to each individual; as the Redeemer who first places him in a state of acceptance with God, from which his natural character would have excluded him; as the Mediator, through whose merits his imperfect services are received; and as the Intercessor who, through their pilgrimage on earth, watches over the flock he has redeemed, supplying them with the means whereby they may be enabled to please their Creator by obedience to his revealed commands.

"This practice," adds the author, "as it must have been largely seen, is in direct contradiction to St. Paul. It would be difficult to select a single chapter in which no allusion is made either to the sacrifice of Christ, or the corruption of the human heart, or the necessity of the Holy Spirit to the inward renewal of the Christian, and to his security from the dangers by which he is encompassed in the world. Habitual conformity to the example of the Apostles, can alone preserve Christian faith or practice in their purity. The principles of the Gospel can alone support the moral duties of the Gospel, by converting the heart to God, fixing obedience on an unshaken basis, appointing it its right place, and giving it its due estimation and just direction. Without the constant enforcement of those principles, what ought to be lively faith degenerates into a cold observance of outward forms; and what ought to be Christian practice, is merged in a blind deference to the customs of society."

The author concludes his treatise by earnestly recommending to the ministers of the Gospel to give their days and nights to the study of the Apostles; not with the design of obtaining from detached passages support for any preconceived opinion, but for the purpose of imbibing, through the influence of the Holy Spirit, their mode of argument, of precept, of illustration, of exhortation—in a word, the general tone of their preaching; from the well-known tendency of Christian doctrine to degenerate from purity, and decline into error, unless it be frequently referred to its original standard, and proved by its resemblance to

bear the real impress of that Spirit which is the source of all truth and holiness. In this truly wise and seasonable recommendation we most heartily join, adding our fervent wishes and prayers that it may be accompanied with that Divine blessing which can alone render it effectual. We must now take our leave of this publication. Its acknowledged author is the Rev. Mr. Sumner, of Eton; with whose prize work we hope shortly to become acquainted. We can assure him, that, however we have felt it to be our duty to suggest our doubts as to the soundness of some of his interpretations, we consider the merits of this treatise as very far outweighing its imperfections, and that we anticipate much good from its publication. The union of talent and information, the love of scriptural truth, the enlarged and liberal views, the catholic spirit, and, above all, the strain of unaffected piety, which distinguish it, cannot, we think, but render it generally useful, and peculiarly so to the younger ministers of our church. It is also well calculated, we think, to remove, or at least to soften, prejudices which tend to widen and separate those who ought to "love as brethren," and to dwell together in unity. Nor is it a slight subject of congratulation, that an efficient instructor, in one of our largest and most celebrated public schools, should have given to the world so satisfactory a pledge of the sound practical religion which, as far as he is concerned, is accredited and taught in that important seminary. For ourselves and our readers, and, if Mr. Sumner will allow us, for him also, we know not that we can, in conclusion, offer a more weighty and appropriate suggestion, than that which is contained in the exhortation of the great Apostle to the Philippians, at the close of the sublime and animated declaration of his own principles and practice in the pursuit of the prize of his high calling: "Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be *otherwise*," that is, *differently**, "minded, *God shall reveal even this unto you.* Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." "And," as we may justly add from another epistle, "as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."

* See Bishop Horsley's two admirable Sermons on this text.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—A Voyage round the World from 1806 to 1812, in which Japan, the Sandwich Islands, &c. were visited, by Archibald Campbell;—Narrative of a Ten Years' Residence at the Court of Tripoli, from the papers of the late R. Tully, Esq. British Consul;—The Physician's Practical Companion, by Dr. A. Dodds, of Worcester;—The History of East and West Greenland and the Northern Whale Fishery, by Mr. Scoresby;—An Account of the Tonga Islands, in the Pacific Ocean, by Mr. W. Mariner;—A third volume of the late Mr. Venn's Sermons, with a new edition of the two former;—A System of Mineralogy, with plates, in 3 vols. 8vo. by Professor Jameson;—Lectures on the Elements of Evangelical Religion, in 12mo. by Mr. Rogers;—A translation from the German of Professor Morgenstern's Tour, in 1809 and 1810, through Switzerland, Italy, Naples, &c.

Preparing for publication:—A general History of the County of York, in seven or eight vols. folio, by the Rev. Dr. Whitaker, Vicar of Whalley;—A historical Survey of Cornwall, with engravings, in 2 vols. royal 4to. by Mr. Gilbert

—Two Volumes of Sermons, by the Rev. R. P. Beachcroft;—and, Six Volumes of Sermons, by the Rev. D. Trevor.

S. J. Pauly, civil engineer, and D. Egg, 132, Strand, have for some time been preparing a balloon, which will be capable, as is said, of being steered at pleasure, similar to vessels at sea, in a horizontal or vertical direction, without losing either gas or ballast. It is in the shape of a fish, being intended to act upon the air in the same manner as a fish acts on the water, and to carry three or four persons. Should the day of ascension prove calm, they purpose to shape their course in a circular direction round London: but if the wind should blow hard, they intend to steer a different course; but, in both cases, to return to the place of ascension. The whole of the apparatus is preparing at Knightsbridge, on a large scale.

Mr. Evans, Sir George Cayley, and Mr. Edgeworth, propose to direct balloons by the action of a large inclined plane suspended below a common balloon, as the means of making it take an oblique course in its ascent, and by means of the same plane to make the weight of the apparatus cause an oblique descent towards the same point of steerage.

Captain Manby has exhibited to the Barrack Commissioners a method for the extinction of fire. It enables the person who discovers the fire to proceed at once to extinguish it, by a machine, which he may easily carry by hand, charged with a fluid so strongly impregnated with antiphlogistic ingredients as instantly to quench the fiercest combustion. The quantity of fluid contained in the machine will effect as much towards extinction as 120 gallons of simple water. A case containing two more such machines ready charged, and reservoirs of the fluid for re-charging the three, constituted the complete apparatus.—Its merits are, that it is always ready for instantaneous application; that it may be carried by one person to any part of the building, and directed to the most intricate recesses of the incipient fire; and that it offers in a box one foot deep, two wide, and less than three long, means of extinguishment equal to a quantity of 720 gallons of water.

A Committee of the House of Commons has valued the Elgin collection of ancient marbles at 35,000*l.* Messrs. West, Lawrence Nollekens, Flaxman, &c. were examined before the Committee, and spoke in enthusiastic terms of them.—Some of them preferred the Theseus and the Neptune even to the Belvedere Apollo and the Laocoon; they conclude their report with the following observations:—"Your Committee cannot dismiss this interesting subject without submitting to the attentive reflection of the house, how highly the cultivation of the fine arts has contributed to the reputation, character, and dignity of every government by which they have been encouraged, and how intimately they are connected with the advancement of every thing valuable in science, literature, and philosophy. In contemplating the importance and splendour to which so small a republic as Athens rose, by the genius and energy of her citizens, exerted in the path of such studies, it is impossible to overlook how transient the memory and fame of extended empires and of mighty conquerors are, in comparison of those who have rendered inconsiderable states eminent, and immortalized their own names by these pursuits. But, if it be true, as we learn from history and experience, that free governments afford a soil most suitable to the production of native talent, to the maturing of the powers of the human mind, and to the growth of every species of excellence, by opening to merit the prospect of reward and distinction, no country can be better adapted than our own to afford an honourable asylum to these monuments of the school of Phidias, and of the administration of Pericles; where, secure from further injury and degradation, they may receive that admiration and homage to which they are entitled, and serve in return as models and examples to those, who, by knowing how to revere and appreciate them, may learn first to imitate, and ultimately to rival them."

ITALY.

Signor Angelo Majo, whose recent discoveries have so much attracted the notice of the learned in Europe, has made other discoveries in the Ambrosian Library at Milan. They consist of about sixty verses of Plautus, from the comedy of Vedularia, which have been lost; the part hitherto wanting to the speech of Isæus, on the inheritance of Cleonymus; and a speech of the philosopher Themistius, against those who had blamed him for accepting the office of Prefect of Constantinople from

the Emperor Theodosius. Also a life of Terence, with a commentary to five of his comedies, with three representations of comic masks.

The Pope, on the application of the Imperial Austrian Court, has consented to restore the University of Heidelberg all the MSS. and works taken from the Palatine Library, and hitherto preserved in the Vatican, consisting of 847 volumes.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A concise System of Self-government in the great Affairs of Life and Godliness on Scriptural and Rational Principles; by J. Edmonson. 8s.

No. II. of Verses for Grave-stones in Church-yards; by a Parish Minister, in his 44th year of residence and duty: extending the epitaphs, in number, from 80 to 125.

A Letter to the Unitarian Christians in South Wales, occasioned by the Animadversions of the Right Rev. the Lord Bishop of St. David's. 4s. 6d.

The History of the Origin and first ten Years of the British and Foreign Bible Society; by the Rev. John Owen. 2 vols. 8vo. 1l. 4s. and 1l. 15s.

Origin of Pagan Idolatry; by the Rev. G. S. Faber. 3 vols. 4to. 6l. 15s.

Scripture Characters, or a Practical Improvement of the Principal Histories of the Old and New Testament; by Thomas Robinson: abridged for the Use of Young Persons. 12mo. 7s.

A Familiar and Practical Exposition of the Thirty-nine Articles of Religion of the United Church of England and Ireland; by the Rev. H. C. O'Donnoghue, A.M. fp. 8vo. 7s. 6d.

A Greek Testament, principally taken from the Text of Griesbach; by the Rev. E. Valpy. 12mo. 5s.

Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement; by the Rev. Robert Morehead, A.M. Vol. II. 8vo. 10s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Huntingdon, at the Primary Visitation in the Year 1815: with an Appendix and Notes; by the Rev. James Hook, LL.D. F.R.S. S.A. 4to. 5s.

MISCELLANEOUS.

Travels of Ali Bey in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, between the Years 1803 and 1807; written by Himself. With nearly 100 engravings. 2 vols 4to. 6l. 6s.

Travels in Beloochistan and Sinde; accompanied by a Geographical and Historical Account of those Countries; by Lieutenant Henry Pottinger. 4to. 2l. 5s.

The Principles of Population and Production, as they are affected by the Progress of Society, with a View to Moral and Political Consequences; by John Weyland, jun. Esq. F.R.S. 14s.

Richardson's English Portraits, engraved from Scarce Prints, or from Original Pictures, forming a curious Collection, viz. Princes and Princesses, Secretaries of State, Clergy, Land and Sea Officers, Judges and Lawyers, Physicians, Authors, Artists, and Singular and Remarkable Persons of both Sexes, as described in Granger's Biographical History of England: the number of the Plates 307. Royal 8vo. 8l. 8s.—4to 12l.

A Letter of Advice to his Grandchildren, Matthew Gabriel, Anne, Mary, and Frances Hale; by Sir Matthew Hale. foolscap 8vo. 4s. 6d.

Memoirs of the Principal Events in the Campaigns of North Holland and Egypt: together with a brief Description of the Islands of Crete, Rhodes, Syracuse, Minorca, and the Voyage in the Mediterranean; by Major Francis Maule. 12mo. 8s.

Annals of the Reign of King George III. from its Commencement to the General Peace in the Year 1815; by John Aikin, M. D. 2 vols. 8vo. 1l. 5s.

Elements of Plane and Spherical Trigonometry, with their Applications; by Olinthus Gregory, LL.D. &c. 5s.

A Narrative of a Journey to London in 1814, or a Parallel of the English and French Surgery; preceded by some Observations on the London Hospitals; by P. J. Roux. 8vo. 10s.

Prize Essays and Transactions of the Highland Society of Scotland; to which is prefixed, an Account of the principal Proceedings of the Society during the Years from April 1807, to January 1815, both inclusive; drawn up, at the Desire of the Society, by Henry Mackenzie, Esq. one of the Directors. Vol. IV. 8vo. 15s.

The Encyclopædia Edinensis, or a Dictionary of Arts, Sciences, and Miscellaneous Literature; in 6 vols. 4to. illustrated by not fewer than 180 fine engravings; by Jas. Millar, M. D. Part I. 4to. 8s.

Cursory Remarks on the Physical and Moral History of the Human Species, and its Connection with surrounding Agency; by J. S. Boyne. 8vo. 10s. 6d.

Idea of a new Law for the Civilized World, recommended to the Considera-

tion of France, Great Britain, and the American States. 3s.

A solemn Review of the Custom of War, republished by the Society for abolishing War. 4d. or 13 to the dozen.

The Natural History of British Birds, or a Selection of the most rare, beautiful, and interesting Birds, which inhabit this Country; by E. Donovan, F. L. S. Vol. VI. and VII. royal 8vo. 3l. 12s.

An Elementary Introduction to the Knowledge of Mineralogy; including some Account of Mineral Elements and Constituents, Explanations of Terms in common Use, brief Account of Minerals, and of the Places and Circumstances in which they are found: designed for the Use of the Student; by Wm. Phillips, Member of the Geological Society. 12mo. 3s. 6d.

Christabel, and Rubla Khan; by S. T. Coleridge, Esq. 4s. 6d.

The City of the Plague, a Dramatic Poem; by John Wilson, author of "The Isle of Palms," &c. 8vo. 10s. 6d.

Hypocrisy, a Poem; by the Rev. C. Colton, A.M. 8vo. 9s.

Histoire des Factions de la Revolution Française; by J. Lavallee. 3 tom. 8vo. 1l. 7s.

Supplementary volume to Political Portraits; by Wm. Playfair. 8vo. 12s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY. On Tuesday morning, the 30th of April, the sixteenth anniversary sermon was preached at the church of St. Andrew by the Wardrobe and St. Anne Blackfriars, by the Rev. Daniel Corrie, LL.B. one of the Chaplains of the East-India Company on the Bengal Establishment. This sermon, which was grounded on Isaiah xliv. 20, awakened peculiar interest. The preacher himself had witnessed the evils which he described, and had successfully employed the remedies which he feelingly recommended.

At two o'clock the annual meeting was held at Freemasons' Hall, the Right Hon. Lord Gambier, Vice-Patron and President, in the chair; the Lord Bishop of Gloucester, Lord Calthorpe, Sir Montague Cholmeley, Bart., Mr. Wilberforce, Mr. Grant, upwards of one hundred clergymen, and more than a thousand other members of the Society, ladies and gentlemen, were present. Some difficulty prevailed for a time, in consequence of the great number who pressed for admission; and many were obliged to go away for want of room. The Committee lament their inability to accommodate every one who desires to attend on these exhilarating and instructive occasions. They cannot but heartily rejoice to witness the zeal which has diffused itself among the members of the Church of every rank in society, and will spare no pains to accommodate all the members of the Institution who may wish to attend its anniversary.

More than usual interest was given to this meeting by the dismission to their labours in India of two English Clergymen, the Rev. Benjamin Bailey and the Rev. Thomas Dawson, with their wives. The Bishop of Gloucester, in compliance with the respectful request of the Committee, addressed to the Missionaries a few parting words of counsel and encouragement; pointing out to their especial regard the admirable Address of the late Dr. Buchanan to the Missionaries who had preceded them in the Mission to India; and animating them, with paternal affection, in their great undertaking.

It appeared from the Report, that the Society had advanced with a steady pace during its sixteenth year. Its income was 17,000*l.*; and its actual expenditure 14,000*l.*, which, with nearly 3000*l.* acceptances on account of the Indian and African Missions, brings the expenditure almost to the full amount of the income.

The Society is every where enlarging its foreign operations. To a Corresponding Committee at Calcutta an annual grant has been made of 1500*l.*; to another at Madras, the same sum; to a third at New South Wales, 500*l.*; beside the outfit of Missionaries and Schoolmasters proceeding to these stations. A settlement has been formed on New Zealand, where an assignment of about 200 acres of land has been made to the Society. In Africa not much short of 6000*l.* has been expended. The Rev. Wm. Jowett has established himself in Malta. Christian Institutions are begun, or are in preparation, in Sierra Leone, at Madras, and at Calcutta. The schools of the Society are every where increasing. More than 1000 children in Dr. John's

schools at Tranquebar are educated by the Society—a large number at Madras, and by the Calcutta Committee—in Africa, several hundreds; and it appears by the late accounts from thence, that from 2000 to 2500 liberated children are waiting for Christian instruction.

The collections of the day amounted to nearly 300*l.*

It is earnestly requested that all the friends of the Society would unweariedly exert themselves, and fervently beseech the great Head of the Church to prosper the attempts of this and all similar institutions. Many parts of the kingdom have done nobly; but the Committee trust that the time is not far distant, when Associations will be in activity in every part of the United Kingdom.

PRAYER-BOOK AND HOMILY SOCIETY.

The fourth anniversary of this Institution was held on Thursday, May 2. After an able and appropriate sermon preached at Christ Church, Newgate-street, by the Rev. Charles Jerram, M.A. Vicar of Chobham in Surrey, the annual general meeting of the Society was held, at the London Tavern, Bishopsgate-street; the Bishop of Gloucester in the chair, supported by Lord Calthorpe, Thomas Babington, Esq. M. P. and Charles Grant, sen. Esq. M. P. and a respectable body of clergymen and gentry. His Lordship opened the business of the day with his usual ability; and the cause of the Society was well pleaded, and its important objects illustrated, by various individuals. The Report stated that 8086 copies of the Book of Common Prayer, 1631 Psalters, and 79,820 Homilies and copies of the Thirty-nine Articles as Tracts, had been issued from the Society's Depository during the last year; and that several important works, especially an edition of the Book of Common Prayer in Hindoostanee, were about to be undertaken. On this most important subject of the translation of our unrivalled Liturgy into the languages of those countries where British Missionaries find admission, we are happy to be able to present our readers with the substance of some observations which were made by the Rev. Daniel Corrie, LL. B. one of the Chaplains to the Hon. East-India Company on the Bengal Establishment.

"As the Hindoostanee Version of the Prayer-book has been mentioned, it may be expected, that, having had some hand in that work, I should say something respecting it. That translation was undertaken after eight years' observation of the state of the people of India, and from a thorough conviction of its importance and utility. It should be kept in mind, that multitudes of the natives of India bear the Christian name. (I would beg leave to impress this circumstance on the minds of all present, that many of the natives of India already bear the Christian name, and are generally without instruction and means of grace.) As a chaplain of the Indian government, I felt it my duty to devote what time I could spare from my immediate engagements, to the work of instructing that portion of the Company's subjects. Accordingly, after having gained some knowledge of their language, and following the example of the late Rev. Henry Martyn, I assembled the native Christians, at the station to which I was appointed, for worship, having been supplied with a copy of the Morning Prayer, translated by that excellent man. Some time after, one of the most intelligent of my native congregation had occasion to visit Calcutta, where she had an opportunity also of attending Christian worship, in the language of the country, without a form of prayer. On her return, after inquiring into the events of the journey, she was asked, if she had attended Christian worship in Calcutta, and what religious instruction she had met with there. She answered nearly to the following effect: That she had attended Divine worship in Calcutta; that the instruction she heard was of the same kind I afforded them; but, added she, 'Sir, they had no form of prayer; and though that mode of worship may be well enough for *clever* people, it is better for such as me to have a form, that we may know what we are about.' For converts from among the Hindoos and Mahomedans also, I am of opinion a form of worship is desirable. Accustomed in their unconverted state to place the whole of their religion in forms and ceremonies, and to consider even the repose of the soul to depend on the due performance of funeral rites, it may be expected that all absence of forms and ceremonies in worship would prove an additional obstacle in their minds to the reception of Christianity. Though the grace of God will enable a man to forsake all for Christ, and to sit loose to

all considerations of that kind, yet it seems desirable to meet, as far as possible, what may be called their innocent prejudices; and this I conceive the decent rites and ceremonies of the Church of England are calculated to do. One or two more instances I shall beg leave to mention, in confirmation of this, which occurred among some who had been led to embrace Christianity by the ministry of Abdool Messee, whose name is well known to the readers of the Missionary Register.

"A woman of the native congregation having died, a decent coffin was provided, and, the native Christians being assembled in our place of worship, the Burial Service was read, and some exhortation suitable to the occasion addressed to them, and a hymn, composed by Abdool Messee, was sung. The corpse was then carried to the burial ground, and the remainder of the Service read at the grave. On our return, a Heathen, observing the number of people attending the funeral, asked what English gentleman's funeral the Padre Sahib (meaning me) had been attending. One of the female Christians answered with exultation, 'No English gentleman is dead: it is the remains of a poor woman like me that have been thus honoured.' Another also, a man, a convert through Abdool Messee's labours, who had been an idolater, and who always since his baptism had manifested remarkable humility and devotion to the service of our Lord Jesus Christ, came up to me after the funeral was over. It seems his former prejudices concerning the respect due to the body after death, had at times occurred to his mind, though he had not been prevented by them from adhering to the Gospel. 'But now,' said he, 'Sir, I have not a wish left ungratified: when I die, let Christian brethren be thus assembled, and hear the word of exhortation; and may I never be separated from your feet.' With respect also to the *unconverted* Hindoos and Mahomedans, acquaintance with our Prayer-book tends to do away their objections to Christianity as a religion without forms and too abstract for our present state. I have known both Hindoos and Mahomedans, when awakened to some concern on the subject of religion, whose early inquires have been, 'Well, but how do you worship? What are your method of marriage and burial?' &c. To such inquires we can afford a satisfactory answer, by supplying a copy of the Book of Common Prayer; and I have known instances of natives of India spending the night in reading a copy of the Prayer-book, so eager were they to acquaint themselves with our modes of worship. I cannot, therefore, but heartily approve of an institution whose object is, not only to circulate the accredited formularies of our church at home, but also to supply churches gathered by missionaries abroad with translations of our excellent Liturgy."

We need hardly point out the importance of such translations to those who love the Church of England and desire her enlargment; nor the duty which attaches to such, of contributing to defray the large expense which the work in question must necessarily involve.

SOCIETY FOR SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

A most impressive sermon was preached in behalf of this important Institution, at the Parish Church of St. Lawrence Jewry, on Sunday, the 28th of April, by the Rev. William Marsh, M.A. Vicar of St. Peter's, Colchester.

On the Monday following, a numerous and respectable meeting was held at the City of London Tavern; S. Favell, Esq. in the chair. An interesting Report was read by the Secretary, by which it appeared that this Society had added 279 schools within the last year to their former list; of which four had been established in the West Indies, and several in the Scilly Islands. The total number of books given at the Society's expense since the commencement of the Institution, was stated to be 436,297 spelling books, 87,092 Testaments, and 8,177 Bibles, for the use of 4791 schools, containing upwards of 400,000 scholars. Many letters addressed to the Committee were read, containing encouraging proofs of the continued utility of Sunday Schools, in various parts of the country.

It is much to be wished that this Society, which for many years has been carrying on its useful operations without that observation which more modern institutions have attracted by means of public meetings, may now obtain its merited share of attention and support. It has been established upwards of thirty

years, and has doubtless contributed not a little to the prosperity and usefulness of many other societies, by removing ignorance and prejudice, and thereby preparing the public mind to give them a more welcome reception.

It appeared that the expenditure of the last year exceeded the receipts by 194*l.* 12*s.* 3*d.* The Committee stated themselves, however, to act upon a presumption that the same Providence which has enlarged the sphere of their labours, will furnish the means for carrying them into effect; and that an institution will be supported with liberality, whose object it is to disseminate Christian instruction, and thereby promote the best interests of mankind.

HIBERNIAN SOCIETY FOR ESTABLISHING SCHOOLS AND CIRCULATING THE HOLY SCRIPTURES IN IRELAND.

On Friday, 10th May, this Institution held its Annual Meeting, at the City of London Tavern; Samuel Mills, Esq. the Treasurer, in the chair. The attendance was numerous and respectable. From the Report it appeared that the number of schools now under the care of the Society is more than *three hundred*, and that the scholars educated therein exceed *nineteen thousand*, seven thousand more than the number reported last year.—This increase of schools had necessarily occasioned an increase in the expenditure, which, as there had not been a proportionable augmentation of the funds, had left a balance due to the Treasurer of more than *six hundred pounds*. It is obvious, therefore, that additional funds are wanting to continue even the present number of children under education, much more to add to the number from year to year.

On this ground the Meeting unanimously resolved to recommend it to the friends and supporters of the Society, to use their utmost influence, in the circle of their respective connections, to obtain subscriptions, donations, and contributions, and to form Auxiliary Societies, that the Committee might not only be relieved from the present pressure on their funds, but receive permanent and efficient aid to enable them to pursue their labours.

It appears that no catechism or formulary of any particular denomination is admitted into the schools; the Society's own spelling-book, the reading lessons of which are extracted from the Scripture, and the Scripture itself without note or comment, being the only books used for the purpose of moral and religious instruction: conformably to the recommendation of the Commissioners, appointed by Parliament to report upon the State of Education in Ireland. Many of the resident clergy, and some parish (Catholic) priests in Ireland, are stated to have become patrons and visitors of the schools, and among them the Bishop of Killala and other dignitaries of the Established Church. It is also asserted, that in those counties where the schools are in full operation, tranquillity has been maintained without interruption. If this be so, we may surely ascribe to the want of religious education a great part of those atrocities which are perpetrated in Ireland. The remedy, therefore, is obviously in the power of the Legislature; and if we neglect to apply it, we make ourselves in no small degree responsible for the evils we deplore.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

We are sorry to have omitted so long the notice of this Society's Third Report, which was delivered to the General Annual Meeting, at the Mansion House, in October last. The following is an abstract of it.

The two-fold object of the Society is to circulate the holy Scriptures in its own district, and to aid the funds of the Parent Institution. With reference to the first of these designs, the population of the city is divided into eleven districts, in each of which exertions are used to ascertain the actual wants of the poor with regard to the holy Scriptures, and means are employed to supply them. It is a fact, which cannot be too often repeated, that the labours of these Associations have demonstrated, that nearly one hundred thousand persons were destitute of the sacred Scriptures in the metropolis of this Christian country. So far from the exertions of the Society having been unwelcome to the poor, its Visitors and Collectors have been received by them, in almost every instance, with affection and gratitude; and it cannot be doubted that, in numerous cases, the best effects have followed the distribution of the sacred Volume at a reduced price—a system which has been found, from experience, to be the most advantageous of any which could be adopted.

The amount received from the Associations during the last year is 1319*l.* 13*s.*

The number of Bibles issued from the Depository during the last year, is two thousand six hundred and forty-seven, and of Testaments, six hundred and thirty-two; making the amount of Bibles and Testaments, three thousand two hundred and seventy-nine; which being added to the distribution of the two preceding years, makes the whole number amount to eleven thousand eight hundred and twenty-eight Bibles and Testaments issued since the formation of the Auxiliary Society.

The gross sum of the receipts this year was 1977*l.* 6s. 4d.; out of this sum, the remittances to the Parent Society have amounted to 1775*l.*

"The Committee find that one of the earliest subjects of mutual condolence and unfeigned affliction which presents itself in the Association Reports of the past year, is the death of a distinguished friend to the Bible Society, and to every other work of piety and benevolence, the late lamented Henry Thornton, Esq. who, in addition to the office of Treasurer to the Parent Institution, was also the President of the Central Association in this city. The British Nation in general, and the Bible Society in particular, have already manifested, in various ways, their sense of the value and importance of the services of that respected character; but the Committee cannot suffer themselves to pass over, in silence, a name which (identified as it was with the Society from its earliest origin) will be had in honourable remembrance as long as the Society itself shall endure; and they avail themselves, with a melancholy satisfaction, of the opportunity which is thus afforded to them, of expressing, in common with the whole Christian community, their sense of obligation for his long and unremitted labours in the dispersion of the Word of Truth."

Many circumstances have occurred during the last year, calculated to shew the advantages derived by the poor from this Society, not only in respect of their religious, but of their temporal, interests. While some other societies, whose principal object has been the relief of the temporal necessities of the poor, have been collaterally instrumental in feeding them with "the bread of life," the visiting members of this Society, while chiefly desirous of supplying "that bread which cometh down from Heaven," have been prompted in many instances by the scenes of mental suffering and bodily sickness, which they have incidentally discovered, to administer to other wants than those which they at first intended to supply.

Notwithstanding, also, the good already achieved, every fresh inspection of the different districts only serves to prove that much yet remains to be done. One Association, whose labours had been already abundant, reports, that, having in the last year divided the field of their exertions into six districts, it was found that "*a truly deplorable want of the Scriptures still existed among them.*" In another Association, a single manufactory contained no fewer than forty-eight persons who were all destitute of Bibles, and each of whom was supplied by the Association in question.

It would be endless to enumerate the instances of attachment to the cause of the Bible which have occurred among the poorest classes of society. "No circumstances (says one of the Associations) has had so strong a tendency to increase our diligence, and accelerate our progress, as the cheerful co-operation of the poor in our cause." Various striking examples of this are given.

A remarkable feature of this Society continues to be, *the attention excited among the Jews.* A great number of Jews, who but for the existence of that Association would probably never have possessed even the Old Testament itself, have now been supplied both with their own Scriptures, and with the Christian Scriptures in addition. A considerable degree of interest appears thus to have been excited among that ancient and neglected people; and, in many instances, the bigotry and prejudice which seemed almost interwoven with their character, have been lessened: while, in some others, the Committee cannot but hope that impressions of a still deeper and and more permanent nature have been made. Nor are the Jews alone among the objects of the Society. The Catholics also have hailed the influx of light from above; and the Committee relate one remarkable fact on this head.

Another class of persons, and one by far the most numerous among us, has, however, been no less profited than the obdurate Jew, or the benighted Catholic—we allude to the nominal Protestant; to him who, while he possessed, perhaps, "the form of godliness," denied its "power," or who scarcely, it may be, maintained even the external forms

of religion; who, though a member of the Christian community, was "living without God in the world," and was therefore at once unfit for life, and unprepared for death. It was to a manufactory, consisting, for the most part, of persons of this description, that one of the Associations reports the Bible to have found its way in the course of the last year. At first, it was read by one for the benefit of the rest, as they partook of their meals, yet, from tolerating the introduction of this new guest, they gradually began to discover that it contained threatenings for the guilty, which were calculated to make the stoutest tremble, while there was at the same time mercy and compassion for the penitent, such as only the Bible could reveal. An important alteration in the conduct and conversation of several of these persons was the consequence: they now habitually read the Bible for themselves, honour the Sabbath, frequent the house of God, and fear an oath: in short, there is reason to believe that it has not been in vain that they have become acquainted with the holy Scriptures, and that they (among a multitude of others) would rise up and call that Society blessed which was the first instrument of introducing them to the practical knowledge of the Bible. Another fact of the same class may also be here noticed: a subscriber observed, with concern, that one of her neighbours kept her shop open during the Sabbath: she considered that the best method of bringing her to a sense of her obligation, both to Divine and human laws, would be to persuade her to read the Bible. She induced her to subscribe for a Bible, and to peruse it: her hopes were soon crowned with success. The moral agency, which was thus brought into action, produced a result beyond the reach of human arguments: the sense of pecuniary advantage fell before the convictions of conscience, and the shop was no longer kept open on the day devoted to the Lord.

The Committee record with satisfaction the exertions of the Ladies in one Association; the result of which has been that they have obtained nearly three hundred subscribers, about fifty of whom are Jews. In two other Associations, also, a Female Committee has been instituted.

The Committee conclude with expressing sanguine expectations of ultimate and abundant success, both for their own Society in particular, and for the Parent Institution in general. "Already has the British and Foreign Bible Society attained an elevation which the warmest and most active of her friends could never have ventured to anticipate as probable, within the short period for which it has existed. It was not to be expected that in the short space of eleven years one hundred and thirty Foreign Institutions would have sprung up in different quarters of the globe—and that nearly five hundred Auxiliary and Branch Societies would have been established in the British dominions: it was too much to hope that, in the same period, the holy Scriptures (in the whole or in part) would have been printed or circulated in fifty-five different languages, or dialects—that grants would have been made by the Bible Society to the amount of 108,247*l.*—that the sum of 318,592*l.* would have been expended by it—and that no fewer than 1,372,205 copies of the Bible or Testament would have been issued within the same period; yet, such are the triumphs of that Institution into whose treasury the City of London Auxiliary Society joyfully cast their contribution."

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE trial of Sir Robert Wilson, Captain Hutchinson, and Mr. Bruce, terminated in their conviction of the crime laid to their charge. The court pronounced upon them the lightest sentence allowed by law; namely, three months' imprisonment and the costs of suit, which probably will prove considerable. The convicts, we think, have great cause to be satisfied with the result. General orders have since been issued by the commander in chief, expressive of the high displeasure which the prince regent has felt in witnessing the flagrant misconduct of Major-General Sir R. Wilson and Captain Hutchinson, and his desire that his severe reprehension of it should be published to the army at large.

We adverted in our last Number to a

communication of Sir E. Wilson to his brother, Sir Robert, in which he recommends the insinuation of a persecution of the Protestants, real or pretended, as an idea which will engender a mortal hatred of the new dynasty. Sir E. Wilson has published an advertisement, apprizing the public that his letter on that subject has been unfairly given. No such objection however, as far as we recollect, was made by Sir R. Wilson, during his examination, to this particular letter, although he objected in another case to the translation that had been made as giving an undue force to his expressions. Sir E. Wilson also seems to speak from indistinct recollection; for he has not given the public a copy of his letter, nor even attempted to point out the particular expressions which have been exaggerated or mistated.—Until some more distinct explanation is given on this head, the evidence against these gentlemen must be considered as standing in undiminished strength.

The subject of the persecutions of the Protestants of Nismes and its vicinity has been brought before Parliament by Sir S. Romilly, by means of a motion for papers. It is not very obvious what benefit Sir Samuel expected to derive from this late agitation of the question, particularly as he admitted that no disturbance had occurred in that quarter since the beginning of December last. He detailed, at considerable length, the atrocities which had taken place; but completely failed in proving that the government of France was in any way connected with them. The single fact that the general to whom they assigned the command of the disturbed district, General La Garde, was a Protestant, speaks volumes. Another admitted fact, and a most material one in this question, is, that in no other part of France has there been the slightest attempt to disturb the Protestant worship, or in any way, direct or indirect, to affect their privileges. We have already shewn at some length what were the circumstances of a political kind which had led, in this single department, to the atrocities which prevailed there. These circumstances, particularly the massacre of many of the fugitive soldiers of the duke of Angouleme's army, and the adherence of the Protestants of that quarter, generally, to Bonaparte on his return, were admitted by Sir Samuel; but then he affirmed that the violences committed by the Catholics far exceeded, both in atrocity and extent, any that had been perpetraced by the Protestants. This was not unlikely to have been the case, as the bulk of that part of the population professing the Protestant faith is admitted to be of a higher and better description than their Catholic neighbours; and as it was to be expected that the comparative purity of their worship and their free access to the Scriptures, would at least have a tendency to moderate the violence of their passions, and to stop them somewhat sooner in the career of blood and vengeance. But be that as it may, enough is found, as we have already shewn, and as the late parliamentary discussion proves, in the local history of the department of La Garde, during the last twenty years, to satisfy every reasonable and candid mind, that the troubles which have taken place there were occasioned by circumstances altogether peculiar; and that it would be doing violence to all the probabilities of the case, as well as to the best ascertained facts, to ascribe them to the agency or influence of the French government.

We expressed in our last Number the regret we felt at the removal of Messrs. Martin and Frossard from the superintendance of the schools lately instituted on the new system at Paris. We are happy to find, however, that there appears no disposition on the part of the French government to relax in the plan of conveying elementary instruction to the poorer classes in France. A commission, which is most respectably composed, has been established at Paris for the general diffusion of education; the government abstaining from all interference with the Protestant Schools which remain wholly under the care of their own Consistories.

It appears that there has been a considerable insurrectionary movement at Grenoble; and some blood has been shed, and numerous arrests have taken place, in consequence. Several of the persons arrested have been tried and condemned to death. Various arrests are also said to have taken place at Paris, probably of individuals supposed to be implicated in what has passed in the South. Neither the object nor the extent of these disturbances can very clearly be made out from the French newspapers; but they sufficiently indicate the agitated state of public feeling in France, to which the government is supposed by some to have contributed by a want of due con-

ciliation in the measures which it has pursued. But whatever truth there may be in this representation, it can hardly be doubted that there remains in France a sufficient portion of unreasonable discontent and revolutionary turbulence, to account for a great part, if not for the whole of the disorders which have taken place there.

The French legislature was suddenly prorogued on the 29th of April. The particular circumstances which led to this unexpected measure have not transpired; but it is supposed to have been caused by a wish to terminate certain discussions which were proceeding in the house of representatives, and which were obnoxious to the government.

ITALY.

We are happy to observe that vigorous measures have been adopted by the pope, for the reformation of the tribunals of the inquisition, wherever that institution exists, although we should have been much better pleased to have seen it abolished than regulated. The following are said to be some of the new regulations:—

"All proceedings in matters of religion will be subject to the forms of civil and criminal proceedings. The accusation, the denunciation, and the inquisition in matters of faith, cannot serve to commence a proceeding. It cannot be established but upon facts. On the report of character no inquisitorial action shall be raised. Persons under sentence of judgment, accomplices of the accused, persons called infamous or reprieved, cannot be heard as witnesses. Every individual, of whatever persuasion he may be, will be admitted, if he be cited by the accused. Relatives and domestics are excluded. *The proceedings shall be public; and no witness shall ever be admitted to give hear-say evidence.*"

In the briefs addressed by his holiness to the persons charged with this work, he says, "Do not forget that the means to render religion powerful in every state, is to shew that it is divine, and brings to mankind only consolation and blessings. The precept of our Divine Master, *Love one another*, ought to be the universal law."

THE BARBARY STATES.

A treaty has been concluded on the 17th April last, between Great Britain and these states, to the following effect: That, "in consideration of the great interest manifested by the Prince Regent, of England, to put an end to the slavery of Christians, the Bey of Tunis, &c. wishing to give a proof of his sincere desire to maintain inviolably the friendly relations which exist between him and Great Britain, and in testimony of his pacific dispositions and of his respect for the powers of Europe, (with whom he wishes to establish a permanent peace,) declares that in case of a future war with any of these powers (which God forbid), none of the prisoners on either side shall be reduced to slavery, but shall be treated with humanity and as prisoners of war, until regularly exchanged according to the practice of Europe; and that at the conclusion of hostilities, all prisoners will be sent back to their respective countries without any ransom."

The cause of humanity gains much by this treaty; and Europe at large, but especially the Italian States, are deeply indebted to Great Britain for her effectual interference. It is said, however, that a tribute is still to be paid to these barbarians, by Great Britain and other powers, as the price of this concession. We trust that this report is unfounded, and that the white slave trade is totally and unconditionally abolished.

GREAT BRITAIN.

The principal occurrence of the present month has been the marriage of her royal highness the Princess Charlotte of Wales, with Prince Leopold, of Saxe Cobourg, which was solemnized at Carlton House, on the 2d instant. We earnestly pray that this union may prove a source of happiness to themselves, and a blessing to the nation.

The price of grain has continued to advance during the present month; and tumults have in consequence taken place in several parts of the country, particularly in Norfolk and Suffolk. These we trust will be easily repressed; for in truth they can only serve to aggravate the evil which they are meant to obviate.

We are happy to announce that peace has been finally concluded with the Nepaulese Government in India, on very favourable terms, the Goorkahs having ceded a large portion of territory to the Company.

PARLIAMENTARY PROCEEDINGS.

1. Much of the time of Parliament has been occupied in financial and eco-

nomical discussions; the object being to reduce, if possible, our peace expenditure so as effectually to abate the pressure of taxation. It will not be expected that we should enter into details on this subject. Our general impression is, that much still may, and probably will, be done in the way of reduction.

2. The period for restraining the cash payments of the Bank has been extended for two years, when it seems agreed on all hands that they should be resumed. It is not very obvious, indeed, why they should be delayed so long, considering that exchanges are universally in our favour; that gold is nearly at par, and silver below par; an effect evidently flowing from the diminution of the quantity of our paper currency throughout the kingdom. One advantage arising from the restriction of cash payments, at the Bank, has been that the proprietors have been enabled to add twenty-five per cent. to their capital.

3. A bill has been brought into Parliament for regulating the admirable institution of parochial provident banks.

4. A committee has been appointed to inquire into the state of the education of the poor in the metropolis, from which we anticipate beneficial results. Another is engaged in examining into the state of the children employed in our manufactories; and a third in investigating the effect of our present system of game laws. We hail with satisfaction these symptoms of moral reform.

5. The subject of tythes has undergone some temperate discussion; and while all parties concurred in maintaining the inviolability of the rights of the clergy, there seemed to prevail a general sentiment, that certain regulations were requisite for enabling them to enter into voluntary agreements with their parishioners, for limited periods, which should not be voided by death or resignation. The subject has been referred to a committee.

6. The state of Ireland has also undergone much discussion. The necessity of vigorous efforts for the improvement of the Irish population is admitted by Government; and it is understood that a general and liberal plan of education will be forthwith carried into effect.—The national debt of Ireland having advanced beyond the proportion fixed at the Union, as the point at which the exchequers of the two countries might with fairness be consolidated, a resolution to that effect has been adopted. The debt, therefore, of England and Ireland is now one, equally attaching to every part of the United Kingdom.—The discussions which have taken place on the Catholic claims, has opened a better prospect of accommodation with respect to this delicate subject, than at any former period. The respectable part of the Catholic body seem inclined to accept the boon of what is called Emancipation, under such conditions as Parliament may see fit to require; and the pope is said to have sanctioned the principle of a veto on the appointment of bishops, and to have impressed on the whole body the duty of gratefully and cheerfully concurring in such farther securities, as can be given consistently with a good conscience.

ANSWERS TO CORRESPONDENTS.

O. P.'s two pounds have been paid. The Treasurer of the Institution may be addressed at No. 22, Finch-lane, Cornhill.

We are obliged to T. S. for his paper, which we shall feel no scruple whatever in inserting.

We admire the perseverance of J. A. A copy of the genuine letter which he says has been dislocated, would more completely prove his point than a hundred strong assertions and hypothetical arguments.

THEOGNIS; CANDIDUS; TITUS; T. I.; O. U. B.; SEVI; W. B.; JUVENIS; X. Y.; W. H.; and AMICUS, have been received.

We wish P. A. were less tardy. We now wait a farther communication.

We have been amused by the letter of BENEVOLUS. His vehement censures on our Review of Dr. Mant's Tracts, where he condescends to *specify* them, resolve themselves into this, that we have used the following expressions:—we give them all:—"Dr. M. endeavours with much boasted success"—"To mistake phantoms for giants is never the proof of a very sound understanding"—"It presents a more complete demolition of Dr. Mant's system"—"The contemners of all religion are clapping him on the back."—We could have received nothing more complimentary than such a meagre specification of faults from one so able and apparently so willing to discover them.—We can assure BENEVOLUS that the style of the Blue Cover is quite beyond our province. An Advertiser paying for the room he occupies must tell his own tale in his own way. We may reject, but we cannot modify.

THE

CHRISTIAN OBSERVER.

No. 174.] *JUNE*, 1816. [No. 6. Vol. XV.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF BISHOP BEDELL.

(Continued from p. 279.)

BISHOP Bedell has observed, with deep regret, the neglect and contempt with which the native Irish were treated by the English generally. They were regarded as a conquered people, whose minds were incapable of culture, and who were only to be kept down by force. Even the clergy scarcely considered them as any part of their charge; but left them to the guidance of their own priests, without any other care than that their tythes should be punctually paid. The priests also were very ignorant, and the whole extent of their pastoral exertions was to teach the people to say their Pater Nosters and Ave Marias in Latin; while all that the people knew of Christianity was, that they were to look to their priests, pay them their dues, and make confession. Such a state of things could not fail to excite compassion in one who had so tender a sense of the value of those souls that Christ had purchased with his blood. He therefore resolved, zealously, to engage in the work of converting the natives.—He began with the priests, with the conversion of several of whom he was so well satisfied that he gave them benefices. Of these only one apostatized: the others continued to manifest a deep sense of the importance of religion, and to labour assiduously for the salvation of souls. He took great pains with a convent of friars that was near him, and his success was considerable. The work of conversion in his diocese was much promoted by a short catechism which he printed in one sheet—English on one page, and Irish on the other—containing the elements of Christianity, some forms of prayer, and some of the most instructive passages of Scripture. This was widely dispersed; and it was received with joy by the Irish, many of whom seemed to hunger and thirst after righteousness.

The Bishop also set himself to acquire the Irish tongue; and though now advanced in life, he succeeded so well as to compose a complete grammar of the language, the first that was made, and to have even a critical knowledge of it. He had the Common Prayer, in Irish, read every Sunday in his cathedral, for the benefit of his converts, and always attended himself. He engaged the clergy of his diocese to institute schools in every parish, as he considered the prevailing ignorance of letters to be one of the main obstacles to the conversion of the Irish.

The New Testament, as well as the Book of Common Prayer, had been already translated into Irish: Bishop Bedell resolved to give the whole Bible to the people in their native language. After much inquiry, he found a person of the name of King, who had formerly been a Papist, but who had been converted, and exhibited proofs of genuine piety. This man was deemed the best Irish scholar of his day. He was then about seventy years of age; and, even at that great age, the Bishop, finding him well qualified for the clerical office, admitted him to orders, gave him a benefice, and employed him in translating the Bible, the Bishop revising the work. He

rightly judged that the free use of the Scriptures was the only way to introduce true Christianity into Ireland as into other parts of Europe. He observed, also, that in the primitive times, as soon as any nation, however barbarous, began to embrace Christianity, the Scriptures were immediately translated into the vulgar tongue, and the people were exhorted to study them. Impressed with a conviction of the supreme importance of the work he had undertaken, he pursued it with unwearied diligence; and having finished the translation in a few years, he resolved to print it at his own expense. But now, to his surprise, an opposition was raised to his undertaking, for which we should have been at a loss to account, had we not lived in the days which have succeeded the establishment of the British and Foreign Bible Society. Had his publication of the Scriptures in Irish been opposed by the Romish priests, there would have been no room for surprize. His opponents, however, in this instance, were Protestant divines, who then, as now, contrived to prefer plausible reasons for hindering the diffusion of scriptural light. The pretext which they employed on the present occasion was, that the translation had been executed by a weak and incompetent person, and that the knowledge that he was the translator would expose the work to general contempt.—By such groundless insinuations as these the Earl of Strafford and Archbishop Laud were induced to join the opposition; and so bitter was the hostility excited by this noble effort of our Bishop, that on the ground of some trivial ecclesiastical delinquency on the part of Mr. King, the translator, he was, without a hearing, or any opportunity of reply, deprived, by the surrogates of Archbishop Usher, of his living, which was bestowed on the informer. Our Bishop made a firm stand against this unjust proceeding; but he was overborne by power, and forced to abandon Mr. King to the injustice and violence of his enemies.—The conduct of Archbishop Usher, on this occasion, was altogether unworthy of his principles. He suffered his mind, for a time, to be alienated from Bishop Bedell; and for no reason that appears, except that that prelate had shewn the unshaken courage and constancy of a primitive martyr in the pursuit of his plans for converting the Irish, and that he openly condemned the unjust and violent proceedings of the Archbishop's surrogates.—The following is a letter which the Bishop addressed to the Lord Lieutenant, the Earl of Strafford, about this time; and which will illustrate both the nature of the opposition with which he had to contend, and the spirit with which he acted under it:—

"Right Hon. my good Lord,

"That which I have sometimes done willingly, I do now necessarily, to make my address to your honour by writing. The occasion is not my love of contention (which I have committed to God) or any other matter of profit, but God's honour, and (as He is witness) yours. I have lately received letters from my Lord of Canterbury, whereby I perceive his Grace is informed that Mr. King, whom I employed to translate the Bible into Irish, is a man so ignorant that the translation cannot be worthy public use in the church, and besides obnoxious, so that the Church can receive no credit from any thing that is his. And his Grace adds, that he is so well acquainted with your Lordship's disposition, that he assures himself you would not have given away his living, had you not seen just cause for it. I account myself bound to satisfy his Grace herein, and desire, if I may be so happy, to do it by satisfying you. I do subscribe to his Grace's assured persuasion that your Lordship, had you not conceived Mr. King to be such as he writes, would not have given away his living. But, my Lord,

the greatest, wisest, and justest men do, and must take many things upon the information of others, who themselves are men, and may sometimes, out of weakness or some other cause, be deceived. Touching Mr. King's silliness (which it concerns me the more to clear him of, that I be not accounted silly myself), I beseech your Lordship to take information, not by them which never saw him till yesterday, but by the ancient churchmen or statesmen of the kingdom (in whose eyes he hath lived these many years) as the Lord Primate, the Bishop of Meath, the Lord Dillon, Sir James Ware, and the like. I doubt not but your Lordship shall understand that there is no such danger that the translation should be unworthy because he did it; being a man of that known sufficiency, for the Irish especially, either in prose or verse, as few are his matches in the kingdom. And shortly, not to argue by conjecture and divination, let the work itself speak, yea let it be examined, *rigoroso examine;* if it be found approveable, let it not suffer disgrace from the small boast of the workman, but let him rather (as old Sophocles accused of dotage) be absolved for the sufficiency of the work. Touching his being obnoxious, it is true that there is a scandalous information put in against him in the High Commission Court, by his despoiler, Mr. Baily, (as my Lord of Derry told him, in my hearing, he was), and by an excommunicate despoiler, as myself, before the execution of any sentence, declared him in the Court to be. And Mr. King being cited to answer, and not appearing (as by law he was not bound), was taken, *pro confesso*, deprived of his ministry and living, fined an hundred pounds, and decreed to be attached and imprisoned. His adversary, Mr. Baily, before he was sentenced, purchased a new dispensation to hold his benefice; and was the very next day after (as appears by the date of the institution) both presented in the King's title (although the benefice be of my collation), and instituted by my Lord Primate's Vicar, and shortly after inducted by an archdeacon of another diocese. A few days after, he brought down an attachment, and delivered Mr. King to the Pursuivant. He was haled by the head and feet to horseback, and brought to Dublin, where he hath been kept, and continued under arrest these four or five months, and hath not been suffered to purge his supposed contempt, by oath and witnesses; that by reason of his sickness he was hindered, whereby he was brought to death's door, and could not appear and prosecute his defence; and that by the cunning of his adversary he was circumvented—entreating that he might be restored to liberty, and his cause to his former state. But this hath not availed him. My reverend colleagues of the High Commission do some of them pity his case. Others say the sentence past cannot be reversed, lest the credit of the Court be attached. They bid him simply submit himself and acknowledge his sentence just. Whereas the bishops of Rome themselves, after most formal proceedings, do grant restitution *in integrum*, and acknowledge that *Sententia Romanæ sedis potest in melius commutari.*—My Lord, if I understand what is right, divine, or human, these be wrongs upon wrongs, which if they reached only to Mr. King's person, were of less consideration. But when through his side that great work, the translation of God's Book, so necessary for both his Majesty's kingdoms, is mortally wounded; pardon me, I beseech your Lordship, if I be sensible of it. I omit to consider what feast our adversaries make of our rewarding him thus for that service, or what this example will avail to the alluring of others to conformity. What should your Lordship have gained if he had died (as it was almost a miracle he did not) under arrest,

and had been at once deprived of living, liberty, and life? God hath reprieved him, and given your Lordship means on right information to remedy with one word all inconveniences. For conclusion (good my lord), give me leave a little to apply the parable of Nathan to King David to this purpose. If the wayfaring man that is come to us, (for such he is, having never yet been settled in one place), have so sharp a stomach that he must be provided for with pluralities, sith there are herds and flocks plenty; suffer him not, I beseech you, under the colour of the king's name, to take the coset ewe of a poor man to satisfy his ravenous appetite. So I beseech the Heavenly Physician to give your Lordship health of soul and body. I rest, my Lord, your Lordship's most humble servant in Christ Jesus,

"William Kilmore*."

Dec. 1. 1638."

But the efforts of the Bishop did not avail to stay the tide of opposition. He at length resolved to have the Bible printed not only at his own charge but in his own house. And, with a view to prepare the public mind favourably to receive the work, he translated, both into English and Irish, some of the Homilies both of Chrysostom and Leo which contained eloquent recommendations of the Scriptures, and circulated them along with his catechism. This work was well received. But before he could accomplish his great design of giving the Bible to the Irish in their own language, the rebellion broke out; and before tranquillity was restored, he himself was called to a better world. The manuscript copy of his translation, however, was saved amid the general confusion; and, falling into good hands, was carefully preserved. But it was not printed until the reign of King William; when that truly Christian philosopher, Mr. Boyle, not only reprinted the Irish New Testament, but undertook to print our Bishop's translation of the Old. And it is but justice to his memory and that of the translator, Mr. King, to say, that it is a translation which has stood the test of the calm and dispassionate inquiry of after ages; and still remains a lasting monument of the ardent zeal, and evangelical labours, no less than of the learning of this luminary of the Irish Church.

Some years earlier than this transaction, our Bishop was engaged in an amicable controversy with Dr. Ward, the Master of Sydney College, Cambridge, on the subject of baptism. Some of the letters which passed between them have been preserved by Dr. Parr, in his life of Archbishop Usher; and it may not be unacceptable to our readers, at the present moment, when we are doomed to witness something like an authoritative revival of the *opus operatum* of the Papists, in our own Protestant Church, to be enabled to trace the opinions of the learned and apostolical Bedell, respecting the nature and efficacy of this ordinance.

The Bishop's first letter on the subject contains the following passages:

"I thank you for the two treatises; that of my lord of Salisbury, and your own; which you were pleased to communicate to me. Concerning which, to give you mine opinion shortly, for the present—This I do yield to my lord of Sarum most willingly, that the justification, sanctification, and adoption which children have in baptism, is not, *univocè*, the same with that which adults have. And this I likewise

* What a striking parallel do our own times furnish, to the spirit at least which animated the opposers of Bishop Bedell's labours for the diffusion of scriptural light! Happily, however, (God be praised for the change,) the zealous promoters of such works, in our own day, have nothing to fear from star chambers and commission courts, from the arbitrary mandate of a lord lieutenant, or the iniquitous decision of an archbishop's surrogate. But for this we might have seen strange things. As it is, let us rejoice and give thanks.

do yield to you, that it is *vera solutio reatus, et veracitèr, et in rei veritate* performed, and all the like emphatical forms, &c. But all these *sacramentalitèr*, that is *obsignativè ex formulâ et conditione fœderis.*" "I do think also that reprobates coming to years of discretion, after baptism, shall be condemned for original sin. For their absolution and washing in baptism was but conditional and expectative, which doth truly interest them in all the promises of God, but under the condition of repenting, believing, and obeying, which they never perform, and therefore never attain the promise. Consider well what you will say of women before Christ, which had no circumcision, and of all mankind before circumcision was instituted; and you will perceive, I think, the nature of sacraments to be not as medicines, but as seals, to confirm the covenant, not to confer the promise immediately." "I think the emphatical speeches of Augustin against the Pelagians, and of Prosper, are not so much to be regarded, (who say the like of the eucharist also) touching the necessity and efficacy in the case of infants, and they are very like the speeches of Lanfranck and Guitmund of Christ's presence in the sacrament, opposing *veracitèr et verè* to *sacramentalitèr*; which is a false and absurd contraposition.

"The right definition of a sacrament in general will decide this question."

To this letter Dr. Ward replies in the following terms:—

"You seem in your letter to make the principal end and effect of all sacraments to be obsignation, and all sacraments to be merely obsignatory signs, and that all ablution of sin in infants is only conditional and expectative, of which they have no benefit till they believe and repent. I cannot easily assent hereunto:—For so, 1. Infants baptized, dying in infancy, have no benefit by baptism. 2. Non-elect infants, living, have no benefit at all: so that to both these they are made *nuda et prorsus inefficacia signa.* And, 3. What necessity can there be of baptizing infants, if it produce no effect till they come to years of discretion? 4. Our divines do generally hold, that the sacraments do offer and exhibit that grace which they signify; and, in order of nature, do first offer and exhibit, before they assure and confirm. For God doth offer and exhibit grace promised in the sacrament. Then we exercise our faith in relying upon God promising, offering, and exhibiting, on his part, and so receive the grace promised; and then the sacrament assureth us of grace received."

Dr. Ward then refers, in confirmation of his opinions, to the definition of a sacrament in the Catechism; to Beza, Ursinus, Calvin, Hooker, and others.

In his answer to Dr. Ward, the Bishop enters largely into the subject. The whole of his letter is worthy of an attentive perusal. The few extracts from it which our limits will allow us are intended to convey a clear impression of what the Bishop's views really were, rather than a complete sketch of the arguments by which he deduces and supports them.

"First, you say, If sacraments be merely obsignatory, and the ablution of sins in baptism only conditional and expectative, of which the baptized have no benefit till they believe and repent; then infants baptized, dying in infancy, have no benefit by baptism. This consequence methinks is not good: for they are by baptism received into the visible church, which is a noble privilege of comfort to parents, and honour and profit to themselves. Again, there is presently granted them an entrance into covenant with God, as was anciently by circumcision with the God of Abraham, wherein God promises pardon of sin, and life eternal, upon their faith and re-

pentance; and in this they have a present right, though the accomplishment be deferred."

"The second reason. Non-elect infants, living, shall thus have no benefit at all by baptism. I answer: Where there be divers ends of one and the same thing, the denial of one is not the denial of the rest. These non-elect infants have offered by God the same with the other, viz. the obsignation of the covenant, and aggregation of the church. All that come to the sacrament, elect or non-elect, receive the pardon of sin, original and actual, sacramentally; and whosoever performs the condition of the covenant, hath the fruition of that whereof before he had the grant under seal. So as the sacraments are not *nuda et inefficacia signa* on God's part, to the one or other.

"Thirdly, you say, What necessity of baptizing infants, if their baptism produce no effect till they come to years of discretion? Though the most principal effect be not attained presently, the less principal are not to be refused. So children were circumcised, which could not understand the reason of it; and the same also did eat the passover. And so did also children baptized in the primitive church communicate in the Lord's Supper. Which I know not why it should not be so still, *de quo alias.*

"Fourthly, our divines, you say, generally hold that the sacraments do offer and exhibit the grace which they signify, and, in order of nature, do first offer and exhibit before they assure and confirm."

"I answer. The grace which the sacraments confer, is of three sorts. The first is, the spiritual things which are proportionable to the outward. The second, the effects of these. The third, the certification of the party, in the lawful use of the outward, of the enjoying the two former. As in baptism: 1. The blood and Spirit of Christ. 2. The washing of sin, and new birth. 3. The obsignation to the party baptized, that by Christ's blood his sins are cleansed.

"The first of these is signified in that common sentence, that sacraments consist of two parts; an outward visible sign, and an inward invisible grace.

"The second is the most usual and common notion of the word Grace; meaning some spiritual favour, in order to salvation, promised in the new covenant. The last is most properly the grace of the sacrament itself. For the two former (which our Catechism seems to reduce to one) are properly the grace of the covenant, which God doth confirm and seal by the sacraments.

"As when the king's majesty grants lands and tenements with certain immunities and privileges thereunto appertaining, as in his letters patents at large appeareth, and sets to the great seal; all the grants and articles in the patent are confirmed, thereby *materialiter et subjectivé*, but the ratification of the patent is properly and formally that which the seal works: which also according to the form of the patent may be simple or conditional, present, or *ad diem*, according as his majesty is pleased."

"It seems to me that the order is this:—God doth, 1. Offer his covenant, (under the condition of faith and repentance,) and therein Christ and his benefits. 2. We accept of the covenant according to the tenor of it. 3. God offers to confirm it with sacraments proportional. 4. We receive them, and so are certified of the performance of the covenant, and have the promises thereof conveyed by covenant, and by seal also unto us."

You will ask, the Bishop afterwards observes, what is a due participation of the sacraments? It is that, he answers, which God requires.

"There can be required no more of infants but the receiving of the outward washing in baptism: they cannot prove themselves, nor repent and believe. Very true. Have they then that obsignation?

Yes doubtless, according to the form of the covenant. How is that? That repenting and believing, their sins are washed away. Then, because they do not yet repent and believe, nothing passes. Yes, this passes; the confirmation that this sacrament gives, upon repentance and belief of all God's promises of the New Testament. The same thing which passes to him *qui fictus accedit;* who when afterward he doth indeed repent of his fiction, and receives Christ by faith, hath also the actual enjoying of the thing so confirmed to him."

After quoting various authorities in support of his sentiments and among the rest Beza, Ursinus, and Calvin, he adds—

"Verily, I think this conceit of sacraments to make them medicines, is the root of all error in this matter; and that it is good to take light from the tree of life, and that of the knowledge of good and evil, that they are seals only to God's promises. In my last to you, as I remember, I gave you occasion a little to consider the case of women under the law, and of all mankind before circumcision. Methinks it is very inconvenient to say, that the males should have a remedy against sin, and the females none." "This inconvenience is well avoided by making the sacraments to confer grace only by obsignation of God's promises, and the end of them to be certioration. For so long as God would have men rest upon his mere word and promise without a seal, his word alone was to suffice: when he gave a seal, that was to have validity as far as he extended it. Now he extended [the benefits of] circumcision to all Abraham's seed, males and females, yea to the males and females of all that were adjoined to Abraham, though but bought with his money: and the circumcision of the males was an obsignation of God's covenant to the females also. Lastly; in the New Testament, willing to make more ample demonstration of his love, and more abundantly to confirm the truth of his promises, he hath appointed the obsignation of them even to both sexes, and to every several person: whereby he hath not made their condition worse, who without contempt do want it, but their's better which are partakers of it. Which I speak in regard of the imagined necessity of baptism to infants to salvation, as if it were indeed a medicine to save life; whereas it is only an assuring that Christ gives life."

"If you will aver that baptism washes away otherwise than sacramentally, that is, obsignatorily, original sin; yet you must allow that manner of washing for future actual sins. And you must make two sorts of justification, one for children, another for adults: and (which passes all the rest) you must find some promise in God's covenant, wherein he binds himself to wash away sin without faith or repentance, (for that children have these I think you will not say). You seem also to break the chain of the Apostle (Rom. viii. 30.) 'Whom he hath justified, he hath glorified.'

"Lastly; by this doctrine, you must also maintain that children do spiritually eat the flesh of Christ, and drink his blood, if they receive the eucharist (as for divers ages they did), and by the analogy of the Passover they may, perhaps ought; since they do not *ponere obicem contrariæ cogitationis aut pravæ operationis.* And sith the use of this sacrament *toties quoties* must needs confer grace, it seems it were necessary to let them communicate, and the oftener the better, to the intent they might be stronger in grace. Which opinion, though St. Austin and many more of the ancients do maintain, I believe you will not easily condescend unto, or that children dying without baptism are damned: which if baptism be the remedy that takes away original sin, I see not how you can avoid."

(To be concluded in our next.)

To the Editor of the Christian Observer.

THE following "Reasons why a new Translation of the Bible should not be published without a previous Statement and Examination of all the material Passages, which may be supposed to be misinterpreted," proceed from the pen of a learned and excellent divine of the present day. They appear to me to deserve to be widely diffused. May I solicit your assistance in giving to them the publicity to which they are entitled?

T.

EXTRACT FROM COLLIER'S ECCLESIASTICAL HISTORY OF GREAT BRITAIN.
(Vol. II. pp. 693, 694.)

Forty-seven clergymen of the Church of England were employed in the translation of the Bible in the reign of James I.; thirty-two being appointed, in four divisions, for the Old Testament, and fifteen, in two divisions, for the New.

For the Pentateuch, and to the First Book of Chronicles.

Westminster, 10; viz.—Dr. Andrews, Dean of Westminster, and afterwards Bishop of Winchester; Dr. Overall, Dean of St. Paul's; Dr. Saravia; Dr. Clarke, Fellow of Christ's Coll. C.; Dr. Laifield, Fellow of Trin. Coll. C.; Dr. Leigh, Archdeacon of Middlesex; Mr. Burgley; Mr. King; Mr. Thompson; Mr. Bedwell.

For Chronicles, Job, Psalms, Proverbs, Canticles, Ecclesiastes.

Cambridge, 8; viz.—Mr. Lively; Mr. Richardson, Fellow of Emanuel C.; Mr. Chadderton, Fellow of Christ's C.; Mr. Dillingham, Fellow of Christ's C.; Mr. Andrews, Master of Jesus C.; Mr. Harrison, Vice Master of Trin. Coll.; Mr. Spalding, Fellow of St. John's C. and Hebrew Professor; Mr. Bing, Fellow of Peterhouse, and Hebrew Professor.

For the four greater Prophets, the Lamentations, and twelve lesser Prophets.

Oxford, 7; viz.—Dr. Harding, President of Magdalen Coll.; Dr. Reynolds, President of C. C. C.; Dr. Holland, Rector of Exeter, and King's Professor; Dr. Kilby, Rector of Lincoln, and Regius Professor; Mr. Smith, afterwards Bishop of Gloucester; Mr. Brett; Mr. Fairclowe.

For the Prayer of Manasseh, and the Rest of the Apocrypha.

Cambridge, 7; viz.—Dr. Duport, Master of Jesus Coll.; Dr. Brainthwait, Fellow of Emanuel; Dr. Radcliffe, Fellow of Trinity Coll.; Mr. Ward, Master of Sidney Coll. and Margaret Professor; Mr. Downes, Fellow of St. John's and Greek Professor; Mr. Boyse, Fellow of St. John's Coll.; Mr. Ward, of King's Coll.

For the four Gospels, Acts of the Apostles, and Apocalypse.

Oxford, 8; viz.—Dr. Ravis, Dean of Ch. Ch. afterwards Bishop of London; Dr. Abbot, Master of University C. and afterwards Archbishop of Canterbury; Dr. Eedes; Mr. Thompson; Mr. Savill; Dr. Peryn; Dr. Ravens; Mr. Harmer.

For the Epistles of St. Paul, and the Canonical Epistles.

Westminster, 7; viz.—Dr. Barlowe, Dean of Chester; Dr. Hutchinson; Dr. Spencer; Mr. Fenton; Mr. Rabbet; Mr. Sanderson; Mr. Dakins.

Rules for conducting the Translation.

8. Every member of each division to take the chapters assigned for the whole company; and after having gone through the version or corrections, all the division was to meet, examine their respective performances, and come to a resolution, which parts of them should stand.

9. When any division had finished a book in this manner, they were to transmit it to the rest, to be further considered.

10. If any of the respective divisions shall doubt or dissent upon the review of the book transmitted, they were to mark the places, and send back the reasons of their dis-

agreement. If they happen to differ about the amendments, the dispute was to be referred to a general committee, consisting of the best distinguished persons drawn out of each division. However, the decision was not to be made till they had gone through the work.

11. When any place is found remarkably obscure, letters were to be directed by authority to the most learned persons in the universities, or country, for their judgment upon the text.

12. The directors in each company were to be the Deans of Westminster and Chester, and the King's Professors of Hebrew and Greek, in each University.

13. The translations of Tindal, Matthews, Coverdale, Whitchurch, and Geneva, to be used, when they come closer to the original than the Bishop's Bible.

14. Lastly, Three or four of the most eminent divines, in each of the universities, though not of the number of the translators, were to be assigned by the Vice Chancellor, to consult with other heads of houses for reviewing the whole translation.

Reasons why a new Translation of the Bible should not be published, without a previous statement and examination of all the material passages supposed to be misinterpreted.

1. A new translation of the Bible is a work of no ordinary consequence, inasmuch as it may be productive of great service to religion, or great disservice. It ought not therefore to be undertaken without providing the best possible means for the correctness of its new interpretations.

2. No means can be so proper for this purpose, as a previous public statement and examination of all the passages in the authorized version, which appear to contradict the meaning of the original, or to obscure the sense by ambiguous, obsolete, or incongruous terms.

3. The good proposed by Mr. Bellamy, in his Proposals lately submitted to the public, viz. the refutation of the objections of Deists, would be more effectually answered by a single small volume, such as Mr. Cooper's *Four Hundred Texts of Scripture**, or by the notes to the Bible now printing by the Society for promoting Christian Knowledge, than by a splendid, expensive, and voluminous translation of the Bible.

4. It requires great circumspection, lest injury be done to religion by groundless, disputable, or unnecessary alterations of the PUBLIC VERSION of the Bible, which to an immense majority of the public is the only authentic rule of faith and duty.

5. The Proposals for a new translation of the Bible are grounded on objections to the authorized Version, of which several passages are produced as specimens of incorrectness; on one of which passages (2 Kings v. 18.) is a NOTE stating its alleged defects. If the new translator can be shewn to be mistaken in his objections, it will afford a strong proof of the necessity of previously submitting to the public a statement and examination of all the material passages supposed to be misinterpreted, before the alterations be incorporated into the text of a new version.

6. The NOTE begins as follows: "The authorized Version is so rendered, as to convey an idea, that Naaman wished to compromise matters with the prophet. He would worship Jehovah, but solicits to be *allowed also to worship Rimmon* with his master; and what is, if possible, more condemnable, the prophet is made to assent: *Go in peace*. Can it excite surprise, that Deists, seizing on *such translations*, should turn their artillery against the Divine inspiration of the sacred Scriptures? But the original is very different." If the

* Printed by J. Nichols, London, 1791.

reflection on *such translations* be meant to affect the general character of the public version, (which the proposals for a new version imply), it is most unjust; if it extend only to the particular passage, it is at least erroneous. In the authorized version, Naaman is so far from "soliciting to be allowed to *worship Rimmon*," that the translators have expressly guarded against such misconstruction by varying their expression of the term השתחוה, as it is applied to Naaman and to his master. "When my master cometh to the house of Rimmon, to *worship* there (להשתחות) and he leaneth upon my hand, *and I bow myself* (והשתחויתי) in the house of Rimmon; *when I bow myself* (בהשתחויתי) in the house of Rimmon, the Lord pardon thy servant in this thing." As if Naaman meant to say, that though he were to *bow* himself with his master, in consequence of his master's leaning on his hand, yet he would not *worship* with his master. It is clear, therefore, that the translators did not consider Naaman's bowing himself *with his master*, to mean the same thing as bowing *to Rimmon*; and consequently that Naaman does not in *their sense* of the passage, "solicit to worship Rimmon." What Naaman did solicit, and what the prophet assented to, will be considered, after we have examined the new translator's objections to the common version of "the three verbs," and of "the most expressive" word in the verse.

7. The new translator says, that "in the authorized Version we have three verbs translated in the *future* tense, but which in the Hebrew are in the past—viz. בוא. *boa, goeth,* instead of *came,* which should have been rendered, as in 2 Chron. xxvi. 8. 1 Sam. xxv. 26, 27. where it is connected with the past time:—נשען, *nishaan,* is rendered *leaneth,* instead of *leaned:*—and והשתחויתי, *vehishtachaveeti, I bow myself,* instead of *I bowed,* or *I worshipped* [*myself*]. The word נא, *na, I pray thee,* the most expressive in the verse, is omitted."

(1) The *future* tense, which is objected to, is expressed not only in the authorized Version, but in the Septuagint, Vulgate, Syriac, and Arabic.

(2) If the three Hebrew verbs were all in the *preterite* form, yet every reader of the Hebrew text knows, that the *future time* is very commonly expressed by the *preterite,* (sometimes without the conversive Vau, but oftener with it), perhaps more commonly than by its own proper form. The last of the three verbs described as preterites in the note, has the Vau prefixed to it; the second has it prefixed to its pronoun.

(3) As to the first instance, there is no example in the Bible of בוא (in its *simple* form, as it is represented in the note) in the sense of *came.* That is always expressed by בא. The word in the text before us, is בבוא, in 2 Chron. xxvi. 8. it is לבוא, in 1 Sam. xxv. 26. מבוא. And both לבוא and מבוא, as well as בבוא are compound *infinitives,* and, as such, are applicable both to the *future* and the *past.* In 1 Sam. xxv. 27. the last of the passages referred to in the note, the word is הביא, which has a very different signification, *hath brought,* and is therefore nothing to the present purpose. The new translator says, that בוא should have been rendered *came,* as in the passages referred to, not one of which is so rendered: לבוא is translated *to the entering in,* מבוא *from coming to,* הביא *hath brought.*

In the verse before us בבוא אדני is translated in the Septuagint by εν τω εισπορευεσθαι τον κυριον μου and in the Vulgate by *quando ingredietur Dominus meus.* To their authority for the *future sense,* may be added the testimony of Buxtorf in his letter to Hackspan; and of Schroeder in his incomparable *Institutiones ad Fundamenta Linguæ Hebrææ,* (p. 298. ed Ulmæ, 1785.), who gives the same *future* meaning to בבוא in his observations on the

use of the infinitive with בכלם. "Inservit tempori exprimendo, in quo aliquid fit; ut בבוא אדני *in venire Domini mei*, i. e. quando venerit Dominus meus. 2 Reg. v. 18."

(4) The last objection, which is made to the authorized Version, is, that "the word נא, *na*, I pray thee, the *most expressive* in the verse, is omitted." If נא be the most expressive word in the verse, the authors of the public Version must have been either very ignorant or very careless. But the new translator is certainly mistaken. The only word, which the Septuagint has to correspond with נא, is δη, which cannot be called the most expressive word in the verse. It is altogether omitted in the Vulgate; and in the Hebrew it has *no points*, because it was considered as *redundant* and *without meaning*, and therefore in the text it is distinguished by the Masoretic *circle*, or *asterisk*, and is accompanied with this note in the margin נא כתיב ולא קרי, that is, נא *is written, but not read.* It is absent from two and forty of Dr. Kennicott's MSS. including the two most ancient. See his Variæ Lectiones.

8. The new translator, then, is mistaken in the grounds of his objection to the authorized Version of this verse. He appears to be not less so in the sense which he gives to the passage. He understands it of the *past* time, not the future. Bochart seems to have been one of the first who proposed this interpretation. It is also favoured by Calmet in his Dissertation on the verse; but he has not adopted it in *the text of his translation.* Mr. Cooper in his very useful little work, entitled *Four Hundred Texts of Scripture*, has followed the *past* time, but has given a correcter version of the passage than we find in the Proposals.

9. But that the three verbs, which are translated in the *future* tense in the Septuagint, Vulgate, Syriac, and Arabic, should be so translated, and not in the *past* tense, may, perhaps, appear further from the very subject of Naaman's petition. His *compliance with his master's service* in his attendance at the house of Rimmon, is *that* for which Naaman asks forgiveness, or inquires whether God would forgive it. But such compliance, in his past pagan state, stood in no need of forgiveness. It was his duty. Even the sin of his past idolatry was wholly cancelled (for His sake, who died for all mankind,) by his conversion to the true God. "To forsake unrighteousness," says the Son of Sirach, "is a popitiation."

If his petition had any reference to the past, he would not have mentioned his master. He was *then* a professed idolater equally with his master, and not by compliance with his master's service. But having, in the presence of the prophet, renounced his idolatry for ever, the apparent inconsistency of his conduct, in frequenting the house of Rimmon, would be his complying with his *future* service, not with his past.

10. If, then, the subject of Naaman's petition require a *future* rather than a past sense, if the idiom of the language admit it, and the interpretation of the most ancient versions, and even of the Jewish comments*, confirm it, it follows that the passage, as translated in our public Version, expresses the true sense of the original. And explanations of it have been given by most commentators, foreign and domestic, which so far exculpate Naaman, without extenuating the crime of *idolatrous worship*, as fully to defeat the Deist's objections to the Divine authority of Revelation. For such explanation the reader need seek no further than Patrick's Commentary, and the notes to the Bible now printing by the Society for promoting Christian Knowledge.

It was no small sign of grace in

* See Selden de Jure Natur. et Gentium secundum disciplinam Hebræorum, L. II. c. xi. p. 261. ed. Wilkins.

Naaman, that he not only renounced idolatry, but was afraid even of the appearance of it in his *future* attendance on his master. He could at once renounce the service of Rimmon, but not so easily the service of an absolute Eastern sovereign. He felt sensibly that all appearance of evil should be avoided; and therefore, according to the common construction of the passage, he entreats, that his *apparent* idolatry, in his attendance on his master in the temple of Rimmon, might be pardoned. And the language of Tertullian appears to justify his request: *Licebit adesse in quibusdam, quæ nos homini, non idolo, officiosos habent.—Si* propter sacrificium *vocatus adsistam, ero particeps idolatriæ. Si me* alia causa *conjungit sacrificanti, ero tantum spectator sacrificii**.

11. He by no means, "solicits to be *allowed* to *worship Rimmon*," even if the common punctuation of the passage be followed. But if the passage be expressed *interrogatively*, as in the Syriac and Arabic versions, instead of a petition for indulgence, it becomes an anxious inquiry for direction in duty. He had asked for two mules' burden of earth, that he might make a public profession of the true faith by erecting an altar to the Lord, and sacrificing to no other God. But being still in the service of his master, and his duty requiring him (while he so continued) to attend his master in the house of Rimmon, he feels the apparent evil of such compliance, and asks, with evident anxiety, "Will the Lord pardon thy servant in this thing?" The Prophet answers, "Go in peace." By these general terms of approbation, *Go in peace*, the prophet seems to have left Naaman to the dictates of his own conscience; implying, however, *If in your attendance on your master at the house of Rimmon, you neither partake of the sacrifice nor bow down to the idol, you will do well:* according to the observation of Tertullian before noticed, and the testimony of Maimonides quoted by Selden (de Jure Nat. et Gent. L. II. c. xi. p. 262.) and the approbation of Grotius in his note on the passage*.

If, then, it should appear from the preceding pages, that the new translator is mistaken in his objections to the authorized Version of the passage in question; and in the meaning which he ascribes to it—that Naaman does *not* solicit to be allowed to *worship Rimmon*, nor the prophet *assent* to such a request;—it will be evident, that the authorized version is not chargeable with the consequences which Deists may draw from a misinterpretation of its meaning; and that the interests of religion are deeply concerned in having a previous exposition and examination of all the material passages supposed to be misinterpreted, before the new interpretations be admitted into the text of a new version. It will also tend to prove, that no one person is competent, singly, to undertake a new translation of the Bible.—Seventy-two persons were employed in the Greek translation; and almost as many in our authorized Version.

12. The preceding remarks are confined to the passage which Mr. Bellamy has chosen, as his *palmarian* proof of the incorrectness of the authorized Version. But there are defects in the general plan, which shew, that it has not been matured for publication.

(1.) It cannot answer the *end proposed*;

* De Idolat. c. 16.

* Talem gestum coram simulachro ullo exhibere Israelitis lege erat vetitum sine ulla exceptione. *At alienigenæ lege ista non tenebantur.* Cum vero hic Syrus nunquam ingrederetur idolium, nisi *Regis causa*, ipse vero profiteretur se cultorem Dei summi, & in ejus honorem etiam humum Israeliticam sibi adtulisset, facile intelligebant adstantes Syrum hunc flexionem illam corporis *Regi* præstare, non Saturno, aut simulachro ejus. Vide quæ ad hanc rem pertinentia diximus ad Luc. iv. 27. (Grotius ad 2 Reg. v. 18.)

(2.) The plan is very *defective:*

(3.) And, at the same time, *too expensive* for a work of general utility.

The *end proposed* (viz. the refutation of Deism) is wholly inapplicable to the undertaking. There are two kinds of unbelief opposed to the national religion:—one rejects the whole of Revelation: it denies that God has made any revelation of his will to mankind:—the other admits a Divine Revelation, but denies the existence of the Holy Spirit, and the Divinity of Christ, by whom the writers of the Old and New Testament were inspired. The unbelief which rejects the *whole* of a Divine Revelation, cannot be refuted by the exposition of *particular* passages of Scripture. It is wholly unconcerned about the nature of Naaman's request to Elisha, or the prophet's answer. The objection properly belongs to a different class of unbelievers. And Deism is the only kind of unbelief, which the new translator has undertaken to refute. The new translation, therefore, cannot answer the end proposed.

The plan is very *defective* by confining itself to the refutation of one kind of unbelief; and by its neglect of the New Testament.—The Divine authority of the Scriptures is vitally affected by the denial of Christ's Divinity, and of the existence of the Holy Spirit. Yet the Proposals have not undertaken to refute the objections of ancient and modern Unitarians. It is a great defect in the Proposals, that the New Testament is almost entirely excluded from the plan of the work, as stated to the public. It is mentioned indeed in the *title* of the Proposals; but in what is said of the *notes* we hear only of "exemplifying the peculiar phraseology of the original languages from the writings of the *Rabbies*, and the *Talmuds*," which, whatever light they may throw on the Old Testament, are not authorities for the *phraseology* of the New. At the same time, nothing is said of those valuable sources of illustration,—the Septuagint, the writings of Philo, Josephus, &c. The New Testament is also omitted in the *specimens* of new translation. And, though the original *Hebrew* is intended to be printed for the subscribers, there is no notice taken of the original *Greek*.

The plan is much *too expensive* for a work of general utility. The price of twelve numbers, of eighteen shillings each, amounts to *ten pounds sixteen shillings*. Whether the Hebrew original is to be a *gratuitous* or a *costly* addition to the plan, is not, at first view, very obvious. "The original Hebrew is intended to be *given* to such subscribers as wish to have it.—It is not intended to make *any additional charge* on the numbers with the Hebrew, except the *bare* expense of composing and paper." But the bare expense of composing and paper is the bulk of the expense. And the subscriber, who expects to find this *bare* expense to be *inconsiderable*, as the term usually implies, must of course be disappointed.

It is proposed to print the Hebrew text in the manner of Hutter's copy, with the serviles in hollow letters, and the roots in black. This appears to be a very unadviseable project. The distinction of the servile from the radical letters is a convenient expedient for the elementary exercises of learners, but is not suited to an edition of the Bible. No one, who is competent to read the Hebrew text, can want such assistance; and, as to typographical effect, the mixture of hollow letters is a perfect deformity to the page. It has, moreover, a worse defect than that of mere typography. It is converting the whole of the Old Testament into an exercise of grammar, instead of making grammar an introduction to the reading of the Old Testament.

13. To disprove the reasons here offered to the reader it must be shewn, *as to the general plan*,—

That a new translation of the Bible, on the plan proposed by Mr. Bellamy, will not be too expensive for a work of general utility;

That his plan is not defective by being directed against only one species of unbelief; and by his neglect of the New Testament;

That the end proposed may be answered by an exposition of particular passages, in which that end is not, properly, concerned;

That the end proposed will not be much better answered by a single small volume appropriated to that end than by an expensive and voluminous translation of the Bible; and,

That a new translation of the Bible will not be better executed by many learned persons conjointly, than by one singly.

And *as to the meaning* of the passage which is brought as a proof of incorrectness in the public Version, it must be shewn, in contradiction to Greek, Latin, and Hebrew authorities, that ΘΝΗΣΚΩ is the *most expressive* word in the verse: and also, in contradiction to the same authorities,

That the *future* time is inconsistent with the grammatical construction of the passage. It will not be sufficient to shew, that a preterite form *may have* a preterite sense, which is given in the new translation; but it must be proved, that a preterite form *cannot have* a future sense,—that is, cannot have a meaning which it has in almost every page of the Old Testament, and in the Greek, Vulgate, Syriac, and Arabic versions, as well as in the authorized English translation, of this passage. To supersede the commonly received meaning of any important passage of the Bible, it is not sufficient to allege, that it *may be* taken in a different sense. It cannot with any propriety be set aside, but by some imperative necessity, such as ambiguous or unintelligible diction, or a meaning contradictory to the original. And this rule extends to the whole project of a new translation of the Bible, and enforces the expediency of a previous statement and discussion of *all* the material passages, supposed to be misinterpreted. In this case the public will become a *committee of revision*, and would, perhaps, in some measure, execute that important and necessary duty, which appears to have been performed with a most punctilious and rigid accuracy by King James's Translators.

FAMILY SERMONS.—No. XC.

Rom. viii. 13.—*If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.*

IT is of infinite importance to know our state, as it is before God, and to ascertain, on good grounds, what our condition will be in the eternal world. Numberless are the passages of God's word which will afford us the desired information. That before us, among many others, is most expressly to the purpose.—It sets forth two most weighty truths, which we shall consider in the order in which they stand.

I. A carnal life will end in everlasting misery.

II. A life of mortification and self-denial shall end in everlasting happiness.

I. A carnal life will end in everlasting misery: "If ye live after the flesh, ye shall die."

To live after the flesh, is to make the gratifying of our corrupt nature the great purpose and end of our lives. "The flesh" does not relate merely to the body, but to the whole of our corrupt nature. It is used to signify that inbred principle of sin which governs the unregenerate, and which also continually fights against the spiritual principle in those that are regenerate. And its fruits comprehend the actings of the mind no less than those of the body; as may be seen by St. Paul's account of them, Gal.

v. 19—21. "The works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

To live after this corrupt principle is to be governed by it in all our deliberations and pursuits. It matters little what may be the immediate path which we choose for ourselves, if our main object be to gratify ourselves. One may seek pleasure, another riches, another ease; while some are anxious for vain knowledge. But if they have no higher end in life than to attain these things, they all equally live after the flesh.

2. The consequence of such a life will be eternal death.

The death mentioned in the text cannot relate to the mere death of the body, because that must be experienced by the spiritual as well as by the carnal man. It must signify the death of the soul, which is specially and emphatically called the second death. Nor can there be a doubt but that this will be the fruit and consequence of a carnal life.—And shall this be thought an hard saying? Surely not; for such a sentence is only a repetition and confirmation of what the carnal man has before passed on himself. He has practically said to God—"Depart from me; I desire not the knowledge of thy ways. I will be a God to myself, and make myself happy in my own way." And what is the just reply of the Almighty? "Thou wouldst have none of my counsel. Thou neglectedst my offers of mercy. Now thou shalt eat of the fruit of thy own ways, and be filled with thy own devices. Depart from me for ever." The very state in which he lived, while on earth, was a state of spiritual death. No wonder, therefore, that it ends in everlasting death.

As a counterbalance to the seeming severity of this truth, the Apostle adds:

II. A life of mortification and self-denial shall end in everlasting happiness: "If ye mortify the deeds of the body, ye shall live."—On this, I observe:

1. To mortify our corrupt nature ought to be the continual aim of our lives.

The "deeds of the body" are of the same signification with "the flesh" in the former part of the text. Our corrupt nature is often represented as a body, because it has many parts and members by which it acts. This we should endeavour to mortify in its outward actings, and in its inmost motions. Its operation consists principally in making *self* our idol: we must, therefore, watch against it, and labour to bring it into subjection, that God, in all things, may be glorified by us. If we search our own hearts, we shall find there a continual proneness to self-pleasing, self-preference, and self-dependence. But instead of gratifying this propensity, we should make God's will the rule, and His honour the end, of our actions. We must, therefore, maintain a warfare against it, and resist it manfully till it be subdued. "I keep under my body, and bring it into subjection," says the Apostle, "lest by any means when I have preached to others I myself should be a cast-away."

2. This, however, cannot be done effectually but by the assistance of the Holy Spirit.

We can all walk after the flesh, without any difficulty. It is as natural to us as it is for a stone to roll down a steep place. But to mortify the flesh is impossible to man. It can be done only by the mighty working of that Power which raised Christ himself from the dead. It is the Apostle's prayer, "that ye may know what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Yea the inclination as well as the ability to mortify the flesh is the gift of God; "for it is God who worketh in us both to

will and to do of his good pleasure." This, however, is no excuse for our yielding to the flesh, since the Holy Spirit shall be given to all who implore his aid at the hands of God. For Christ himself hath assured us, that "if we, being evil, know how to give good gifts to our children, how much more shall our heavenly Father give his Holy Spirit to them that ask him."

3. The consequence of successfully combating and striving against the flesh shall be unspeakably blessed.

If eternal death be the fruit of self-indulgence, eternal life shall be the fruit of self-denial. There is this difference, indeed, that whereas the former is the wages due to sin, the latter is the gift of God through Christ. We may well adore this marvellous grace of our heavenly Father, which has appointed such glorious consequences to follow our poor and feeble endeavours. But he delights in mercy; and through that mercy our exertions in his service, our labour in the Lord, will not be in vain; but will receive a superabundant reward.

III. By way of improving this subject, I would add a few words of reproof, of caution, and of encouragement.

1. Of reproof.

Suppose it had been written, "If ye live after the flesh, ye shall go to heaven," could the generality take any surer way to obtain the blessing than that which they now pursue? And whence is it that, in direct opposition to the word of God, they can go on so confidently and so securely? The reason is, that Satan suggests to them as he did to our first parents, "Ye shall not surely die." But shall we believe God, or Satan? Did not the giving of credit to Satan ruin the whole of the old world? And will it not ruin us also? Be it known, therefore, that this must be the alternative with every one of us, either mortification or damnation. Either sin must be our enemy with whom we are at war, or God. If, therefore, we would not perish for ever, let us immediately begin in dependence on God's Holy Spirit, to "mortify our earthly members;" for it is an eternal truth, that "if we live after the flesh, we shall die."

2. Of caution.

We are in great danger of mistaking the nature and extent of that mortification which is required of us in the text, and in many other passages of Scripture. We may be restrained from sin by the influence of education; or we may put away some of our sins as Herod did; or we may set ourselves for a time against our besetting sin, under the terrors of a guilty conscience—as a mariner may cast all his goods out of the ship to save the vessel, without any aversion to the goods themselves; or we may exchange our present sins for others—our extravagance for covetousness, our sensuality for self-righteousness, or our love of vanity for sloth and indifference. But all this falls very far short of our duty. We must not be content with merely lopping off the branches, but must lay our axe to the root. The besetting sin, though dear as a right eye, and needful as a right hand, must be cut off. At least its dominion must be destroyed, and its motions be constantly resisted. In short, to root out sin, and to serve, honour, and enjoy God, must be our daily business, our constant employment. Nor must we ever think that we belong to Christ till we have the testimony of our conscience, that we are thus crucifying the flesh with all its affections and lusts.

3. Of encouragement.

As we have ruined ourselves by our sins, God might well leave us to restore ourselves. And then, indeed, would our condition be most pitiable and hopeless. But he graciously offers us the assistance of his Spirit, so that none need to despair; neither need any one decline the work of mortification and self-denial, for want of strength. "The grace of Christ is sufficient for us,

and through the aids of his Spirit we can do all things: yea "his strength shall be perfected in weakness." Let every one then apply himself to this work with uprightness and fidelity. "Have not I commanded thee, saith the Lord? Be strong, therefore, and of a good courage, for the Lord thy God is with thee." "Be strong, and let not your hands be weak, for your work shall be rewarded." And if farther encouragement were wanting, we have only to raise our eyes to the cross of Christ; to think on Him who died for our sins, and has risen for our justification, and who even now intercedes for us,—on Him who poured out his soul unto death, that we might not die eternally. "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need;" that we may no longer continue carnallyminded, which is death, but may be enabled, "through the Spirit, so to mortify the deeds of the body that our souls may live." Amen.

For the Christian Observer.

THE GOSPEL AN ANTIDOTE AGAINST THE FEAR OF DEATH.

THERE is probably no evil to which mortality is heir, that is more universally experienced by the children of men, than the fear of death. It seems to be in some sense natural to us—to be born with us, and from its influence no state or condition in life exempts the human race. It is a fear common to young and old, to master and servant, to king and subject. It arises with the first dawnings of reason, and continues with us to its last decay. It lives with us when we are poor, and forsakes us not when we are rich: it embitters the misery of the oppressed, and corrupts the pleasures of the mighty. We bring with us into the world such an aversion to going out of it, that, as it has been described in poetic strains, we "feel a thousand deaths *in fearing one.*" Or, to speak more properly in the language of Scripture, "through fear of death, men are all their lifetime subject to bondage." If we inquire into the cause of this dire calamity, we may find in the word of God information enough to satisfy our minds about it. It is the apprehension that all is not right between man and his Maker, which renders the thoughts of death so very terrible. It is a consciousness that we are sinners, and that God must be displeased with us, which makes us dread the idea of meeting him; for *sin is the sting of death*, and the latter is only the wages of the former. The distemper then is plain; but where shall we look for the cure of it? Who can administer a remedy adequate to the evil, and thereby give ease to a heart oppressed with sorrow, and overwhelmed with a multitude of tormenting thoughts? To find a cure for this evil has employed the thoughts of the wisest men in all ages; and, indeed, the employment was worthy of all their care. Yet the world in general is just where it was—nothing happier for their inquiries; still complaining, still calling out for help, and finding none. Some, as an antidote against this malady, tell us to lay hold on the good things of the world, and open our hearts to the pleasures of life: wholesome advice, certainly; but where are the good things to be purchased, the use of which they prescribe? What merchant can furnish us with sincere pleasures—with peace of mind, which knows no grief. Solomon had tried this experiment, under circumstances more favourable than perhaps any of the human race are ever again likely to be placed in—but the experiment did not succeed. He returned from the pursuit disappointed and chagrined, declaring

that *all was vanity and vexation of spirit.* Others exhort us to be above pain and sorrow, and call strongly upon us to reject these phantoms of the imagination, which can have no effect upon a wise man. This lesson is rather hard; for though the master may forget common sense while he is teaching, the scholar will find it difficult to forget it while he is feeling! Some, in the heights of their heroic philosophy have found out an adequate cure for the fear of death, in the persuasion that there will be no hereafter; that the grave, by putting a final period to their existence, must also terminate their sorrows and their sufferings. The dread of death, and of the judgment that succeeds it, reconciles them to the idea of annihilation, and makes them willing to compound to be nothing! But this is not curing the fear of death: it is only choosing death from the dread of a much greater evil. It is flying for protection to death, to avoid the terrors of judgment; as men leap out of a window when the house is on fire, which is not despising the fall but dreading the flame. It is not a remedy which reason would choose, but which it cannot tell how to avoid. When we prefer a less evil to a greater, the nature of things is not altered by our choice; the evil we choose continues to be an evil still, not eligible in itself, but only as preferable to one much greater. The man who submits to have a leg cut off to save his life, does not think the losing of a limb to be a desirable thing, though he may be willing to part with a limb to save his life. For the same reason, death does not cease to be a natural evil, nor does the natural fear of it vanish, when men hope to die for ever rather than come to judgment. It shews, indeed, that they fear damnation more than death; but it never can shew that they have not the same natural aversion to death that others have. To direct a sinner, therefore, to steel his mind against these apprehensions, and resolutely to cast all thoughts of death behind him, is but exhorting him not to exercise his reason upon a subject which, of all others, most nearly concerns him. And is this a conduct proper to a reasonable creature? It is, in fact, bidding men not see what is before them; as if blindness were a security against danger, and want of thought a cure for the evils of human life. Such, therefore, as reason in this manner, confess themselves unable to prescribe a remedy for the evil, since they are forced to destroy the man to get rid of the distemper; a practice which at once proves either the physician to be a fool or the evil to be incurable!—Here it is, however, that the glorious Gospel of the blessed God presents itself to our view in all its native majesty. Far from lowering our conceptions of the Divine character—of the infinite evil of sin, or of the inflexibility of the Divine justice in the moral government of the world—it ratifies and confirms in the strongest manner the voice of God in the conscience, declaring that "the soul that sinneth it shall die;" that "cursed is every one who continueth not in all things written in the book of the law to do them;" and maintaining that "it is appointed unto men once to die, and after death the judgment." But while it does this it makes known a way of escape from the wrath to come: it opens up to the view of the most guilty a source of *everlasting consolation*, and of *good hope through grace.* This it does by bringing to our relief the mediation of the Son of God, declaring it to be "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners.*" It sets before us, what indeed must be glad tidings of great joy to every creature—the Son of God expiating sin by the sacrifice of himself—making atonement for it by the shedding of his

own blood, and thus, through his own death, destroying him that had the power of death, and delivering them who through fear of death were all their lifetime subject to bondage. In that amazing work which was finished upon the cross, when Immanuel bowed his head, and gave up the ghost, God is well pleased. Divine justice was satisfied to the uttermost, when Jesus Christ, through the eternal Spirit, offered himself without spot to God—a sacrifice for the sins of the guilty. Through this work God is reconciled. The knowledge and belief of this truth is calculated to give peace to the most disquieted mind: it furnishes the hope of forgiveness to the chief of sinners, and the blessed prospect of eternal life beyond death and the grave. How important, then, to miserable man, is the Gospel of salvation—how blessed are they who know its joyful sound! Well might the Psalmist say, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me." Jesus has taken away the sting of death, and rendered it no longer an object of dread to the believer.

"This, *only this*, subdues the fear of death."

THEOGNIS.

To the Editor of the Christian Observer.

In a day like the present, in which superficial divinity, and incorrect notions on truths of fundamental importance, so much abound, it becomes the minister of Christ, in an especial manner, to stand upon his watch tower; and, by reading and meditation on the word of God, accompanied with earnest prayer, to seek to have those scriptural views communicated to the understanding, and engrafted in the heart, which are able to save his own soul as well as the souls of those who hear him. It is with a view to promote this object that I now transmit to you an extract from an old author of the sixteenth century, "on the difference between the Moral Law and the Gospel." Having myself been particularly struck with the soundness and excellence of the remarks, on a subject of *such vital importance*, I trust that the insertion of it will not be deemed by you likely to prove either unacceptable or even unprofitable to your readers.

W. W. N. W.

"What is the difference between the Moral Law and the Gospel? The Law requires that we worship God as *our Creator*. The Gospel requires that we worship God in and through Christ. *God in Christ* is propitious: *out of Christ* we may see God's power, justice, holiness: in Christ we see His mercy displayed.

"The Moral Law requires obedience, but gives no strength; but the Gospel gives strength, and makes us serve God with delight.

"Of what use then is the Moral Law to us? The Law is a glass to shew us our sins, that so, seeing our pollution and misery, we may be forced to flee to Christ to satisfy for former guilt, and save from future wrath. The law was our schoolmaster to bring us to Christ. Gal. iii. 24.—But is the Moral Law still in force to believers? Is it not abolished to them? In some sense, it is abolished to believers. 1. In respect of justification: they are not justified by their obedience to the Moral Law. Believers are to make great use of the Moral Law; but they must trust only to Christ's righteousness for justification. If the Moral Law could justify, what need were there of Christ's dying? 2. The Moral Law is abolished to believers, in respect of the malediction of it: they are freed from the curse and damnatory power of it. 'Christ hath redeemed us from the curse of the law, being made a curse for us.' Gal. iii. 13.—But though the Moral Law is thus far abolished, yet it remains as a perpetual rule to believers: though the Moral Law be

not their saviour, yet it is their guide; though it be not a covenant of life, yet it is a rule of living: every Christian is bound to *conform* to the Moral Law, to *think*, and *write*, and *act*, as exactly as he can after this copy. 'Do we then make void the law through faith? God forbid: yea, we establish the law.' Rom. iii. 31. Though a Christian is not under the *condemning* power of the law, yet he is under the *commanding* power: to love God, to reverence and obey him, this is a law which *always binds*, and *will bind* in heaven. This I urge against the Antinomians, who say, 'The Moral Law is abrogated to believers'—which as it contradicts Scripture, so it is a key to open the door to all licentiousness. They who will not have the law to rule them, shall never have the Gospel to save them."—*Watson's Body of Divinity.*

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE read, with attention, the remarks of your Correspondent, N — Σ. on the Appendix to the Rev. Mr. Jebb's Sermons, (vol. for 1815, p. 655). I have no doubt that, at a proper season, that able divine will effectually defend those views of the Church of England, of which he probably has as yet given little more than the outline. In the mean time it were much to be lamented, if any unfounded prejudice should impede the effect of a publication, in which, even by the acknowledgment of your correspondent, "piety of the most exalted character is recommended and adorned by the charms of elegant composition." Anxious to prevent the possibility of such an evil, I take the liberty (at once with Mr. Jebb and with you) of offering a few observations on those parts of your correspondent's strictures, which might be most likely to act unfavourably on the minds of serious readers.

The latter part of your correspondent's fourth conclusion strikes me particularly as having this tendency. After inferring, that, according to Mr. Jebb's principles, "it is highly imprudent and unsafe, if not impossible, to interpret Scripture without the aid of antiquity," he proceeds to make this farther deduction, that supposing the views given in the Appendix to be those of the Church of England, she can, consequently, "sanction the dissemination of the Scriptures among those only who have leisure and abilities to examine the records of antiquity, and to compare them diligently and judiciously with the inspired writings."

Were I stating my own idea of the sentiments contained in Mr. Jebb's Appendix, I might not, perhaps, exactly use the language in which even your correspondent's former inference is conveyed: but, for the sake of brevity, I will take his terms as he gives them. I will allow, that according to the Appendix, the Church of England holds it imprudent and unsafe, if not impossible, to interpret Scripture without the aid of antiquity: yet still I hope to demonstrate the utter unfoundedness of your correspondent's further consequence.

I ascribe to the Church of England the sentiment just stated, because I conceive no other rational construction can be put upon her uniform conduct. If the Church of England did not esteem it both imprudent and unsafe, if not impossible, to interpret Scripture without the aid of antiquity, why should ancient forms of faith constitute so leading a part of the public service? Why should the *Gloria Patri* (that gem of ancient or-

thodoxy, which misbelieving zeal has made such efforts to disfigure) be made matter of continual recurrence? Why should the Apostle's Creed be introduced every morning and evening—the *Te Deum laudamus* every morning—the Nicene Creed every Sunday and holiday—and the Creed which bears the name of St. Athanasius, fourteen times a-year?* These are all compendiums of ancient belief; and placed as they are, in rank and frequency, next to the holy Scriptures themselves, can they have been otherwise regarded than as so many safe and suitable, if not necessary, aids in interpreting the word of inspiration?

Shall I be told from the Eighth Article, that the three Creeds were retained, expressly because they "may be proved by most certain warrants of holy Scripture?"—Doubtless, recurrence to holy Scripture was the vital principle of the Reformation. But it is one thing to have recourse to Scripture *supremely*, and quite another to resort to it *exclusively*. In repairing the breaches of our Sion, the former rule never was out of view; but our Reformers have proved, by their conduct, that they esteemed the latter practice imprudent and unsafe. They clearly felt that, while antiquity was to be tried by Scripture, Scripture was to be elucidated by antiquity; and that a proportionate regard to the paramount authority of the one, and the subordinate but most important aid of the other, could alone form that well-instructed scribe, who, like an householder, should "bring forth from his treasures things new and old."

But, in reality, we are much less concerned with the intention of our Reformers than with the result of the labour in which they were employed. Whatever might be their intention, they were but instruments in the hand of Providence. Possibly some among them might have wished to bring the work to a very different issue. If Cranmer has not been misrepresented, such was his design; and had Providence prolonged the life of Edward, the attempt would scarcely have been made in vain. The true character, therefore, of the English Church is not that which either Cranmer or Edward wished to give her, but that which was impressed upon her by the unseen hand of Heaven, and of which the same overruling Power has kept her in possession to the present day.

Her true character can, of course, be learned only from herself. Destined to impress a people, to exhibit the vital truths and saving influences of the Christian religion publicly and permanently to millions, her purpose must be accomplished chiefly by her public ordinances. These are eminently the vehicle of her spirit and the organ of her speech. By these alone could she effectually announce herself to the mass of individuals who, in successive generations, have run their earthly course within the sphere of her influence.

Now, who that hears this voice can doubt what it conveys? Who that is capable of the most common observation, can question, that in all which defines Christian faith, or expresses Christian piety, the public ordinances of the English Church employ the language, and consequently convey the sense, of Christian antiquity? The unremitting inculcation of ancient faith has been noticed. The well-informed reader need not be told, that our public prayers are chiefly those which were either composed or collected by the pious Gregory before the close of the sixth century*. In our Daily Service little occurs which is not actually ancient, and nothing which is not in unison with antiquity. Where recent composition was thought necessary, the more ancient parts afforded a standard, from which, in such a case, it was

* See Milner's Hist. of the Church. Vol. III. p. 88. edit. 1812.

not possible to deviate. Even minuter circumstances were carefully kept in correspondence with the venerable substance. Thus we have the same responsive forms; the same commemorative celebrations; — in a word, our public services continually present to us the maturest piety of the Christian Church reduced to the simplicity of a still earlier period. Were a Christian of the third or fourth generation to revisit the earth and be present at our public worship, what difference would he find except that which arose from improved taste and a modern dialect?

It is in vain then to cavil at the Appendix, for asserting that the Church of England "inculcates an undeviating reverence for pious antiquity," and that "she systematically resorts to the concurrent sense of the Church Catholic, both for assistance in the interpretation of the sacred text, and for her guidance in those matters of religion which the text has left at large." Since this is nothing more than what our Church literally and habitually practises, her daily service is the substantiation of all that is ascribed to her in the Appendix. She there, without intermission, exemplifies, as well as announces, in a way as impressive as it is unequivocal, what in her judgment belongs, not merely to religious excellence, but to religious prudence and safety.

The Church of England, therefore, does much more than resort to antiquity as a standard. She continually labours to form her children by this model. It is, in fact, the mould, by which, from the first tenderness of infancy, she strives to fashion their minds and hearts. The spirit of the ancient Church breathes around them in the rite of Baptism; the dialect of the ancient Church mingles with their first lispings in the Catechism. And from their earliest attendance on public worship, what impression can they derive from ancient creeds, ancient prayers, and ancient observances, but that of instinctive attachment and almost implicit veneration? I say this on the supposition that no contrarious influence proceeds from the pulpit. To what extent, or in what variety of forms, counteraction of this kind may exist, I pretend not to calculate. But whatever may be the effect of discordant guidance within, or of rival attractions from without, both the aim and tendency of the Church of England remain unquestionable. As far as the spirit of her public service is imbibed, it can be no other than the spirit of catholic antiquity.

If this be a true statement of the spirit and practice of the English Church, it only remains to be asked whether, in this view, we are led by just consequence to your correspondent's final deduction; that is, whether the Church of England, possessing such properties and pursuing such ends, must, to be consistent, sanction the disseminating of the holy Scriptures among those only who have leisure and abilities to examine the records of antiquity? —I answer without hesitation, that so far from this being a fair deduction, the premises, if considered with attention, will be found to warrant the directly opposite conclusion. Instead of the Church of England being bound, by her deference for antiquity, to withhold the sacred volume from those who cannot have access to the earlier luminaries, her own steady reflexions of the brightest beams of those luminaries entitle her, not only to permit but encourage, the sober and pious use of the holy Scriptures unreservedly, among all her faithful members.

The Appendix, it should be observed, no where intimates, that the Church of England sends her members, generally, to seek guidance for themselves in the records of antiquity. What is said on this point has express reference to "capable individuals;" and even with respect to these, it is the right which is insisted on rather than the duty.

The intellectual and well-educated will naturally desire to "know the certainty of those things wherein they have been instructed;" and to such, were express admonitions wanting, the example of the Church of England would sufficiently shew what she considers the more excellent, if not rather the only prudent or safe way. But to the great body of her members, she herself affords the training best fitted to their capacity. Vincentius Lirinensis, as quoted in the Appendix, deems it necessary to consult antiquity only, or at least chiefly, respecting the rule of faith. The Church of England so exhibits the ancient faith, as to supply that necessity in all ordinary cases. They who constantly and cordially join in her public service, become by that means virtual pupils of antiquity. The spirit which they imbibe, as was already intimated, can be no other than that of ancient faith and piety, which, in proportion to its progress, removes them from the class of "the unlearned and unstable," and more and more secures them from being "carried about with every wind of doctrine."

This result might be questioned, if extent of knowledge were indispensable to steadfastness in religion; but experience has fully shewn, that the affectionate reception of a very few elementary truths, united with a prevalent liking for that which tends to purify the heart, rather than for that which stimulates curiosity, or gratifies vanity, will give to the plainest mind a solidity, a consistency, and an aversion to novelty, which the highest intellectual acquirements could not of themselves confer.

For such salutary training what more suitable instrumentality exists on earth than the Sunday Morning Service of the Church of England? In what other human instance (if, indeed, that of which we speak can be called human), at so small expense to the understanding have the same depth of thought, the same elevation of feeling, the same compass of moral wisdom been exhibited to the mind and heart? To relish the matter of our service is to possess piety; to digest it is to acquire wisdom; to breathe its spirit is to be as perfect as can consist with mortality. It is, in truth, a school of the highest and holiest wisdom; but a school in which progress is made, not by depth of research, but by depth of humility, sobriety, and devotion. Without these the profoundest learning avails nothing. To the attainment of these, want of learning is no hindrance. If there be an upright mind, that grace which is made perfect in weakness will not fail to inspire all necessary dispositions.

He, therefore, who has been taught in this school, is in no danger of "wresting the Scripture to his own destruction." His religion involves nothing which creates self-confidence, or fosters vanity—nothing sceptical, disputatious, or unwisely curious. The habit of his mind, without being slavish, is submissive. In his thoughts the mysteries of the Gospel are associated with all that is awful and venerable: those parts of holy Scripture, therefore, which in less established minds awaken inquiries not to be solved by man, instead of exercising his reasoning powers, impress his heart and excite his adoration. But while he reveres that which is deep, he delights in that which is devotional; and he rejoices to find, that this latter character, in some form or other, belongs to the much larger part of the sacred volume. He accordingly feels, with unutterable pleasure, that as his piety becomes deeper, his perceptions brighten; and grateful to all-disposing Providence for "the calling wherein he has been called," he has no higher ambition than to apprehend more vividly, and love more devotedly, the invisible realities and imperishable excellences which the page of Inspiration places before the eye of his inner man.

Such being the effects which the *Church of England* aims at producing, and which she does actually produce, when nothing in the character, conduct, or circumstances of the individual neutralizes her influence, or counteracts her discipline, how could it be imagined that the very principles which lead to that result should enjoin her to act as if no such result was expected? This contradiction would be chargeable if the *Church of England*, while recurring to the aid of antiquity for bringing her members to maturity, should think herself bound by that recurrence to treat them as spiritual infants.

The Church of Rome acts in this respect, with perfect consistency: every circumstance in her worship and in her discipline tends professedly to keep her children in perpetual infancy; and by what possible means could she more effectually frustrate that purpose, than by allowing general access to a standard, owned by herself to be Divine, yet variously added to, in her doctrine, and obviously overlooked in her practice? The *Church of England*, on the contrary, addresses all her members in the language of St. Paul—"Be not children in understanding: in wickedness be ye children, but in understanding be ye men;"—using the aid of antiquity, not to subjugate, but to "strengthen and settle" her disciples; to throw the clearest possible light on the Sacred Text, but not to add one particle to its substance; and insisting on nothing, either in principle or practice, which might not challenge, instead of shrinking from, the joint test of reason and Scripture. The *Church of England* is not only consistent in countenancing the general use of holy Scripture, but does so, perhaps, on juster grounds than any other Christian communion: nor, in one word, could the Church of Rome be more at war with herself, in circulating the Sacred Volume, than the *Church of England* would be, in withholding it.

Having replied, I trust sufficiently, to your correspondent's most formidable charge, I proceed to remark on a very few of his more direct objections.

When your correspondent asserts that the Thirty nine "Articles are completely silent" on the subject of the Appendix, I presume he must have forgotten the well-known clause in the Twentieth Article, (one of the four referred to by himself,) which ascribes to the Church "authority in controversies of faith."—The fruitless attempts to prove this passage an interpolation, shew in what light it has been usually regarded. It may, perhaps, be questioned whether the church, whose authority is asserted, be our national church, or the church catholic. The language of the Article seems to intimate the latter. But, in either way, it confirms the doctrine of the Appendix. For with what reason or consistency could authority in matters of faith be claimed by a national church, or even by a general council, if proportionably higher authority were not supposed to attach to the concurrent sense of the church catholic through successive ages?

Your correspondent truly observes, that the argument derived from the Act of the first of Elizabeth is of great importance to Mr. Jebb's purpose; since, by so distinct a recognition of the four first general councils, not only the leading point of authoritative reference to antiquity is established, but the antiquity in which the Church of England reposes confidence, is so defined as to free the question from much serious embarrassment. Your correspondent trusts, however, that he has dispossessed Mr. Jebb of this vantage ground, merely by asserting that the recognition of the four first general councils was *incidental*; and that at most it "was connected with only one half of the whole subject;" namely,

discipline; having "nothing whatever to do with the doctrines of the Church." Had your correspondent reflected for a moment, he could not have hazarded this last position: he would have seen that a rule for ascertaining heresies must not only be connected, but *identified,* with the doctrines of the Church. Heresies, in the language of the Church, are tenets contrary to faith. The standard, therefore, by which they are to be tried, can be no other than the rule of faith. Let your correspondent advert to this self-evident truth, and then ask his own understanding, in what manner the decisions of the four first general councils could have been more expressly adopted, as a rule of faith for the *Church of England,* subordinate to the Scripture alone, than by making them, next to holy Scripture the test, by which offenders against faith were to be definitively convicted.

But your correspondent says, that this was done "only incidentally." If he means that it was done without parade; as a thing of course, for which there was no need of assigning reasons, his assertion would be true in point of fact, but it would not serve his purpose. In such a case, not to explain, is indirectly to declare that explanation is not necessary. If he means by incidental, adventitious, or in no respect vital, he mistakes the nature of the case; for what could be more vital, than the test which was to distinguish between the faithful and the heretical? If he who dissented in matters of faith from those councils was to be judged a heretic, to agree with them was necessary to constitute a true believer. Agreement, therefore, with the four first general councils, if not explicit, implicit—if not intentional, virtual—is made obligatory upon every member of the *English Church.* Whether she was right in thus adopting a secondary rule of faith, subsidiary to holy Scripture, they who doubt may inquire. But that such a subordinate rule of faith was adopted, and, with respect to its moral or spiritual force, never after rescinded, is not matter of doubtful disputation, but of historical certainty.

I will mention but one particular more. Your correspondent is of opinion that the canon of 1571, which is quoted in the Appendix, rather "recommends" than absolutely inculcates "the study of the catholic fathers and ancient bishops." But will the language of the canon bear this interpretation? As literally translated in the Appendix, it runs thus: "Let preachers teach nothing to be religiously held and believed by the people, except that which is agreeable to the doctrine of both Testaments, and which has been deduced from that very doctrine, by the ancient fathers and catholic bishops*." It will not be said that the study of the holy Scripture is here only recommended, and not absolutely inculcated. Yet, what applies to the one, must hold good respecting the other; for in no form of expression could the two studies have been more equally enjoined. In truth, so far is the canon from making the study of the holy Scripture alone obligatory, and the study of the fathers merely optional, that if there be any difference of force in the expressions, the balance is in favour of that which, of course, was felt to be the weaker side. Public teaching is to accord with the doctrine of the Old or New Testament; but it is actually *to be* that which has been

* I transcribe the original canon from Dr. Routh's preface to his valuable work, *Reliquiæ Sacræ;* and I am happy to find, in the few introductory words, such a recognition of its imperative force, as might be looked for from so learned a student of antiquity. "Præcipit sancta ecclesia nostra sacerdotibus suis *ne* QUID *unquam doceant pro concione quod a populo religiose teneri et credi velint nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illâ ipsâ doctrinâ catholici patres et veteres episcopi collegerint.*"

deduced from holy Scripture by catholic fathers and ancient bishops. There is not the remotest intention to attach weight to this difference. The remark is made, to shew more clearly the unfoundedness of your correspondent's view of the canon. Nothing could be more absurd than to suppose any design of depreciating the primary rule; but nothing can be more evident than the enforcement of a subordinate rule, obligatory in its due proportion, because deemed indispensable to the adequate exposition and application of the written oracles of God.

I have now noticed as much of your correspondent's remarks as seemed to me to need an answer. But I cannot dismiss the subject without expressing my conviction that, however Mr. Jebb's Appendix may occasion controversy, its design is practical, not controversial; its aim being most clearly to excite an inquiry at once temperate, pious, and learned, into the distinguishing characteristics and radical principles of the English Church.

Such an investigation, at all times interesting and important, may now, perhaps, be more than ever called for, not merely by the exigencies of the Church more immediately concerned, but by the general interest of "pure and undefiled religion." Is there not reason to apprehend that the solidity and depth of religion less and less keep pace with its profession? What is called the religious world increases daily in activity, advances into publicity, and is even in some sort becoming fashionable. But from these new circumstances, will it not become more and more difficult, and perhaps, in the feeling of each rising generation, less and less important, distinctly to mark the boundary between the two territories which were once so widely separated?

In the mean time, the spirit of religious dissent rapidly gains ground. The once modest sectary, emboldened by daily accessions of numbers, no longer keeps terms with the Establishment. Eager to bring his cause, as well as himself, into the front ranks of the community, he cannot patiently endure that those ranks should be preoccupied by an uncompromising rival. Disdaining reserve and renouncing courtesy, he openly anticipates, at no distant period, such a resistless ascendency of party as shall, like a whelming tide, sweep the church establishment from her deepest foundations*.

While passions are thus growing into violence, and sustaining principles, it may be feared, not gaining strength, can just blame attach to him who asks whether something of a fixed and settled nature may not be discoverable amid the increasing agitation; — some peaceful haven, where the heart at least may find anchorage and shelter against rising billows and blackening tempests? It is the object of the Appendix to point out such an asylum. It aims at shewing that the *Church of England* affords a shelter against "varying winds of doctrine," peculiar to herself, and accessible to all her faithful children. It explains the nature of this asylum, that it consists in that substance of catholic faith and piety which the *Church of England* derives from the truest sources, holds in common with the brightest luminaries, and through which she adheres to that mystical Rock, whose stability, through the Divine promise, is firmer than the pillars of heaven. To this interesting object Mr. Jebb has wished to call attention, that, instead of being pronounced upon by prejudice or passion, it may be brought to the test of dispassionate reason and true Christian philosophy.

Let not, then, insidiousness be suspected, when only truth is sought and edification intended.

* See the Eclectic Review for Nov. 1815—pp. 436 and 456.

Al[illegible] let it not be imagined th[illegible]e sacred dignity of the Scripture is hazarded, by the respect for catholic agreement which the Appendix recommends. The rivalship is not between holy Scripture and the voice of the catholic church; but between the voice of the catholic church and private individual conjecture. The Scripture is, in no respect, a party in the dispute: the point at issue is, not whether the Scripture shall be heard, but how its voice may be most surely interpreted; and the subject resolves itself into this question: Whether in a path of acknowledged difficulty, and (if an inspired Apostle is to be believed) not wholly without danger*, it is wiser to trust to my own observation of its bearings, or to attend to the united report of innumerable predecessors, who were bound together by the same interest, animated by the same spirit, brought to the same happy termination, and, being dead, yet speak with one accordant and harmonious voice—"*This is the way: walk ye in it.*"

AMICUS.

To the Editor of the Christian Observer.

THE Eclectic Review for the last month, on those publications which it entitles "Tracts on Baptismal Regeneration," avers, that "one of the reasons assigned by the ejected ministers, at the Restoration, for refusing to sign this declaration, is this; That the Book of Common Prayer *teaches* the doctrine of *real baptismal regeneration*, and certain salvation consequent thereupon." Assuming it therefore as certain, that these ejected ministers were infallibly right; and that this was and is the doctrine of the Church of England, whatever proof may be adduced from the Articles, Liturgy, and Homilies to the contrary; they pronounce, *ex cathedra*, that the Bishop of Lincoln, and Dr. Mant, &c. are *consistent* churchmen; that Dr. Mant has fully proved his point; and that Messrs. Biddulph, Scott, and Bugg are *inconsistent* churchmen.

As this Review professedly maintains evangelical doctrine, and sometimes pleads very ably in support of it, this decision may appear to some readers somewat extraordinary; but, in fact, it very consistently arises out of their system. If proposed as a *scriptural* question, they would go beyond those churchmen, who deny that baptism is regeneration, or any thing inseparably connected with it. They would even maintain, that the doctrine is *antiscriptural* and *popish*: but their object, (at least that of the writers of this article, and some other articles from month to month in that Review,) is to convince their readers, that the Church of England is *antiscriptural* and *popish*; and therefore must be removed, in order to make way for scriptural Christianity.

Now, in attempting to accomplish this object, they readily perceive, (which indeed requires no great sagacity), that the Bishop of Lincoln, Dr. Mant, and that whole party, are, *unintentionally* indeed, but *effectually*, their coadjutors; and they gladly hail them as such. Let these learned men but once establish their position, that baptismal regeneration is the only regeneration to be expected, "or indeed possible, on earth:" let the public mind be once fully convinced, that this is the real doctrine of the Church of England; and things are then effectually prepared for carrying the design against the Established Church, of these Eclectic Reviewers, into full effect. The mine is formed, and all is got ready for the explosion. For, in the present state of society in this country, the public mind will not be brought to believe, that this doctrine is *scriptural*, but the contrary. In proportion as information, *scriptural* information, is communicated to the bulk of the inhabit-

* 2 Pet. iii. 16.

ants in other respects, will be the degree of conviction that the Church of England is *antiscriptural;* and this conviction once generally produced, the rest of the work will soon be completed.

But Messrs. Biddulph, Scott, and Bugg, very much stand in the way of this conviction being generally produced; and their arguments are much more easily mistated, and treated with disdain, than solidly answered. Should these writers prevail, it may yet be found that the Church of England is *scriptural* and *evangelical* in her doctrine and worship, a grand instrument in the hand of God in promoting spiritual religion in the land, and deserving of the steady support of all the true friends of that best of causes. As a *scriptural* question, therefore, the Reviewers would most decidedly agree with these writers, that baptism is not regeneration: but as it is a question concerning the doctrine of the Established Church, they consider and treat them as their hinderers and opposers; and would have it believed, that they must needs labour in vain. Can any man, then, be so blinded by prejudice, as not to see whom the most unfriendly of the Dissenters consider as their *coadjutors* (howbeit these mean not so), and whom as their *opponents?* Can it be doubtful, whose labours tend to *subvert*, and whose to *establish* and uphold, the church as by law established?

T. S.

JOURNEY TO SWITZERLAND, THROUGH HOLLAND AND GERMANY.

(*Continued from p.* 228.)

My morning journey ended at Nachstadt, a small place, in which I found a very good and clean inn; and where I ate some of the best craw-fish I ever saw, just caught in a clear stream that runs through the village, like the Brassu, at Coligni, three leagues from Geneva. The wine is every where the growth of the environs; and though not equal to the old Hock, yet [illegible]ich grows at Hockheim, between [illegible]utz and Frankfort, is really excellent. We started from the inn before three o'clock, having before us a hard afternoon's work, and mountains to ascend, not pleasing like those of the morning, but chiefly over rocky roads, such indeed as obliged the drivers to take each an additional horse to their carriage.

It will be remembered that my travelling companions were an old Dutch lady, married and settled at Geneva, and her grand-daughter; with whom we live on very sociable pleasant terms.

Refreshed by my dinner, I determined to ascend the mountain on foot, and set out from the inn a quarter of an hour before the carriages. As I ascended constantly I preserved the distance I thus gained, but so as not to lose sight of the party; and when I got to the top of one of the hills, the carriages were generally at the foot of it. When I reached the summit, it was near half-past five o'clock. I had walked more than two hours over very fatiguing ground; and this, added to my morning's walk, made me desirous of getting into my carriage again. However, as the evening and the place I had reached were very tempting, notwithstanding the toil of the mountain, I indulged myself with a farther walk of a few hundred yards, till it should come in sight. I looked first, as I always did, whether there were no other road, lest I should mistake my way. I saw none before me but that which I pursued. My eye missed one that turned short to the right hand, just on the summit of the mountain, and which, descending at once into a hollow valley, disappeared from the view. I went on leisurely on a pleasing turf, between trees planted here and there; and, sure of being soon overtaken by my people, I scrupled not to follow the windings of the path before me. The sun was gliding down fast, the sky was serene and pure, and I

qu[illegible]oyed the scene lost in m[illegible]ation.

Meanwhile, the coachman and my servant, who was sitting on the box with him, having always seen me before them at the distance of 300 or 400 yards, were certain I had taken the right turning. Supposing, however, I might be glad to get into the carriage again, they quickened the pace of the horses, and still more when darkness began to spread. Not overtaking me, they supposed that I had determined to walk quite to Schwallback, and that I had taken short cuts. When they arrived at a village called Kemmel (only one league distant from Schwallback) where the coachman intended resting for the night, it being then pitch dark, they inquired for me at the first house in the village, then at another, then [illegible]a third; and hearing no tidings, they made then no doubt of my having pushed on to Schwallback, and hastened thither after me, as fiast as they could, without danger. They arrived there at about seven o'clock; and finding that I had been no where seen, they were in great consternation. I have since heard that my servant was almost distracted, especially when the landlord of the inn informed him that the environs were, at night, extremely unsafe, and that a gang of banditti had lately infested the neighbourhood, and broke open some houses; insomuch that all the inhabitants were obliged to mount guard, and patrole, eight of them, in turn, every night. My servant instantly called for a horse, and declared he would ride, and not return, till he had found his master. He took one of my pistols; and the landlord, having mounted his own brother upon another horse, provided him with a flambeau. They directed their course to that part of the country where it was thought most probable I might have wandered; my servant hallooing out my name over the fields and woods through which they went, and his companion always checking him, lest he should be heard by the banditti, and they should both be murdered.

Where was I during this time? After having gone forward, as I said, slowly, a few hundred yards, admiring the enchanting scene before me, while the setting sun was reflecting its last rays on a most romantic country, I turned round to look for the carriage: not seeing it, I stopped for two minutes, and then thinking the coachman was breathing his horses after the last steep hill, and was also settling with the driver of the additional horse he had required, I went on again after having once more looked round and taken my observations. Here I wish much for the pen of the author of the Romance of the Forest, to paint, *not* the object of my fancy, but the reality of my own situation. I walked on for half a mile farther, without a suspicion of what was my real situation. As the sun sunk behind the horizon, a cool breeze sprung up, and treated me with a species of music through the foliage of which I am particularly fond. No other noise was to be heard: not a creature, man nor beast, to be seen. I began at length to feel cold and tired, and became impatient for the carriage. I stopped; walked back a couple of hundred yards to meet it, and shorten the way; but, alas, no carriage appeared, nor was to appear for me that evening! I grew extremely uneasy and alarmed. I then for the first time began strongly to suspect that I had missed the right road at some turning, and that the carriage had been going from me, for more than an hour. I left the path in which I had been proceeding, and ran across a large tract of ploughed land, thinking the unseen road might lie on the other side. In this I was disappointed: the ploughed land continued as far as my eye could reach: and, fearing that I might lose the carriage by having left the

road in which I had been moving, I ran back to it; but no distant sound of a wheel was to be heard: and what rendered my situation still more unpleasant was, that I could not hope for more than a quarter of an hour of day-light. It was most urgent to determine on what I was to do. Should I follow the road in which I was? Or should I run across the country for the chance of meeting with another tract which might, or might not, prove the right one? In this state of anxiety, I heard at some distance in the forest the faint sound of a shepherd's horn calling his cattle. I ran towards the quarter from which the sound came, with all the speed I could muster; and when I thought myself within hearing, I hallooed with my whole strength. The horn sounded again, but more faintly, and from a different quarter. The wind had deceived me. I ran swiftly the other way; and, with a loud voice, called out in German for assistance. I listened with an anxious and attentive ear, but heard only my own voice echoed in the forest. The horn sounded no longer. It is likely that the shepherd had been frightened, and had retired to his lonely cot. I had then just light enough to distinguish a large opening which led into a long and deep forest of pines, and which, seeing no other, I still flattered myself might be the right road. I ran towards it, and entered it. The wind was then high, and the night became dark. I walked forward rapidly, trying all the while to compose myself, and to use my whole judgment to extricate myself, if possible, from so unpleasant a situation. I had no money about me, having left it in the carriage. I had no arms, except an enormous club stick, which I must have used as my weapon of defence in case of need. I ran forward for several minutes at a time, occasionally stopping to listen to some imaginary sound; but whenever I did, I found the only noise which was audible was the [illegible] wind, and its sounds were [illegible] lancholy that they did not [illegible] to cheer my spirits. After [illegible] wandered some time in this [illegible] and deep solitude, I distinctly [illegible] a cart advancing towards me. [illegible] was a labourer driving a [illegible] oxen to his home. "Pray, [illegible] good friend," said I, "[illegible] you see a stranger who has lost [illegible] way. Am I in the road to Schwe[illegible] back?" "You are a great way [illegible] of it," exclaimed the man. "It [illegible] quite to the other side (pointing towards the fields): you must get out of the forest as soon as you can, else you will be quite lost." "Can you come with me, honest friend, and put me in the [illegible] road? I'll reward you handsomely." "I have not time," answered he angrily; taking me, I presume, for some deserter [illegible] country. I was [illegible] tented, and hastily made my way back out of the forest [illegible] the direction [illegible] which he would not confirm, though I called out to him repeatedly to know whether I was right. I [illegible] along a sort of road which [illegible] for half an hour, when the road lost itself in ploughed land. My anxiety and the violent exercise had made me extremely hot, my clothes were thoroughly wet with perspiration; and the wind was at the same time high, bleak, and cold. I was afraid of suffering, as I [illegible] still; but I knew no longer which way to go. By the light of the stars I endeavoured to discover some distant steeple or house, or cottage. It was all in vain. I saw only a confused mass of hills and hollows; and I heard only the most awful sound moaning through the deep woods which surrounded me. In running to and fro in fruitless hopes of making some discovery, or at least of finding a place where I could lie down for the night, I stumbled over the root of a tree, and fell to the ground. I was afraid I had broken the picture of my beloved

...on, which I had hid as well ...uld in my clothes, lest, if ...t in the forest, I should be rob- ...of *that* for want of money; but ...as not hurt. All at once, as I was ...pairing of finding a house that ...ght, I heard at some distance be- ...ind me, proceeding out of a hol- ...w ground covered with trees, and ...which I had passed before, the ...eavy blow of an axe on a piece of ...mber, and the barking of a dog at ...e same time: I flew towards the ...ame sound; and feeling my way ...y my hands (for I could not ..., I descended into the hollow ...round, where I found five or six ...iserable hovels, which at that ...oment I viewed as the most de- ...ghtful spectacle that had ever met ...y eyes. I knocked at the first ...oor, which was opened by a poor ...oman. I made her understand ...y situation, and she invited me ...n. She was sitting with two young children, in a little room about six feet square on the bare earth, where she had been lighting some dry turf. This wretched hole was the antichamber to another, in which stood an earthen stove which she was now heating from the outside. This inner hole was floored with broken stones, and contained against the bare wall of stone and mud a poor miserable bed. In the middle, hung from the low ceiling an iron hook, to which was suspended the lamp that she lighted to receive me. A warm place was a treasure to me at that moment. I applied my back to the stove, and in a quarter of an hour, my clothes were dried, and I myself felt recovered. — Could she procure a man to conduct me to Schwallback, and how far was it? *Her man*, she said, would conduct me thither: it was not above a couple of leagues, (it was then eight o'clock); he was gone to a neighbouring village, and would soon be back. Meanwhile she told me he was a shepherd, and that they had two children, which were then rolling about in the dirt. I called them and gave them some kreutzers, to secure the friendship of the mother, and succeeded. The man soon returned, and his wife informed him of the manner in which I had introduced myself to her acquaintance. Having armed himself with a good stick, he became my conductor to Schwallback, leading me across fields and commons, to avoid the high-road, which, he said, was very dangerous, and entreating me often not to speak loud, for fear of being overheard by the banditti. We arrived safe at the inn, where I found every body under much alarm for my safety. My fellow-traveller, the Dutch lady, expressed great concern on the occasion, and much pleasure at my return, and immediately ordered some boiled wine and cinnamon to warm and comfort me. I stood in need of cordials, for I was entirely exhausted. I had gone seven leagues since dinner, three of which I had run under much anxiety; and I had just strength enough left to go up stairs, and throw myself upon a couch. Some people were sent from the inn in quest of my servant and his companion, and they brought him back in about an hour. His joy at seeing me was very inequivocal, and the next day he constantly repeated, "S'il etoit arrivé malheur a monsieur, je n'aurois jamais osé paroitre devant madame. J'aurois donné hier au soir tout au monde pour étre sur que monsieur n'etoit pas tué."

A good supper, a bottle of wine, and a crown piece, made my friend the shepherd return home well pleased with his share in my adventure.

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

FRASER *on Sanctification.*

(Continued from p. 311.)

WE have now arrived at the most complete and elaborate of the valuable dissertations comprised in this small volume. It is that in which Mr. Fraser inquires into the general scope and purpose of the latter context of Rom. viii.; viz. verse 14—25. He does not recede from a field of severe labour and contention; and he appears to us to have handled, with more than ordinary dexterity and force, that bow, which has ascertained the limited faculties of many rival candidates for theological celebrity. Notwithstanding the homeliness of the garb with which his inartificial pen invests the matter of his discussions, and without affirming that he has solved all the difficulties which involve the passage in question, we venture to propose this dissertation as a masterly specimen of comprehensive, hardy, and profound reasoning. Our author resorts to none of the subterfuges of fraud or weakness, but presses forward with circumspect boldness, and displays the calmness and decision of undoubted ascendancy. We could wish the advocates of revealed truth to transfuse into their own style some of Mr. Fraser's spirit: he has adopted that tone of tranquil superiority which the excellence of their cause fully warrants, and which is equally Christian and politic, in repressing the insidious cavils of infidelity, or the crude impertinencies of heresy.

We shall accompany Mr. Fraser, with deliberate steps, through this important and interesting subject.

He maintains, that in the chapter under review there is no rhetorical μεταχηματισμος—no assumption of another character, but a true and simple delineation of the Apostle's present circumstances, without figure or amplification.

In the view of Mr. [illegible] Paul is not here perso[illegible] unregenerate man, and [illegible] the struggle of an info[illegible] science, with an unrege[illegible] but he represents the vig[illegible] flict of a mature saint w[illegible] mains of indwelling sin, [illegible] terms of humility, abhorr[illegible] grief, which denote the re[illegible] child of God, and of none [illegible] the Apostle, he argues, h[illegible] sented a person living in [illegible] allowed sin, or even yield[illegible] to the fascination of any [illegible] there would have been [illegible] hypothesis which some w[illegible] Arminian and Pelagian [illegible] fostered. But he d[illegible] such inferences from the [illegible] employed by St. Paul, and [illegible] ceives that it will be found [illegible] reconcile the remarkable [illegible] this chapter, with a state of [illegible] grace and holiness, provid[illegible] weigh, in the balance of the [illegible] tuary, the attainments of th[illegible] eminent saint, against the [illegible] righteousness of the Divine [illegible] And herein Mr. Fraser rec[illegible] the main error of his opp[illegible] They have regarded the desc[illegible] in the text as indicative of the [illegible] fessor's remoteness from evang[illegible] obedience, from the holine[illegible] quisite to constitute a sound [illegible] liever;—whereas St. Paul, he [illegible] prehends, is lamenting that rem[illegible] ing corruption of heart which [illegible] even faithful Christians so far b[illegible] the level of legal perfection. [illegible] in this he sees nothing to debas[illegible] high morality of the evangel[illegible] code; but rather to elevate and [illegible] force it. For the transgressions which St. Paul bewails are [illegible] against outward decency, and the very strictest rules of formal pi[illegible] gion. But the delicate sense wh[illegible] he has obtained of the spirituality of God's law, and of the purity [illegible]

his perfect nature, makes the Apostle remarkably clear-sighted to the detection of his own imperfections. Worldly men and pharisees would be abundantly satisfied with a rectitude of conduct far less exact than our Apostle daily maintained. But the height of Divine knowledge which he has gained, enables him to take a wide and accurate survey of that law, so severely holy, to which his nature must be thoroughly conformed before he can consort with the angels of light. A sunbeam, reflected from the table of commandments into his heart, has shewn him their height and depth and comprehensiveness, as also his own insufficiency to fulfil the very least of them. Accordingly, he bewails himself, because he no longer overlooks the motes and blemishes which disfigure his fairest works, and because he is more grieved and incommoded with the sinful imbecility of his flesh, in proportion to the increasing eagerness of his spirit to surrender itself wholly to God.

Mr. Fraser sees nothing inconsistent with a state of grace, in those expressions upon which so great stress has been laid by his antagonists on this question.—The Apostle avows that he is *carnal*. But this, Mr. Fraser observes, is not equivalent with *being in the flesh*; a phrase, undoubtedly, which is applicable only to unconverted men. Carnality, though it imports something of a nature contrary to holiness, may be ascribed to one over whom the fleshly principle does not exercise dominion. Every one may justly exclaim with the Apostle, "I am carnal," when he feels seditious lusts and disorderly affections stirring within his bosom, and striving, though with little success, to break out into actual sin.

We would here stop to inquire whether it might not be allowable to attach a particular meaning to adopt word σάρκινος (the reading distinguished by Griesbach) as contra- not the former be considered as having a less abstract meaning than the latter, and as denoting rather the condition of being burthened with a body of flesh, than that of being the victim of fleshly passions? This consideration would exhibit the Apostle as deeply affected with the circumstance of this fleshly frame retaining its ancient pollution, even when the spiritual part is in a measure renewed; and complaining that his soul is impeded in all its spiritual motions, by the unavoidable incumbrance of the body. It is not within our province to investigate the reciprocal action of mind and body, and to estimate their combined operations in the production of sin. Yet it may not be unworthy of the sacred philosopher to pursue a speculation, highly curious and edifying, upon the anomalous appearances presented by the Christian, in consequence of the incipient regeneration of the soul, while the reparation of the body has not yet begun. He is a paradox to the world, through the lowliness of his mind, contrasted with the loftiness of his desires and expectations; and he is a paradox to himself, through the holy energies of his renovated spirit, contrasted with the inveterate baseness of his unrenewed flesh.

But to return to Mr. Fraser—His opponents think their footing firmly established upon the ground of the next character acsribed by the Apostle to the person of whom he is treating, that he is *sold under sin*. But our author is not staggered by the bold bearing of this argument. He insists on the impropriety of pretending to parallel the case adduced in the Epistle to the Romans, with that of Ahab, of whom the Divine oracles expressly pronounce, 1 Kings xxi. 25. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." He remarks that,

"As to slavery, there was a great difference, according to the different w?

in which a man came into that state. If, in the course of war, a man happened to be taken captive, he was unwillingly a slave, regretted his own condition, and truly longed for deliverance: as he might expect it from the future successes of his proper lord. A man having such a disposition and prospect, though captivated for a season, might still justly reckon himself the subject and soldier of the lord under whose banner he had fought, and solace himself with the prospect of his working his relief. But if a man peacefully and voluntarily sold himself, he had not the same reason to look for relief; and would be likely to live without the hope of it; without being anxious about his condition." p. 246.

This acute argument may perhaps be considered as deriving corroboration from the words employed in the original languages, which seem to convey these different meanings. The historian, who proclaims the stupendous depravity of Ahab, uses the word מכר *to sell* in the conjugation Hithpael, which may either give a reflective sense to the verb, or may denote the frequency and intensity of the action. And this word is exactly rendered, by the LXX. into the first aorist passive. Ahab is, accordingly, described, as spontaneously surrendering himself to the power of sin, or as being vehement and frequent in the perpetrating of consummate wickedness. But in the case before us, Rom. vii. 14. πεπραμενος, the perfect or pluperfect participle passive, is employed by the sacred penman; which denotes the simple fact of having been sold under sin, and does not necessarily intimate a gratuitous surrender, or a voluntary continuance in bondage, or a habit of activity in the service of Satan. Supposing the expression to affirm no more concerning the captive, than that he has, at one period or other, been sold under sin; might it not, in that case, be understood to allude to the original delinquency of Adam, by which he, with all his posterity, was sold to sin and Satan; from which servitude, he continued power and influence of the unrenewed flesh will prevent, during this life, our complete emancipation? And afterwards when it is affirmed, that he finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, may we not regard this as an avowal, not of his being the obsequious slave of sin, but only of his unintermitted struggle with a power, which attempts to subjugate him? For if the word αἰχμαλωτίζω (verse 23) designated the action of leading away the shackled prisoner, his defeat being achieved, would it have been coupled with ἀντιστρατευομενος which represents the warfare as still proceeding?

On the whole, Mr. Fraser's view is, that the Apostle's statement will be found most applicable to a regenerate character, even where his phraseology may appear, to a hasty observation, to favour an opposite hypothesis. He confesses, that, by nature, he is the bondsman of sin, originally made over by the crime of his first parents, and guilty of having sealed the act of surrender, by his own subsequent consent, in doing the work and receiving the wages of that hateful master. And, although the price of his redemption is now paid down, and he is mainly solicitous to accept its benefit, yet he cannot avail himself of it altogether, because of the opposition of his flesh. So long, therefore, as he continues thus "subject to vanity, not willingly," so long he "groans within himself, waiting for the adoption, to wit the redemption of his body." His old master, from whose influence he is not yet wholly exempt, is continually sallying forth, and attempts, by practising on the traitorous inclinations of the flesh, to inveigle him into his former bondage.

It was the opinion of Chrysostom, among others, that ver. 25 of this chapter would [illegible] ter ex-

plained, by adopting a more exquisite meaning of the verb γινώσκω than is usually exhibited. He would render it *to decide upon, to choose deliberately.* Some explain it, *to seal with a subsequent approbation.* There is another interpretation of this word, which we would propose for the consideration of biblical critics, and which seems easy and at the same time not inconsistent with the scope of the argument. The sense we mean is, *to take notice of, to observe;* a sense common to that Greek verb with the corresponding Hebrew ידה. The Apostle, according to this notion of the word, would be understood to confess, that owing to the carnality of his nature, and its long subserviency to the domination of sin, he is repeatedly, and almost unconsciously, offending. While he comes short of effecting what he deliberately loves and chooses, he is evermore betrayed into sins and negligences, which his heart abjures. And thus, while he acknowledges the lamentable disease of his nature, he repels the charge of being still a voluntary transgressor. But it is the flesh, his unrenewed part, by which sin retains a hold upon him, so as to mar that absolute holiness of heart and conversation, after which his sanctified spirit laboriously and ardently aspires. But these various interpretations we mention with some doubt and hesitation as to their justice.

Mr. Fraser enters, at great length, into a review of Dr. Whitby's sentiments respecting the inward man, represented by St. Paul as delighting in the law of God. The dilemma, in which Dr. Whitby is said to entangle himself, is this: He makes the inward man imply the spiritual part of our nature. Now if this be so, and the Apostle declare that he delights in the law of God with his whole soul, how is such a delineation of character to agree with the unregenerate man? Embarrassed with this difficulty, the learned Doctor veers a little from his original course, and represents the inward man as synonimous, not with the entire soul, but only with the faculty of intelligence. Reason and conscience, according to him, are continually prompting the convinced but unrenewed sinner to a course of holiness, which he cannot resolve to pursue. But this interpretation, it is maintained, is no less contrary to sound philosophy, than to the distinct affirmation of St. Paul. To will (writes the Apostle) is present with him, and the evil which he doth he willeth not. But besides this, the learned Doctor has no authority for making *the inward man* equivalent with *the understanding*, rather than with either of the other essential faculties, into which it has been judged convenient to distribute the immaterial part of the human being. No better reason can be alleged, than its apparent suitableness to the Doctor's scheme of interpretation. But he seems not to have perceived, how little St. Paul has lent himself to this accommodation in the phrases he thought proper to employ. Had Dr. Whitby's view been correct, we should expect the Apostle to have been careful, when detailing the acts of the inward man, to select verbs more suited to the operations of the understanding, than to the motions of the will and the affections. But instead of this, he has chosen a verb which, though very ill suited to denote the process of the intellectual faculty, singly considered, might be applied without impropriety to the soul when exerting its volitions, and, yet more, when its affections are exercised. St. Paul affirms that he *delights* in the law of God after the inward man. Now, this cannot be predicated of the understanding, a faculty not susceptible of delight. But if it be asserted of *the will*, though this were not strictly proper, the case is evinced to be that of a renewed nature.

For no stronger proof can be given of a sanctified heart, than for the will imperatively to choose that which is contrary to fleshly lusts, because it is consonant with the law of God. Supposing *the affections*, however, to be here signified by *the inward man*, to which the verb "delight" more accurately points, the proof of regeneration is the highest imaginable. The circumstance of the affections being set on things above, stamps the child of God; for no one can heartily love God without a will to be his obedient servant. With reference to worldly things, it is very possible to have an appetite and bias to them, without the consent of the will: but a cordial delight in God, the supreme good, must flow from an intellectual perception of his excellency, and must draw after it an habitual subservience of the will.

Dismissing Mr. Fraser's animadversions on Dr. Whitby's scheme, we proceed with his own interpretation. He gives the core of his sentiments concerning the inward man in these words:—

"It means the same as the new man, or the soul, so far as renewed by grace." p. 265.

Again—"As to the text especially under our consideration, Rom. vii. 22, it has been observed before, that the inward man there must be understood, not of the soul merely, but of that special principle in the soul, by which the man delighted in the law of God; and that, as distinguished from another principle also in the soul, by which evil was present with him. All these things make it appear, that by the inward man here, we are to understand what the Apostle calls elsewhere, the new man." p. 270.

Our readers will remark some inconsistency in these two statements. In the former citation, Mr. Fraser designates by *the inward man, the renewed soul:* in the latter, *the regenerating principle.* In the drift and scope of his general reasonings, he upholds the former opinion, and considers that St. Paul is here describing his feelings and conduct with respect to the Divine law, so far as his corrupt nature had been mastered by a spiritual influence. Let us examine these statements a little closely.

The inward man cannot mean the principle of sanctification, that seed of the Spirit from which all human holiness is derived. For it is not this principle which understands, and chooses, and loves; but the soul itself, as it is modified by this ingrafted principle. The new creation confers not a new faculty, but a new quality; and it would be a solecism to ascribe positive acts to a mere quality, though that quality be absolutely requisite to their production.

Again, to designate the soul, so far as it is transformed by internal grace, the inward man; and the same soul, the outward man, so far as it remains subject to the internal law of sin, appears an unnecessary and unauthorised distinction. It is as if, in the case of a person recovering from a fever, we should assign certain acts and passions to his vigorous body, and certain others to his debilitated body, in expressing the proportion which his strength bore to his infirmities. Such language would be correct, if applied to the opposite condition of a sound and of an unsound limb. And so might the sense Mr. Fraser attaches to the inward man, if some faculties of the soul were altogether repaired, while others remained wholly depraved. But to this pernicious error he undoubtedly never meant to afford the faintest semblance of his sanction; and we are persuaded that the Apostle's language, rightly apprehended, is equally far from giving colour to such an inference. To us St. Paul appears to have intended, by the litigated phrase, to designate the heart or soul; and that, without any metaphysical subtleties and distinctions whatsoever.

As to the passages of Scripture, adduced by Mr. Fraser in support of his opinion, they seem to us to be misinterpreted, and therefore misapplied. In 2 Cor. iv. 16. ("Though our outward man perish, yet our inward man is renewed day by day,") St. Paul cannot mean, by the inward man, either the spiritual principle of holiness, or the soul so far as it is renewed, but the soul itself in contradistinction from the body. The Apostle's meaning is demonstrated by the context to be this—that while he is deprived of all outward comforts and necessaries, "troubled on every side," "perplexed," "persecuted," "cast down," and thus always bearing about in the body the dying of the Lord Jesus, he is constantly advancing in faith and holiness. The continual mortification of the flesh is a mighty instrument, through the blessing of God, to the sanctification of his Spirit. The passage brought from Ephes. iii. 16, 17. equally militates against Mr. Fraser's hypothesis.

We cannot dismiss this subject, without suggesting the conciliatory application which may be made of this doctrine to a collateral subject, which has occupied the polemical pens of many worthy writers. It has been thought exceedingly difficult to explain the sudden change, which must take place upon the soul of every saint, at the instant of death, in order to fit it for admission into that holy place, from which every taint of sinful pollution is excluded. One class of divines have ridiculed the notion of any extraordinary process, by which the sanctification of the soul is completed, at the moment of its enlargement from the body, and they have branded such a notion with the stigma of maintaining a death-purgatory. On the other hand, the advocates of this derided opinion charge upon their adversaries the error of ascribing to believers, an unimpeachable innocence, a sinless perfection. Assuming as a principle that a contest is unremittingly maintained by the Spirit regenerated by Divine grace, with the flesh not yet renewed by any supernatural operation, may not a reconciling scheme be here established? The admirable Mr. Fletcher affirms for himself and his brethren; "by Christian perfection we mean nothing but the cluster and maturity of the graces, which compose the Christian character in the church militant." He vehemently denies that sinless perfection, properly so called, is thought by them to be attainable, and apparently contends for nothing more than Archbishop Leighton describes as the state of a mature believer's obedience, "an imperfect perfection:" or that evangelical perfection which, Bishop Hopkins avers, "is attainable in this life, and indeed is attained by every sincere and upright Christian." The Greek word τέλειος, which is translated *perfect*, in our version of the New Testament, properly implies completeness; and may be pronounced of any thing to which the finishing stroke is technically said to have been given. And, bearing this in mind, we shall readily apprehend the nature of Christian perfection. The mature believer is a perfect man, (ἀνὴρ τέλειος) adult in grace, having arrived at "the measure of the stature of the fulness of Christ." Not that his spiritual strength and beauty are without defect, insusceptible of increase and improvement; for this were a monstrous and melancholy proposition: but his graces are in vigorous exercise, and his outward walk is consistently holy. The word *perfect* does not, in this connexion, denote with precision the quality of the actions, either inward or outward, which are the fruits of vital faith; but it declares, that all the elements of true righteousness, the seeds of a Divine nature, are reposited in his soul. Nevertheless, that strong and habitual tendency of the soul to God, which is the

ripe product of regeneration, and may be termed evangelical perfection, will be continually resisted by the opposition of the flesh. And hence the obliquities of heart and conduct which the liveliest Christians feelingly deplore. When they would do good, evil is present with them. The embodied spirit is detained, by the unhallowed propensities of the flesh, in a far lower sphere of moral and intellectual excellence than is entered upon by the spirits of just men made perfect. While it apprehends and pants after that nobler and happier state, it is continually disturbed, debilitated, oppressed, and all but overwhelmed by the carnal nature. Yet the *vivida vis*, the heavenly seed, the principle of perfection, is only prevented by the barriers of flesh and blood from dilating itself, and possessing every faculty of the soul. And when this earthy tenement is cast aside, and, with it, the principle of sin, that excites and stimulates all fleshly lusts and appetites, the sanctifying principle will encounter no obstacle to its universal diffusion. No longer straitened, and, as it were, exhausted in conflicting with the law of the members, it will instantaneously burst forth, and expand in all directions, and inform the soul with the fulness of its presence, diffusing a purity and joy which had hitherto been partially and imperfectly expressed.

Mr. Fraser extends his commentary through the first four verses of Rom. viii.; which, he is of opinion, bear upon the same doctrine of sanctification, and do not, as is generally supposed, express the specific deliverance which accrues to the sinner from the blood and righteousness of Christ. The ground here taken up for asserting the believer's exemption from punitive justice, is not the virtue of his union with Jesus as a justifying, but as a sanctifying, head. Many interesting remarks on this portion of Scripture have fallen from the judicious author. We were particularly pleased with his criticism on the fourth verse; in which he steers wide of the Antinomian rock, and maintains strenuously the unalterable right and authority of the Moral Law as a rule of life and practice.

"The grace of God (he observes), manifested in the Gospel, is by no means to be conceived as derogatory to this right of the law: nor can any atonement for transgressing the law, set God's creatures free from the authority and obligation of his holy commandments. Divine grace, and the expiation made by Christ, are wholly calculated for establishing the law even in this view, and for giving it full effect." See page 34.

This subject, though far from being dark and intricate to men of sober and humble minds, has been grievously perplexed and made a stumbling block to many. We have no room to bestow upon it more than a very brief notice, with a view to the assistance of those who fear, that allowing any weight and value to the law involves them in the criminality of extenuating the grace of the Gospel. We observe then, that the law is completely abolished as a covenant of salvation, because it has become inadequate to that object. It can no longer save any man, since all are born under wrath and in sin. Yet the law itself, being the expression of God's essential will, can never be annulled, though it retain not its *federal* force. It is not the standard by which the Sovereign Judge is now pleased to determine the acceptance and the recompence of human creatures, except inasmuch as it measures the fruitfulness of their faith. Yet it still serves many invaluable purposes to believers. It is a glass in which to recognize their own deformity and guilt, along with the unimpeachable purity and inflexible righteousness of God; and, by displaying their misery and helplessness, it drives them to seek help and deliverance

from Christ. Nor does the law cease from being their rule of life, even after they have come to Jesus, and been justified by his blood and renewed by his Spirit: for it then directs them how to order their conversation, so that God may be pleased and glorified. The inward law of Christ, so to speak, that is to say, the energetic operation of evangelical grace, makes every true believer most solicitous to walk in all purity and godliness of life; and this the outward and written law instructs him to accomplish, by setting forth what the Father of Lights requires to be done, and what to be forborne. The faithful penitent, always looking unto Jesus, fears no condemnation; but looking upon the law also, he becomes humble by reflection on his own deficiencies, studious that his walk may be sincere and without offence, and most thankful to the mercy which has relieved him from the bondage of the law, without extinguishing its light or diminishing its extent and spirituality.

We shall add to these few observations a part of Mr. F.'s admirable paraphrase; in which he shews how the righteousness of the law is fulfilled in us by the atoning blood which justifieth, and the Holy Spirit which sanctifieth, all the members of Jesus Christ.

"The Divine scheme and method of grace effects and accomplishes the salvation of God's people, in a way highly honourable to the law. Grace frees from condemnation, and justifies them through the redemption that is in Christ, and by his blood, and by his having become a sacrifice for sin; God, as from infinite love to his people, so from infinite regard to his righteous law, not sparing his own Son, when he was substituted in their stead, to bear the punishment of their sins. And thus the right of the law, with respect to the punishment of transgression, hath taken full effect for the redemption of the transgressors, in a manner most honourable to the law and to its authority, and hath taken effect in them by virtue of their union with Christ, and their being the righteousness of God in him.

"God's people being thus brought under grace, sin cannot have dominion in them. Being made free from the curse of the righteous law, sin is at the same time deprived, by a just sentence of condemnation, of its dominion: they are blessed with the Spirit—by him they are made free from the law of sin; and, being sanctified, they are advanced in holiness from one degree to another, until at length they are perfected therein. Nor doth grace bring its blessed objects to the perfection of bliss and happiness, but at the same time that it brings them to the perfection of obedience to the authority of the law, and to perfect conformity to its holiness: and thus the right of the law taketh full effect in them, as to all its demand of punishment, or of obedience and conformity. Thus, if from the law there arose a necessity, for the saving of sinners, of the most rich and abounding grace; grace doth save them in such way as not to make void the law, but to establish it. The holy Divine law, and Divine grace, reflect glory, the one upon the other reciprocally; and both will shine forth with joint glory eternally in heaven. The law, setting forth in the brightest light the beauty of holiness, with the vileness and fearful demerit of sin, will shew the abounding grace that hath brought the children of wrath thither, with infinite lustre and glory: and grace will do honour to the law, by shewing in sinners, formerly very vile and polluted, the purity and holiness of the law fully exemplified in their perfect sanctification: and Christ, the Lamb that was slain, by whom the interests of the law and of grace have been happily reconciled and inseparably united, will be glorified in his saints, and admired in them who believe." p. 349.

The Appendix, which is subjoined to the commentary on which we have been remarking, is copious and valuable. It is an application of "the Apostle's doctrine, principles, and reasoning, to the purposes of holy practice and of evangelical preaching;" and is divided into four sections. The first contains "a recapitulation of the Apostle's doctrine and principles in the context here before explained." The synopsis in this section is briefly but logically

drawn out.—In the second section, Mr. F. shews "the advantage, with regard to holiness, that ariseth from persons being under grace." He inquires, first, into those advantages which he denominates extrinsic; and these he comprises under several heads. The justified sinner, being brought under grace, is no longer remote from the influence of the Divine blessing. By sinning against the law, Adam forfeited, for himself and his progeny, the assistance of God's Holy Spirit: but this heavy doom falls upon those only who remain under the law. The moment we are brought under grace, we have escaped from the region over which the curse extends, and find ourselves revived and enlightened by the bright effusions of peace and righteousness from heaven. The violated law was a barrier, interposing between the Spirit of Life and guilty sinners: but the Great Fulfiller of the Law breaks down this barrier; and the earth, which was accursed on account of the first Adam, becomes blessed in Christ Jesus, and swells with a holy fecundity under the vital irrigations of God's quickening Spirit. To those also who are under grace, the Spirit of God reveals himself as a Comforter. And this is a very material point of redemption. There is, indeed, nothing so fraught with perplexity and dread, as guilt. It prevents the sinner from applying to God, whose justice he knows and detests; and it obstructs and retards the awakened penitent in his approaches to the Throne of Mercy, by suggesting the enormity of his offences, and the infinite righteousness of the offended Judge. The surest evidence of the Divine placability is necessary to satisfy a mind filled with tormenting doubts and scruples, by a load of guiltiness. Nor is this evidence ever made clear and certain, till the heart has been irradiated by the Comforter, who assures us, that God hath provided a salvation adequate to the extremest exigencies of our lost estate. "This holy assurance," says an eloquent writer, before cited, "is indeed the budding and blossoming of felicity in our own souls. It is the inward sense and feeling of the true life, spirit, sweetness, and beauty of grace, powerfully expressing its own energy within." Under grace, we are also assisted greatly in our approaches to God, in public and private worship. Believers are ordained priests with a spiritual unction, and have boldness to enter into the holiest by the blood of Jesus. They are fully assured, that the Father of Jesus Christ is their Father also;—that he receives the prayers which are presented in the censer of that perfect Mediator;—that he listens to the intercession of an Almighty Advocate in their behalf; and that his paternal tenderness surrounds them, because they are the brethren of his well-beloved Son, and his own adopted children. Moreover, a person under grace has superior benefits from the word of inspiration: for the Spirit, from whom that word proceeded, unfolds it to his understanding, applies it to his conscience, and reposits it in his heart and affections. Its testimonies direct his steps, its doctrines satisfy his hunger, and its promises allay his thirst. "If we observe," writes Mr. Fraser, "how it happens as to them, who are yet in an unconverted state, and under the curse, whilst they are under the same dropping of the word of God, usually with little effect, we have occasion to say, it is happy, with a view to the sanctifying effect of the truth, for one to be under grace as to his real state before God." p. 358.

For the objects of his grace and favour, God makes all the dispensations of his Providence instruments of sanctification. He dispenses tribulation or wealth, health or sickness, persecution or quietness, sadness or comfort, not ac-

cording to the inclinations of their misjudging hearts, but in the measure of fatherly Love, and by the rules of unerring Wisdom. He proportions his chastisements and his indulgences to the spiritual circumstances of his people. In the magnificent language of the Apostle, all things are theirs, because all things are disposed to their utmost advantage by a miracle of grace. It is not too much to assert of the sinner brought under grace, that, with respect to him, the system of the universe is altered. All things, henceforward, work together for his good. By regarding himself as a child of grace, he is also incited to profitable views of the day of judgment. The unconverted sinner is debarred by his guilty terrors from many salutary meditations, to which the true convert is frequently engaged by his evangelical hopes. And thus a powerful incentive to holiness operates upon the one, which is lost to the other. A yet more powerful motive is obtained from the consideration, that he is under the especial protection of that kind and vigilant Shepherd who hath received all power, that he may be head over all things to his church. Accordingly, the believer is assured of help to persevere in holiness. We shall not now enter upon the disputed doctrine of the perseverance of saints; yet we cannot overlook one substantial basis of an assurance of hope, which is established by the doctrines of grace. If conversion were the result of our own unassisted exertions, we must forego an abundant source of holy consolation, opened to us in the view of an Almighty Power preventing and accompanying all our motions towards God. Any one, at all conversant with his own heart, would be under continual and cruel anxiety lest its treachery or weakness should again surrender him into the hands of his wily enemies. He would advance to the conflict with a dangerous irresoluteness, or even a fatal despair, like Saul forsaken of God in Mount Gilboa. But when he knows that an unconquerable strength is engaged on his side, and that a Divine Spirit of holiness hath entered the lists against the earthly, sensual, and devilish principles of sin, so long all-powerful within his bosom; then, indeed, he can compute the array on both sides without overwhelming alarm. In his crusade against the fellest powers of darkness, he can emulate the constancy of Asa, and say, with the same intrepid devotion, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude!"

When insisting upon the certainty of perseverance, Mr. Fraser alleges one argument, of which it is surprising that so acute a disputant should not have perceived the fallacy. It has not the merit of novelty; but as some of our readers may not have met with it, we give it as a slight exercise for ingenuity. After asserting, against Dr. Whitby, that the sheep of Christ cannot be snatched out of his hands by the allurements of the world, the flesh, and the devil, he subjoins—"If one might perish by those means, and by the choice of their own will, however influenced, why not all? and so this great Shepherd have no flock to bring home to the fold in the end of the day; and Christ, having died for his church, that he might sanctify it, and present it a glorious church, in the end have no church to present." p. 361.

Our author proceeds to exhibit the intrinsic advantage to holiness, which results from being under grace: and this point he illustrates copiously. Proof is needed not; for the premises being granted, which insist upon the necessity of an in-

grafted principle of holiness, in order to the production of truly virtuous actions, it follows evidently, that no inward dispositions nor outward practice can be denominated holy, of persons not living and walking in the Spirit.

Mr. Fraser touches upon the celebrated text, 1 John iii. 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." He employs himself rather in subverting the hypothesis of Hammond and Whitby, than in substantiating his own; but his sentiments, if we apprehend them rightly, cannot be better expressed than in a passage which we translate from the Adversaria of Gataker. Our readers will not be chagrined at our borrowing from the literary opulence of that profound divine, with a view to vindicate a most valuable text of Scripture from the perversions of Antinomianism.

"This is the doctrine of St. John concerning the regenerate. He sinneth not. He proposes to himself a life as exempt as possible from sin; nor does he deliberately addict himself to any thing sinful. But whenever he may happen to offend, contrary to the determination of his mind, he neither plunges headlong into sin, nor persists in it; but, recognizing his fault, he returns to his former holy courses, with early and diligent speed. A striking image of this habitual affection will assist our comprehension. A mind imbued with the Spirit of God may be compared with the magnetic needle; which, before it had obtained an intrinsic virtue by contact with the loadstone, would turn indifferently to any quarter of the heavens, but is thenceforth perpetually pointing to the northern pole. Thither it constantly and spontaneously inclines, nor can it repose in any other attitude. Yet, being suspended from a delicate thread, or balanced on the point of a needle, it is easily disturbed by the slightest concussion, and impelled to one side or the other, out of that position, after which alone it endeavours, and out of which it cannot rest. When, therefore, it has been dislodged, it does not remain elsewhere stationary, but shifts to and fro, with a tremulous motion, until it have regained that only posture, wherein it can tranquilly abide. Even thus is the soul affected towards the Divine Law, after it has been imbued with the Holy Spirit, renewed and regenerated by its potent influences. On this sacred law it fixes a steady eye, and labours, with intense assiduity, to follow its directions.—And although it is liable to veer and fluctuate, through the weakness of the flesh and the vehemence of temptation; yet, if ever this disaster befal it, it quivers unremittingly, as under violent commotion, till, by the aid and discipline of intervening penitence, it have settled into its former situation."

We shall add no remarks upon this subject, but content ourselves with transcribing Mr. Fraser's brief exhibition of those inward principles of holiness which are implanted in a heart that is under grace, and which are the only and infallible sources of Christian energies and actions.

"An unfeigned faith in Christ and in his blood, gives peace in the conscience, and removes that apprehension of wrath, that is so powerful a cause of the alienation of the heart from God. By this the heart comes to be reconciled to God's sovereignty and holiness; and love out of a pure sincere heart prevails; and thus the end of the commandment is truly attained, according to the Christian's measure in this state of imperfection.

"Though these principles of holiness are formed and have real effect in the heart of a Christian; yet often he is not so sensible thereof as he hath cause, and as his comfort would require. This is often owing to ignorance and mistake; to the remaining darkness of his mind; to the perplexity that sin, which dwelleth in him, and the motions thereof, give him, and to the various temptations of the enemy. Yet these principles have

place and real effect in every soul, that is, through Christ, brought under grace; however much such souls may, from the causes just mentioned, not have the distinct view or sense thereof, nor the proper degree of comfort.

"At the same time it is evident, that those essential principles of true holiness cannot exist in a soul yet under the law and its curse, and not under grace. Such an one being destitute of the faith that would unite him truly to Christ, and bring him under grace, and not having his heart sprinkled from an evil conscience, is incapable of the love of God, that is the end of the commandment, and so is incapable of true holiness, whatever appearance he may have." p. 376.

The third section of the Appendix contains some admirable directions to sinners concerned about their salvation. It is a far larger field than we can afford time to traverse leisurely; and we shall only offer one or two remarks, accompanied with citations. But we recommend this dissertation to the consideration of our readers, as full of spiritual matter. It is a volume of thought, and may be expanded by reflecting minds into a system of practical theology. We invite attention to the following paragraph:—

"Is Christ set forth as a Saviour, and offered as such to perishing sinners? Then faith is a receiving him (John i. 12.) with an eye to the several offices, by which he executes the great undertaking of saving sinners. To receive him, not only in the character of our great High Priest, to procure for us reconciliation, and peace, and all the blessings of grace; but also in the character of the great Teacher and Prophet, submitting our minds absolutely to his light and instruction, with regard to all the truth he reveals: and likewise in the character of Lord and King, subjecting ourselves to his government in the way of cheerful universal obedience; yielding ourselves to be ruled by him, and trusting in his power for all the purposes of our salvation.'

"Thus, I say, faith in Jesus Christ is, in the acting thereof, somewhat varied according to the various views in which the word of God exhibits him to us. Yet we are not to conceive, as if this variation in the acting of faith in Jesus Christ made so many different kinds of faith. For the truth of that true faith in every soul in which it is, hath in it all that these different forms of it import, and that either implicitly, or more explicitly and sensibly, according as the different Scripture-views of Christ do strike the mind, suitably to the different views and feelings of the soul, in which the influence and power of a superior hand is to be acknowledged." p. 384.

Mr. Fraser, it will be observed, represents justifying faith as the faith which receives Christ, not as an Atonement merely, but as a Saviour, under all the denominations which his various offices in the work of redemption confer. And even if we allow that Christ's satisfaction alone is the legal cause of our justification before God, still it is improper to say, that justifying faith regards him only under that character; for we shall not be justified unless we receive Him, not only as a Priest and Sacrifice, but also as a Sanctifier and Legislator, a Prophet and a King.

Our author remarks concerning persons in their unregenerate state:

"So also are they commanded to turn to God with their whole heart, to repent, and to believe in the Lord Jesus Christ; with the encouraging promise of mercy and acceptance through him.—But these commands to repent and believe, with the promises annexed, do not establish a connection between the promised mercy, and any thing that sinful men are capable of doing by the utmost exertion of their mere natural powers." p. 387.

He pursues this subject through some pages, and the substance of what he says upon it is this: That God has not positively engaged to bestow the grace of conversion even on those who seek it to the utmost; but, that still a vigorous application for it is the best course which a sinner can pursue, who, "continuing in this way of serious efforts, hath no cause to despond."

Upon this point we dissent from the author of the dissertation. The perfections of the most holy of Beings—that God who is essentially love—no less than the express

declarations of his word, appear to us very decisive witnesses to a different doctrine. When our Lord exclaims, "Ye will not come unto me, that ye may have life!" he seems clearly to reprehend those for staying away, whose approach to the Throne of Grace is not impracticable. And this expostulation is certainly directed to all whom the sound of the Gospel may reach. It is certainly very common for deliberate sinners to parry the rebukes of religious counsellors, by maintaining their inability to repent and believe. To deny this natural inability would be to contradict the Scriptures; but, to admit its guiltless character would be equally unsound and pernicious. The answer to be returned is not of difficult investigation. We admit that an unregenerate man cannot change his own heart. He cannot, by his own force, acquire a habit of hatred to sin, and of love to Jesus Christ. He cannot purify his soul from fleshly principles, and enrich it with spiritual graces. He cannot break the chain of his low-born appetites, and invest himself with seraphic affections which may waft him to the society of heaven. Faith, hope, and love, are not native productions of the human heart. But we maintain, that no child of Adam, under the Christian dispensation, will be condemned for not accomplishing that which exceeded his powers.—The unsanctified sinner must needs be excluded from heaven; but the edge of the accusation, that will cut him asunder, will be his neglect of the prescribed means of obtaining Christ to be his Saviour and Sanctifier. For, although none can apprehend Christ, till they are apprehended by Him, yet they can follow after in order to apprehend. A husbandman is incapable of creating a single ear of corn: he can neither elaborate the seed, nor cause the sun to shine, and the shower to descend, nor endow the soil with its fertile properties. Yet he can plough and sow, he can manure and harrow; and if these operations be neglected, he is aware that no crop will be obtained. But herein consists the superior advantage of the spiritual labourer; that, while the husbandman cannot ensure the success of his indefatigable toils, but can only answer for the certain ruin attendant on sloth and carelessness, whosoever soweth to the Spirit is certified of reaping to the Spirit. And this will be the question at the last with men who die unconverted—not whether they have regenerated themselves, but whether they have done their utmost to obtain regenerating grace. Their sentence will be measured by the evil they committed, which they might have left undone; and by the good they might have done, and nevertheless omitted. Nor can any one pretend, or at least evince, that he hath done his utmost. We are not to be embarrassed with fine-spun theories about the freedom of constraint of the will; for if the Necessarian's conscience is even now an overmatch for his vicious infatuation, assuredly it will not let him off more easily in a day of unclouded, inevitable, light. We affirm, that every man is conscious within himself, that he has not done his utmost to obtain the gift of conversion. He has not abstained from all the sinful acts which he could have refused to commit: he has not shunned every temptation which was avoidable: he has not fought against his evil tempers with the most intrepid perseverance. He has not abandoned whatever of worldly business, or pleasure, interrupted his progress to the Saviour. He can exhibit no long catalogue of painful days and sorrowful nights, of watchings, prayings, fastings, meditation on the Scriptures, and whatever else is practicable by unrenewed man, in the discipline of repentance unto godliness. He has not laid open his bosom, like Gideon's fleece, conjuring heaven to water it with the dew of renewing grace. He has not been resolved upon obtain-

ing the promises by any cost, and toil, and sacrifice. We are persuaded, that the gracious Being, who willeth that none should perish, but that all should come to repentance, never withholds his Spirit from them who diligently seek it. We doubt not but it will hereafter be made manifest, that God hath given none over to impenitence and unbelief, but such as hardened their own hearts, and despised the riches of his goodness and forbearance, offered in Christ Jesus. The sinner, at the day of judgment, will be without excuse. He will stand speechless, when his accusation is read, not for having executed no part of God's peculiar work, but for having neglected his own: and his conscience, refined into the keenest susceptibility, will render the burnings of Divine wrath tenfold more intense by its own intolerable reflexions.

Upon the question, whether faith or repentance be first produced in the soul by converting grace, Mr. Fraser writes with his usual sense and acuteness. We copy a passage, p. 394.

"It has been right and useful to consider faith in Jesus Christ, and repentance, separately; and to give different definitions of them. Yet, as they are acted in the soul, they are involved the one in the other; and as they are acted inwardly, both might well be comprehended in the following definition:—'Repentance unto life, or the conversion of the sinner, is a saving grace, whereby a sinner, from a true sense of his sin, and apprehension of the mercy of God in Christ, turns from sin unto God, founding his confidence, and resting on Jesus Christ for pardon and acceptance with God through his mediation, and for complete salvation.'

"I know that some will not bear to hear that repentance is previous to justification; but will have it to be wholly the consequence and effect of a sinner's being justified, and coming under grace, and that repentance is, from thenceforth, the continued exercise and practice of the Christian to the end of his course. I doubt not but many such do mean what is right in the main, though their way of conceiving things hath this evident inconvenience, that it would direct them to express themselves in a way contrary to the language of Scripture, which calls on sinners to repent, in order to (and so previously to) the remission of sins."

Also, page 396—"Some earnestly maintain, that repentance is not previous to, but is a consequence of, justification; in order to secure against the legal disposition which men are naturally so prone to, or rather, that is so deeply rivetted in men's hearts naturally; and which is, indeed, of the worst tendency and consequence to the souls of men. Upon the same view, some have denied regeneration, or the sanctification of the Spirit, to be previous to faith or justification. It is certain, however, where true regeneration is, and the sincerity of repentance, that there is a disposition of heart the most remote from legal. At any rate, when men would provide an antidote against error upon one hand; they should be very careful that they strike not against the truth on the other, or give advantage to the adversaries of the truth. To me it appears to be the truth clearly set forth in the word of God, that no sinner is justified but the penitent sinner; and that the penitent, or repenting sinner, is justified by faith alone, by faith in Jesus Christ, and in his blood; from which blessed object faith derives its virtue to justify the sinner, and not from any thing in a man, previous, concomitant, or subsequent to his faith, however certainly connected true unfeigned faith is with good dispositions and good works. To represent repentance distinguished from faith, as in a class of co-ordinate conditionality with faith in the matter of justification, or attaining an interest in the covenant of grace and blessings thereof; I cannot consider otherwise than as a notion ill-founded and of hurtful tendency."

The last dissertation in the volume before us embraces the very important question, what it is that constitutes true evangelical preaching. That a lamentable defect of sound doctrine is very extensively chargeable on the ministers of the church, cannot be disguised. Yet we are fully persuaded, that, under the notion of preaching Christ alone, many have been betrayed into the

error of exhibiting partial and contracted views of the scheme of man's salvation. The streams of evangelical righteousness, whose divine property it is to diffuse themselves through every channel of moral action, have been imbanked and narrowed by human conceit, and conducted in a line traced out by arrogance and error. We allude to those teachers who confine their discourses to the abstruser mysteries of faith, and who rather busy themselves with analyzing the Divine act in the justification of sinners, than in displaying the blessed and purifying effects of being brought under grace. We subscribe to the expediency of setting forth the peculiar doctrines of the Gospel, with more exactness of definition and variety of illustration than are called for by the preceptive part of God's holy word. The dispensation of grace is so novel and amazing, lying so wide of the sphere of human investigation, and reaching so far above the comprehension of human faculties, that it may require more frequent and ample elucidation, than is wanted by that code of moral and religious duties, which approves itself much more readily to our reason and conscience. Nevertheless, if we take pattern by the Apostles, we shall so intermingle the theory of faith with practical instructions, as to leave the ungodly and the sinner, the unbeliever and the sensualist, equally without excuse.—It may not be thought a deviation from the scope of our review, if we animadvert on one or two blemishes which debase some popular pulpits, whence the Gospel might be expected to issue in all its purity and fulness.

We are of opinion that a minister may string together a number of evangelical truths, including the most essential articles of our holy faith, who can urge but a slender claim to the title of a preacher of the Gospel. For a vague, desultory, tumultuous, harangue, of which each particular part is true, may, nevertheless, taken altogether, be an organ of falsehood. For if the truths of Christianity are not exhibited in their just proportions, coherence, and harmony; if some are magnified, and others diminished, to the hearers' regard, by being displayed, not in a scriptural form, and in the undefiled simplicity of scriptural language, but through the dimness of the preacher's own intellect and phraseology: if a truth, in short, be compressed or unfolded, lightly touched, or deeply coloured, not according to its place in the scale of importance or difficulty, but as it may symbolize or not with the preacher's favourite hypothesis—in this case the Gospel is not fully and ingenuously preached. We do certainly consider it an indispensable maxim for the exposition of revealed truth, to give the form, colour, and magnitude, to all its elements, which they severally obtain in the word of God.

But there is another consideration of moment to a minister of the Gospel. He is so to preach, if it be possible, as to win souls. And in order to win them, he is to employ all the holy expedients of spiritual wisdom. The dispenser of the word of life should adapt it to the capacities and tempers of his disciples, not by mutilated statements and human corruptions, but by presenting Christ to the sinner, in the successive stages of his growth in godliness, under the aspect most calculated to operate upon his heart with a benignant influence. To preach Christ is not merely to enounce concerning him propositions conformable with truth; but it is so to represent him, in all godly sincerity, as shall best allure sinners to his cross. We assert, that the excellence of preaching is to be measured by the suitableness of the representations made of Christ to the circumstances of the hearers. Nor is this plan dangerous to the integrity of Divine truth, which is, on no account,

to be disfigured or curtailed. We tolerate no illusive delineations of the Christian scheme. We allow no latitude of choice, as to what is to be the subject of the preacher; but we recommend a discreet variety in the manner of handling that one topic, Jesus Christ and him crucified. We cannot but remark the different methods of argumentation adopted in the Epistle to the Romans, and in that to the Hebrews, both of which abound with elaborate disquisitions, yet are accommodated to the circumstances and prejudices of the parties to whom they were respectively addressed. It will, however, hardly be pretended that the Author of our faith is not rightly set forth, in both these inspired compositions.

It is also a fatal vice in the very essence of some popular preaching, that Christ does not occupy his due place in its representations. If the Cross, by being faithfully preached, is made the power of God unto salvation, we should never be slack in employing that victorious instrument, or think to invest any other weapon of our warfare with the same attributes of power and greatness. The Cross is the grand figure in the picture of redemption, and must never be thrown into the distance. It is the middle pillar on which the Christian temple "stands and is borne up," and woe to him who endeavours to remove or weaken it. It must be pointed out, not as a naked unmeaning object, but inscribed with all those titles, which Jesus of Nazareth asserts to our thankful adoration. We must read upon it the evil of sin, and the misery of sinners; the humiliation of the Divine Nature in the second person of the Trinity, and the exaltation of the human nature in the person of the man Jesus; the infinite mercy of God in Christ towards all who flee to it for refuge, and the terrible vengeance which awaits those unto whom it is a rock of offence. We must regard it as the gate through which the Redeemer passed to death, and through which alone his ransomed people enter into life. To repeat the name of Christ or to narrate the series of his actions and sufferings, without tracing them to their causes and detailing their efficacy and object, were to "utter vain knowledge, and to reason with unprofitable talk." But "the tongue of the wise useth knowledge aright," and skilfully divides the word of truth, not by a violent dismemberment, but by a luminous description of the harmonious process whereby the salvation of the soul is accomplished.

There is in some compositions of the pulpit a mass of evangelical truths, so negligently combined as to want all consistency and form. They deserve the reproach which Nero fixed upon the writings of Seneca, of being *arena sine calce*. By such turbid mixtures no higher faculty than the fancy is likely to be impressed. The understanding obtains no clear ideas, which it can apply to the purifying of the conscience, but is crowded with indistinct notions which are easily perverted, by a treacherous heart, into pretexts or excuses for immorality, passion, and sloth. We fear that it is not too much to assert of such crude expositions of Divine truth, that they contribute as largely to the production of error, as to the support of undefiled religion. The doctrines of election, justification, regeneration, adoption, assurance, perseverance, &c. reflected into the heart from the mirror of the Gospel, may be expected to produce only salutary effects. But tricked out in human guises, instead of being displayed in the measure and order prescribed by apostolic example, they are not unfrequently deprived of their salutary power and endowed with pernicious qualities. To take one instance out of many—The doctrine of God's sovereignty, in the election of certain individuals to peculiar blessings, is not so unfolded as to warrant the extravagant and almost pro-

saine declamations of impetuous men, who rush into the darkness wherewith God surrounds his throne, as if to snatch from the hand of that incomprehensible Being the volume of his hidden decrees. The holy writers of Scripture, though assisted by Divine Inspiration, were very guarded in deducing consequences from premises, so far above our capacity and reach, as the secret will and discriminating providence of God. When they alluded to the election of grace, it was not with a view to contract the limits of redemption, to withhold the benevolence of believers from the multitude of their erring brethren, or to console the backslider with assurance that he was removed beyond the sphere of danger. They proposed very different results from their wary intimations. They aimed directly at detaining the convert in a humble sense of his own nothingness, and yet elevating his hopes in the mercy of God; at assuring him, that a particular Providence is actively employed, in the kingdom of grace as well as of nature; and at enforcing the propriety of the most trembling solicitude and pious diligence, to make his calling and election sure.

Among the crying faults of the pulpit, to which Mr. Fraser has summoned our attention, we must remark especially on the defective view, continually exhibited, by men not generally unsound, of the nature of regeneration. Many, who contend very warmly for the need of Divine assistance, preventing and accompanying the convert in his course of righteousness are nevertheless chargeable with not explaining how entire must be that work of renovation which transforms an idolatrous temple into a habitation of the living God. They do not shew that a new foundation must be laid, of repentance towards God and faith in Christ, upon which a new structure must be raised. Not one stone of the ancient edifice must be left upon another, that shall not be thrown down; though many may be employed in the construction of a new building, upon a new and incorruptible foundation. Old things must pass away, and then all things may become new. We are to be renewed, says the Apostle; to be created anew, even in Christ Jesus, unto good works: nor are any works evangelically good, which are not the product of this new creation. It is of the very first importance, that correct sentiments should be inculcated on a Christian audience, of what it is that constitutes the grand generic difference between a believer and a man of the world. The pride of the human heart is prone to seduce us into the unscriptural conceit, that Christian morality is little more than worldly morality, refined and elevated by association with the purer and loftier scheme of the Christian Legislator. If a man perceive the influence of evangelical maxims in his increasing sobriety, honesty, diligence, kindness, and charity, he is easily persuaded, that his conversation is such as becometh the Gospel of Christ. We are not disposed to undervalue the improvement, which evangelical knowledge effects in the deportment of unconverted men. We are convinced that it produces incalculable benefits, by mitigating the savage tempers, and heightening the amiable qualities, of many who are nevertheless Christians in name only. But we are anxious that a state of grace should not be confounded with any specious semblances of religion. The Christian is not formed by any moral and intellectual amelioration of the natural man, the mere workmanship of philosophy and reason: but the man becomes a new creature when he becomes a Christian. A new and transforming principle is superinduced, which communicates a totally new quality to all the faculties of the soul. The essential acts of

the renewed man do undoubtedly continue the same; but their direction becomes opposite to what it was before. They used to terminate in self, but now their habitual tendency is to God in Christ Jesus. However useful and necessary it may be to scrutinize our general demeanour, and the temper of our minds, in all other respects, yet, in order to ascertain whether or not we are regenerated by the Spirit, the investigation must be directed to this essential difference, of those under grace from those who are not so. We must inquire whether Jesus Christ and his glory occupy the place of our own will and pleasure, as the internal spring and final end of actions, which are not, perhaps, materially altered, in outward and visible qualities, from what they were before.

We deeply lament the dangerous opinion, to which some preachers have yielded themselves, that it is inexpedient, or even contrary to the spirit of the Gospel, to exhibit and enforce the duties of a Christian life. It is maintained, that the Christian character need not be pourtrayed and recommended, since holy practice must inevitably follow upon the love of Christ received into the heart. But the spirit of love is not the spirit of knowledge and of a sound mind; neither is a disposition to obedience to be identified with a knowledge of the law. Wherever Jesus Christ is cordially received and loved, a temper of devout submission to his will must certainly ensue. But the Spirit of conversion, in producing this holy temper, does not acquaint the newborn soul with the particular duties which result from the new relations, under which it is brought in the covenant of salvation. This knowledge is only to be obtained from a diligent study of the sacred records, from a patient application of general rules to particular cases, and from a sagacious discrimination of contradictory appearances. Neither is it enough to represent, with fidelity, the broad outlines of our duty to God and to our neighbour; but they must be pursued into their finer ramifications, recommended by the mercies and enforced by the terrors of the Lord. In this way alone is the law to be established upon an evangelical basis. Thus are the unconverted to be brought unto Christ, and the regenerate to be built up in him. The armoury of God abounds with weapons of every kind; and when they are all collectively, or successively, employed, with devout earnestness, with discretion and address, it is difficult to imagine any heart so hardened as that its tender part shall never be found out and touched.

But, while we thus plainly protest against the culpable mistake of excluding the practical part of the Gospel from the plan of ministerial instruction, we are fully sensible that some pious men, in their zeal against Antinomianism, are apt to inculcate practical duties, in a manner not strictly evangelical. The law is to be set forth indeed, distinctly set forth, but not armed with the terrors of Sinai. What place it holds in the Christian scheme we have already considered; and such considerations as these should, we conceive, be present to the preacher's mind, when treating of its sacred requisitions. We find the Apostles, in their admirable practical lectures, still drawing all the lines of their system from Christ, as a centre, and returning them into him again. If we are commanded to forgive one another, it is because God for Christ's sake hath forgiven us. If husbands are enjoined to love their wives, it must be after the example of Christ's love to his church. When we are required to bear one another's burdens, it is that Christ's law of love may be fulfilled. Our conversation must be in heaven, because from thence we expect the coming of the Lord Jesus, to change our vile bodies into the likeness of his glorious body. We are to suffer pa-

tiently for our well-doing, because Christ hath also suffered for our sins, the Just for the unjust, that he might bring us to God. And the exhortation to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world, is supported by the consideration of that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. An evangelical form and colour are thus imparted to every point of moral and social duty, enforced by the Apostles; and the whole system of practical precepts revolves on one mighty axis—the doctrine of redemption.

We do not entertain the same violent aversion, with which Mr. Fraser's mind was so strongly actuated, from the practice of delivering written sermons. When the preacher is fully competent to exhibit, in luminous order, the statements and arguments, by which his subject is to be unfolded and applied, without the aid of a manuscript; and when his feelings and imagination are under the continual correction of a sober judgment, the extemporaneous discourse may claim a preference. But, unhappily, such instances of excellence in the art are very rare; while absurdity of conception, extravagance of language, and unsuitableness of manner, characterise the harangues of some modern extemporisers. Besides, there is a wide distinction between delivering the suggestions of our own minds or the decrees and opinions of our fellow-men, and reporting the will and declarations of the Most High God. The ambassador of Christ does not render his subject nearly so impressive, by vehemence of speech and gesture, as by appearing deeply persuaded of the august character of that Being, whose message he bears. The awful importance of the representations, which the Christian preacher is instructed to make, may lose much, but can hardly gain, by being laid before an audience with the embellishments of human fancy, and in the tone of human passion. Let the minister himself be duly impressed with the truths of the Gospel, when composing and when uttering his discourses, and we incline to the opinion, that, in the general, he will convey more scriptural notions to his people, and affect their consciences more deeply, than the extemporary preacher; while he avoids the imminent risk of disseminating error, in the hasty and muddled current of an indigested declamation.

In concluding our critique of this excellent volume, we feel it due to the memory of the pious and sensible author, to publish our unequivocal opinion, that he has established a high claim to the gratitude of the Christian world. His dissertation ascertains, with great sagacity, the evangelical doctrines of grace; and assigns to each, without attempting impracticable refinements, its due station and importance in the system of our holy faith. He has indeed provided no easy couch, no composing draught, for the Antinomian or the Pharisee: but they who value the truth, as it is in Jesus, will here find a rich repast.

Sermons on Practical Subjects. By the late Rev. WILLIAM JESSE, A.M. London and Birmingham, 1816. 8vo.

THESE are the posthumous Sermons of an author, not unknown in the republic of sacred literature. They purport to have been "published in conformity with the wishes" of the writer, and by internal evidence appear, although intended, not to have been prepared for the press. Whether this circumstance be an advantage or a disadvantage must be determined

by the actual merit, and the kind of merit, of the sermons themselves. Epistolary correspondence and sermons appear to resemble each other in this respect; and while it will readily be acknowledged, that the ear and taste of a critic will be more gratified with those productions of either kind which are finished and fitted for the public eye, it must at the same time be admitted, that there are beauties and merits peculiar to compositions intended only for the eye of a friend or the ear of a particular congregation: they are more immediately directed to their proper object, and have more of the language both of nature and of the heart—qualities no less estimable in a sermon than in a letter.

Notwithstanding the abundance, (and some may think superfluity of sermons), we cannot condemn the publication of additional volumes, especially circumstanced as the present is, even on general grounds, and without regard to any peculiar merit in the performance itself; except indeed, that it be Christian, and of a tendency partially good. It is desirable to the parish and friends of a beloved and deceased clergyman to have some memorial of his mind and heart, and to possess a kind of monument which shall perpetuate, not only his memory but his ministry, and make him, though dead, yet speak and assist the living witnesses of the truth. Although these reflections apply to any sermons containing sound and useful doctrine, and might be made concerning any of which this was known to be the general character, from our own perusal of Mr. Jesse's Sermons, we can say, that they are entitled to esteem, not only on local and personal considerations, but likewise for their intrinsic merit. We conceive, therefore, that they will be found generally useful for private or family reading.

Of the kind and degree of merit which these Sermons possess, we will endeavour to make our readers judges as well as ourselves. The whole number in the volume is twenty-five.

We notice the Third Sermon, entitled "Man by Nature and by Grace," as containing the deliberate and awful views of Mr. Jesse on the fundamental doctrine of the corruption of human nature. We can hardly conceive it possible to express and enforce a belief of that doctrine in stronger and more decisive terms. We think this to be the chief recommendation of the Sermon, which, indeed, does not pretend to be argumentative.

The next, on "The Divine Mercies," possesses much practical excellence. We extract the following passages:—

"When our Saviour was upon earth, he cured all manner of diseases among the people, to shew himself to be the Physician of souls, and to prove that he can cure all our spiritual maladies. He whom God pardons for Christ's sake, he also heals through Christ. He whom God justifies, he also sanctifies."

"This reproves the folly and presumption of many mere professors of the Christian religion, who talk and boast of the pardoning love of God; for surely *they* know nothing of it experimentally, whose infirmities are not healed, whose hearts are not sanctified to obedience, and whose practices shew, that they are yet spiritually blind, self-confident, boasting of themselves in the fever of pride, still filled with dropsical insatiable thirst after this world—their lusts and evil tempers proving, that the spiritual leprosy is upon them; and their hardness of heart, their insensibility, their sloth and negligence of duties, proving that they have still a dead palsy in their souls.

"It is not so with true penitents.—When their sin is pardoned, the flesh is also crucified, with its affections and lusts. They experience a mighty change from evil to what is spiritually good. They see and behold the fair beauty of the Lord, and see every thing in a divine manner. They see the vanity of this world, and the end for which they live in it: they are subdued to humility, and poverty of spirit—they think soberly—their anger is turned into peace and love; their covetousness into cha-

rity and heavenly mindedness; their lusts into self-denial and longing after God; their hardness of heart into bowels of mercy, into gratitude towards God and yearnings for the souls of men, and then into a tender conscience and active zeal in the path of duty."

"Oh! how wretchedly do *they* deceive themselves, who are taking comfort in some past experience, some impulse which they had a long while since, and which, for aught they know to the contrary, was a dream, or a delusion of Satan to lull them into a fatal security! And surely you ought to suspect *that* former experience, if your present conduct does not afford sufficient reasons for rejoicing in God's pardoning love and sanctifying grace." pp. 50—52.

The Seventh Sermon, "The Penitent Sinner pardoned," Luke vii. 41, 42, is so much *a whole*, and any extract would lose so much of its character and excellence by being detached from the body to which it belongs, that although the gravity, warmth, and encouraging tendency which characterize it, pleased us as much as any sermon in the volume, we must content ourselves by dismissing it with this general commendation.

The next we just advert to, as being a Sermon on the Evidences of Christianity, written, we think, in a style and spirit superior to the generality of sermons on that subject. And here we may be allowed to observe, that it appears to us an error of equal weakness to fill or occupy the chief part of a volume with sermons of this description, and to discard them altogether. The proneness to fall from one extreme to its opposite, has been observed by every moralist.

From the close of the Ninth Sermon we present to our readers the following solemn passage:—

"'Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' How *in you?* In you, as the hope of glory—you have no other dependence, no other principle of action, than Christ only, or what you can refer to him as your life and your salvation. Christ being in you, you have hope towards God; eternal life is before you: it is your grand object, and you are living for eternity. To secure that better world, you sit loose to this. You carry on a commerce with heaven: you trade in heavenly commodities.—There your treasure is: it is your inheritance: and there your heart is also. For this you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world.

"But, if your profession be mere profession; however foremost in maintaining evangelical doctrines, and in observing the forms of religion, and however exact in the duties of mere morality; that is, if you have not turned to God with all your heart; if Christ be not received into your heart as the hope of eternal life; if you are not bringing forth the fruits of the Spirit; what are you better than barren fig-trees—Christians in name, and worldlings in reality? And what is your guilt? Is it not contempt of God, contempt of his mercy, abuse of his patience and long-suffering? Is it not contempt of the Son of God, who died for you; and contempt of the Holy Ghost, through whom you must become fruitful trees in the Lord's vineyard? If you had not resisted and grieved the Holy Spirit of God, is it possible that you, who have so long had the means of grace, could be what you now are, carnal Christians, barren, fruitless trees? And is there not reason to fear, that bye and bye, you will be guilty of having done despite to the Spirit of grace, and become finally impenitent?" pp. 131, 132.

Sermon XIII. the second on the text, 2 Cor. i. 3, is remarkable for what is called unction, which, in this instance at least, we certainly do not agree with Dr. Jortin, is synonimous with cant.

The next sermon on "Everlasting Punishment," must be, if it has any merit, and for that reason is, very striking. The following passage on that awful subject is more elevated than common:—

"This *everlasting punishment* is described as a *fire*, a fire that never will be quenched, and as a *worm* that never dies. It may not be any more a material fire than a material worm. But nothing can describe the extreme misery of intelligent beings more perfectly,

than being cast into a lake of burning fire and brimstone—a fire unquenchable—and perpetual existence in such a state of torment, aggravated by the circumstance, that it was not prepared for *them*, but for the devil and his angels;—and if not prepared for them, then there was no necessity that they should ever come into this place of torment—the reflexions of their own minds, therefore, producing fruitless wailings, and gnashing of teeth, and gnawings of conscience (the proud, unhumbled soul recoiling upon itself), because they needed not to have fallen into this misery, and would never have suffered it, if it had not been entirely their own fault.

"Think of this *fire*—the fever of the mind, the impatience of pride; the mad fervour of a rebellious spirit; the torment of unsubdued passions; a state where hope never comes; where darkness, without one cheering ray of light, prevails; and burning thirst of desires unsatisfied, without one drop of water, or thought that can quench the burning heat, or mitigate the pain.

"If you ask, Where and when will be this hell? I answer, *Where* sin is—where sin reigns—where it exists unsubdued—where God is not, but in his power and justice. And when will this be? I answer, *When* the day of patience and long-suffering is past away—when the mediatorial hour is gone by—when this world of transitory cares and pleasures shall be dissolved, and nothing left to man but existence, and the thought, the ever-acting thought, of what he has been, of what he might have been, of what he is, and of what he shall be for ever—*there* and *then* is hell!!

"Every where, every place is hell, to them who have within themselves the fuel of Divine wrath, the very principle of misery; and who cannot know God, but through the medium of their own guilt. To them heaven is no where; or only seen at an unapproachable distance, as what might have been their own, but for their own extreme folly and wickedness." pp. 212—214.

The author has here confined himself to the spiritual part of future punishment. It appears, however, to be a well-founded opinion, that the body, such as it will then be, and essentially the same as the earthly one, having been partaker with the soul of the sins of the whole man, will inherit its portion and proportion of punishment. There is a passage in the letters of the late Mr. Newton, published under the name of Omicron, which may seem to countenance the view of Mr. Jesse:—"When we attempt to look into the unseen world, we carry our ideas of time and place, and sensible objects, along with us; and we cannot divest ourselves of them, or provide ourselves with better; yet perhaps they have as little relation to the objects we aim at, as the ideas which a man born blind acquires, from what he hears and feels, have to the true nature of light and colours." Lett. III.

The following passage deserves to be seriously considered:—

"It is the love of this present world which hinders many; and hence it is that the fervour of devotion often intermits, and the world and temptation so often prevail and load our consciences with fresh and heavier burdens of guilt. We do, and we undo; we advance and retreat; we repent and sin. Our experience, in this case, is much like that of Israel in the wilderness. The land of promise, in which we find rest to our souls, is not far off; yet our repentance is rendered incomplete by our old attachments; and after many years, perhaps after we have been at the very point of entering into the promised rest, we find ourselves thrown far back to the opposite side of the wilderness; and all our toil and travel, all the operations of the mind in the work of conversion and repentance, are to be repeated, before we can recover our lost position, and be ready to enter the heavenly Canaan under the conduct of our *Joshua*." pp. 236, 237.

In the Eighteenth Sermon, on "The Love of God to Enemies," there is a longer passage of the same character, and equally monitory.

"While men sit in the sunshine of worldly prosperity, or while their fond hopes can still patch up any breach which disappointment has made in their plans, they are generally living 'without God in the world.' They have no serious thoughts of God; and then, the enmity of their hearts is quiescent, or is

not excited. A certain degree of religion, or of attention to the forms of godliness, is consistent with this state of practical atheism; and is often necessary to lull their consciences into the slumber of fatal security. They reflect upon themselves as little as they think upon God; or, viewing themselves through the medium of that form of *godliness* which they have adopted, they fancy themselves sufficiently righteous, or presume that they can easily make themselves righteous at any time, by a little stricter attention to what are called *the duties of religion*.

"But when the great God thunders with his voice, and his arrows are sent abroad; when he manifests his presence, and his glorious power is revealed; or when his truth, clothed with Divine authority, is preached; or when that truth, which, during the time of health and prosperity, was overwhelmed and smothered in their consciences by the cares and pleasures of this world, and laid quiescent there, is at length excited by some awful providence, or the near approach or apprehension of death, and reproves their extreme folly and wickedness;—then their presumption and vain confidence are shaken, and they begin to tremble. And now the enmity of their hearts begins to work, and expresses itself by attempts to palliate their wickedness and justify their conduct; sometimes by arguing against the truth of God, and reasoning themselves into infidelity; sometimes sophisticating the truth which they cannot deny, and perverting it; sometimes accusing God's ministers and people of hypocrisy, and of uncharitableness in censuring those who, as they think, are as good or better than themselves, although not so zealous nor so good as *they pretend* to be.

"If the truth come with power to their conviction, and so as to excite them to repent, then the enmity of their hearts will shew itself by delaying their repentance, or in repenting as it were by halves; or it shews itself in certain starts and fits of reformation; and often, in a vain attempt to compound, or compromise, with God, giving up this and taking that, and going a little way in a religious life, if this may serve, either to pacify God, or quiet their own conscience; or they strive to reconcile God and mammon, *i. e.* to find out a method of becoming Christians, and yet be worldlings too.

"But when truth still presses upon their conscience, and they begin to see that this method will never succeed, they part with their sins and sinful practices, as a miser parts with his gold, and as if they were letting out their heart's blood drop by drop. And all this while their carnal hearts are hankering after the gratifications of the Egyptian state, wishing they had never known any thing of God's revealed will, preferring the darkness of heathenism to the light of the Gospel: because they are filled with dread, through a consciousness of their wicked insincerity in the profession of religion. They cannot draw near to God; they wish to forget him; and they do so as much as they can. And, sometimes, after all this experience, and tasting the powers of the world to come, they plunge into the cares and pleasures of the world to drown reflection, and seek relief by intoxication. And these are the persons who return from partial reformations, like the dog to his vomit, or the swine, after washing, to her wallowing in the mire." pp. 265—267.

The sermon on "The Strait Gate," Sermon XX. Luke xiii. 23, 24, is very good. The expression, at the end of the text, "will seek to enter in," is applied by the author to the strait gate: but, if we recollect rightly, Doddridge contends, and, in our opinion, successfully, that it refers to heaven.

We close our extracts from this useful and interesting volume with the prayer which concludes the Twenty-third Sermon.

"And, O my God! who art the giver of all grace, teach me how to teach this people; how I may best instruct them in the true knowledge of God, and lead them in the way everlasting. Thou knowest, O my God, that my ambition is to please thee and to serve this people, to discharge my duty, and to save the souls committed to my charge. O be thou with me: be thou my wisdom and my strength; that in the day of Christ, both minister and people may rejoice together, and that it may appear I have been a faithful steward of the mysteries of God, and have not run in vain, neither laboured in vain. Amen." pp. 351, 352.

Some general sentiments are suggested to us by the perusal of those Sermons, with relation both to what may be considered as their faults

and their excellencies. The fault which will most naturally be objected is, frequent carelessness of composition, and perhaps an arrangement of matter not always sufficiently methodical and luminous.

In plain practical sermons, the character to which alone the present pretend, another objection may be—want of peculiarity, or of peculiar excellence; which will, perhaps, amount to no more than to say, that the person who has read all the sermons, even of the better sort, which are extant, and retains the substance of them in his memory, and experiences the constant influence of them upon his principles and conduct, will not, for his own information and benefit, need to peruse the sermons we are now reviewing.

Striking, splendid, brilliant sermons, although we would exclude no innocent talent imparted by the Almighty from contributing to his service and glory, have, however, in the very title, something incongruous—something like the tinsel finery with which a degenerate Christianity decorates the person of *her* whom it considers not sufficiently honoured by being "blessed among women," unless she be likewise arrayed in the gayest clothing.

The excellencies of these Sermons, in our opinion, far outweigh their defects, whether real or imaginary. The leading commendation, after soundness of doctrine, which we are inclined to ascribe to these discourses is simplicity—in thought and in language. Every attentive reader will perceive that the author speaks immediately from his feelings, and aims only to express them in the most direct and appropriate manner.

The fervour of these Sermons, particularly as connected with their simplicity, forms another important point of excellence. As far as we can infer the mind of an author from his language, it appears to be filled with the warmest, as well as justest affections towards God, Christ, and the souls of men. It is this which produces an effect on the soul, to warm, to exalt, to purify, far beyond any thing that the most approved rules of rhetoric most accurately executed can accomplish.

We likewise observe in these Sermons occasional marks of originality. We do not regret that they are not more numerous. That man reads with an ill object, and bad prospect of benefit, who reads merely to increase the stock of his knowledge, and, like the Athenians, only wishes to hear some new thing. While he who, in his reading, does but gain one degree more of repentance, or performs, in consequence of it, one additional act of repentance, reads to much greater profit, than if he had learnt some doctrine, if possible, not known before, or should even obtain some new revelation from Heaven.

We could expatiate at greater length on the volume before us. But we are unwilling, to continue the strain of panegyric, particularly as we have the means of knowing, that the author was peculiarly averse from posthumous adulation. We do not wish even just praise to have such an appearance; and therefore desist, before we fall into the transgression.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—The genuine Remains of Thomas Hearne, selected from his own MS. pocket-books;—The Elgin Marbles, from Stuart's and Rivett's Antiquites of Athens, in imperial 4to. on sixty double

plates;—An Essay on the Origin, Progress, and present State of Galvanism, by Mr. Donovan;—The Poetical Works of the Rev. George Crabbe, in 4 vols;—Commentaries and Annotations on the holy Scriptures, by the Rev. John Hewlett;—Works of the Rev. Oliver Heywood, in 4 vols. 8vo.;—Memoirs and Remains of the late Rev. C. Buck, by John Styles, D.D.

Preparing for publication:—Dissertations on Statuary and Sculpture among the Ancients, by Mr. Dallaway;—Philosophical Etymology, or Rational Grammar; by Mr. Gilchrist;—A Description of the People of India, in a 4to volume, by the Abbe Du Bois, Missionary in the Mysore;—A Work of Biblical Criticism on the Books of the Old Testament, and Translations of Sacred Songs, with Notes, by the late Bishop Horsley.

On June 1, 1816, was published, Part I. of the Pomona Britannica, being a Collection of Specimens of the most esteemed Fruits at present cultivated in this Country, by G. Brookshaw, Esq. The object of the Pomona Britannica is, by a series of correct delineations, to afford gentlemen an opportunity of becoming acquainted with the most choice and valuable varieties of fruit, which will enable them to plant gardens and orchards in the most advantageous manner: it will also introduce to their notice several sorts of superior value, which are at present but little known: it will also contain a table of the comparative value of fruits, enabling them at one view to select the most desirable sorts requisite to stock a garden, in proportion to its size and to the extent of walling it may contain. Each plate will be accompanied with a letter-press description of the peculiar character and habits of each fruit. Particular care will be taken in pointing out the sorts proper for forcing or open walls. The leaves and blossoms, when they assist in marking the varieties, will be given; and nothing will be omitted which can in any manner tend to make the work complete.

The circumstances which were thought to render expedient the suspension of the publication of the *Ordnance Maps of British Counties* being now removed, the publication of them is resumed; and they may be obtained, as formerly, at the drawing-room in the Tower, or of Mr. Faden, Charing-Cross. As the suspension was only intended to be temporary, not merely the operations of the Trigonometrical Survey, but those of the mapping and engraving have been regularly carried on during that period, under the superintendance of Colonel Mudge; so that several county maps will be ready for delivery almost immediately. The maps of Cornwall, Devonshire, Dorsetshire, Hampshire, (including the Isle of Wight), Sussex, and that part of Kent which squares in on the Sussex side, with the general work, will be published in a very few weeks; and a separate map of the Isle of Wight is now on sale. The maps of all the contiguous counties, north of these, are in the hands of the engravers; and that of the whole county of Kent is re-engraving and in a state of forwardness. When the several plots and portions now planning by the surveyors are finished, at least three-fifths of England and Wales will be ready to be placed successively in the hands of the engravers; and the whole will be carried on with all possible expedition, consistent with accuracy. These maps are on a scale of an inch to a mile; a scale that admits of an attention to minutiæ which must, of necessity, be disregarded in maps of smaller size. Hence, it may not only be expected that the general outline, and the prominent physical circumstances, shall be correctly delineated, but that the minuter points and peculiarities which are interesting to the topographer and the antiquarian, shall be permanently marked and readily traced, in these maps.

ITALY.

At Udina, in Friuli, a poor man, lying under the frightful tortures of the *hydrophobia*, was cured with some draughts of vinegar, given him by mistake, instead of another potion. A physician of Padua, got intelligence of this event at Udina, and tried the same remedy upon a patient at the hospital, administering to him a pound of vinegar in the morning, another at noon, and a third at sunset, and the man was speedily and perfectly cured.

UNITED STATES.

In the single state of New York, according to a late enumeration, 72 newspapers are published, viz. eight daily, three semi-weekly, and 66 weekly. In Massachusetts the number is 41.

A society has been formed in Massachusetts, entitled "The Episcopal Prayer-book and Tract Society." The first Number contains "A Discourse on

Family Religion," by the Rev. James Bean. The second is, "The Faith and Practice of a Churchman, extracted from the Works of the Rev. W. Stanley, Dean of St. Asaphs."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Visits of Mercy, Vol. II.; by J. Ely. 12mo. 4s.

Sick Man's Friend; by J. Fry. 2s. 6d.

Homilies of the Church. 8vo. 6s. 6d.

Eighteen Sermons; by P. Henry, 8vo. 9s.

Reliquiæ Sacræ, Vol. III.; by J. Routh. 8vo. 15s.

Tyrant of the Church. Foolscap 8vo. 2s. 6d.

An Essay on the Existence of a Supreme Creator, possessed of Infinite Power, Wisdom, and Goodness; containing also the Refutation, from Reason and Revelation, of the Objections urged against his Wisdom and Goodness; and deducing from the whole Subject, the most important Practical Inferences; to which Mr. Burnett's first Prize of 1200*l.* was adjudged at Aberdeen, on the 4th of August, 1815; by Wm. Laurence Brown, D. D. Principal of Marischal College and University of Aberdeen, &c. &c. 2 vols. 8vo. 1*l.* 1s.

A Friend to the Sick and Afflicted; intended for the Use of the Poor. 4d., or 3s. 6d. per dozen.

A Few Plain Prayers; intended to be sent with each Set of Baby-Linen lent to Poor Women. 3d., or 2s. 6d. per dozen.

Six Letters to a Lady of Quality, from the Manuscript of the late Nathaniel Hooke, Esq. Author of the Roman History, upon the Subject of Religious Peace, and the true Foundation of it. 2s.

MISCELLANEOUS.

Antiquities of Athens, Vol. IV.; by J. Stuart. Folio 7*l.* 7s.

The IVth and concluding Number of a Graphic Illustration of the Metropolitan Cathedral Church of Canterbury; accompanied by a History and Description; by W. Woolnoth. Containing twenty Plates, engraved by himself, from Drawings by T. Hastings, Member of the Royal Liverpool Academy. Complete, in boards, on imperial paper, 5*l.* 5s.; royal, 3*l.* 3s.

A Catalogue of Books, with the prices affixed, which are now on sale by John Hatchard, Bookseller to the Queen, 190, Piccadilly, opposite Albany. 2s.

The Report from the Select Committee of the House of Commons, on the Earl of Elgin's Collection of sculptured Marbles; with a copious Index. 8vo. 9s. 6d.

The Ninth Volume of the Literary Anecdotes of the Eighteenth Century; comprising Biographical Memoirs of William Bowyer, Printer, F.S.A., and a considerable Number of eminent Writers and ingenious Artists; by John Nichols, F.S.A. Illustrated with ten portraits, and three other plates. 1*l.* 8s.

A General Index to Volumes VIII. and IX. of the above, which completes the work. 14s.

Des. Erasmi Rot. Concio de Puero Iesv Olim Pronvnciata a Puero in Schola Ioannis Coleti Londini Institvta in qva Praesidebat Imago Pueri Iesv Docentis Specie; Editio Nova. 100 copies only are printed for sale. 10s. 6d.

A System of Geography, for the Use of Schools, on a new and perfectly easy Plan; by John Bigland. 12mo. 2s. 6d.

History of the Destruction of Jerusalem; by J. Wilkins. Royal 8vo. 1*l.*

The History of the Inquisition, as it has subsisted in France, Italy, Spain, Portugal, Venice, Sicily, Sardinia, Milan, Poland, Flanders, &c. &c.; with a Description of its Secret Prisons, Modes of Torture, Style of Accusation, Trial, &c.; abridged from Limborch. 8vo. 13s.

An Inquiry into the Literary and Political Character of James I.; by the author of Curiosities of Literature, &c. Crown 8vo. 8s. 6d.

The Oriental Navigator; or Directions for Sailing to, from, and upon, the Coasts of the East Indies, China, Australia, &c. Prefixed are a Series of original and copious Tables of the determined Positions of all the principal Points and Places from the British Seas to Cape Horn, the Cape of Good Hope, and thence to the Islands of Japan, &c. including all the Navigation above-described; with the Authorities and descriptive Notes; by John Purdy. Also two Charts of New Discoveries. Half-bound, 2*l.* 12s. 6d.

Letters to a Nobleman, proving a late Prime Minister to have been Junius; and developing the secret Motives which induced him to write under that and other Signatures. With an Appendix, containing a celebrated Case, published by Almon, in 1768. 8vo. 8s.

Observations on the English Dissenters and the British Manufactures; by Israel Worsley. 12mo. 3s.

Lectures on Craniological Physiognomy. 8vo. 8s.

Popular Pastimes; or Picturesque Representations of the Customs and Amusements of Great Britain. In three Parts. 2s. 6d. each.

The First Annual Report on Mad Houses, made in 1816, and printed by Order of the House of Commons. 7s.

The Cruelties of the Algerine Pirates on the English and other European Slaves; by Capt. W. Croker. 6d.

Observations on England; of its Laws, Manufactures, Commercial and Civil Polity, Manners, Customs, and Vices. Translated from the Original MS. Letters of Oloff Nepea. 8s.

Mador of the Moor; by the Author of the Queen's Wake. 8vo. 7s. 6d.

Margaret of Anjou; by Miss Holford, Author of Wallace. 4to. 2*l.* 2s.

Remains of Hesiod; by J. A. Elton. Crown 8vo. 12s.

Melancholy Hours; a Collection of Poems. 12mo. 6s.

Prescience, or the Secrets of Divination: a Poem, in two Parts; by Edward Smedley, jun. 7s. 6d.

Observations on the Principles which enter into the Commerce in Grain, and into the Measures for supplying Food to the People; being the Substance of an Essay read to the Literary and Commercial Society of Glasgow; by Dugald Bannantine, Esq. 8vo. 2s.

Narrative of an Embassy to Warsaw and Wilna, with personal Attendance on the Emperor Napoleon during the disastrous Campaign in Russia, and the Retreat from Moscow; by M. de Pradt, Archbishop of Mechlin. Translated from the second French edition. 7s.

The Historical Account of the Battle of Waterloo; comprehending a circumstantial Narrative of the whole Events of the War of 1815; written from the first Authority, by Wm. Mudford, Esq. Part I. imperial 4to. 1*l.* 11s. 6d.

Thanksgiving Ode, January 18, 1816; with other Short Pieces, chiefly referring to recent Public Events; by Wm. Wordsworth. 8vo. 4s.

A Poet's Pilgrimage to Waterloo; by Robert Southey, Esq. Poet Laureat. Foolscap 8vo. 10s. 6d.

Campaigns of North Holland and Egypt; by J. Maule. Crown 8vo. 8s.

Speech of Henry Brougham, Esq. M.P. in the Committee of the House of Commons, upon the State of Agricultural Distresses. 2s. 6d.

The History and Antiquities of the County of Hertford; by Robert Clutterbuck, Esq. F. S. A. of Watford. Folio, embellished with twenty highly-finished plates, 8l. 8s., large paper, 15l. 15s.

The History and Antiquities of the Cathedral Church of Salisbury; by John Britton, F. S. A. Medium 4to. 3*l.* 3s.; imperial 4to. 5*l.* 5s.; and super-royal folio, 11*l.*

The Bristol Index, or Evans's Directory for 1816. 2s. 6d.

Historical Account of the Town of Warwick. Royal 8vo. 1*l.* 16s.

Travels in Europe and Africa; comprising a journey through France, Spain, and Portugal, to Morocco; with a particular Account of that Empire; also, a second journey through France, in 1814; by Colonel Maurice Keatinge. 4to. 4*l.* 4s.

Geographical Exercises on the New Testament: narrating the principal Occurrences recorded, and describing all the Places mentioned in that Sacred Book; with Maps, and a brief Account of the religious Sects among Mankind. Designed for the Use of young Ladies; by William Butler, Teacher of Writing, Arithmetic, and Geography. Second edition, enlarged.

Essays in Rhyme, on Morals and Manners; by Jane Taylor, Author of Display, Original Poems for Infant Minds, &c. Foolscap 8vo. 6s. boards.

The present of a Mistress to a Young Servant; consisting of Friendly Advice, and real Histories; by Mrs. Taylor, of Ongar. 3d edition, 3s. 6d. boards.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROM. CHRISTIAN KNOWLEDGE.

A TRACT of Dr. Mant's, on Regeneration was last year admitted on the list of the Society for promoting Christian Knowledge, and circulated with its annual packet. This tract appeared to many members of the Society to be both dangerous in its doctrinal tendency, and unfriendly to the peace of the church; as it revived the Romish doctrine of the efficacy of the *opus operatum* in the sacrament of Baptism, and branded as heretics and fanatics those who maintained more scriptural views of the subject. The impression produced by this circumstance was strengthened by the fact, that when the Society adopted the tract of Dr. Mant, it suffered a tract on the same subject, written by the vene-

rable Bishop Bradford, on principles irreconcileable with those of Dr. Mant, to disappear from its list*. The evil tendency of Dr. Mant's tract, and its alleged inconsistency with numerous tracts and books previously on the Society's lists, caused considerable discussions at the Monthly Board; and it was at length referred to a standing committee to consider whether there did or did not exist any doctrinal inconsistencies in the tracts of the Society, particularly on the subject of Regeneration.

This Committee made their Report on the 14th of May, to the following effect:

"Your Committee having received the direction of the Board to examine the books and tracts on the Society's Catalogue, in order to ascertain whether there be any inconsistency or contradiction therein, particularly on the doctrine of Regeneration, and to make a Report thereupon to the Board, have proceeded carefully to examine the same, as far as respects the doctrine of Regeneration, and to report, that there is nothing to impeach the consistency of the tracts, or involve them in contradiction with each other, on the point of doctrine, although, in some instances, the term regeneration is used, sometimes strictly and properly as applied in our liturgical offices to the grace conveyed in the sacrament of Baptism, and at other times, in a larger and laxer sense, by different and occasionally by the same authors."

No sooner was this Report presented than, without any previous notice to the members, or allowing any interval for deliberation, a Resolution was moved, which had the effect of giving it the Society's sanction; and notwithstanding the opposition of some subscribers, this Resolution was carried. The Society has thus been made to express its entire concurrence in the sentiments conveyed in the Report; and in doing so, has also virtually expressed its approbation of Dr. Mant's tract.

To many members of the Society, and, we must confess, to ourselves also, this termination of the discussion appears to be objectionable, and that for the following reasons:—

1. Although Dr. Mant's tract, which produced the reference, is not once mentioned in the Report, the Report, nevertheless, virtually affirms its doctrinal consistency with all the other books and tracts of the Society. And yet can any doctrinal inconsistency be pointed out more palpable than this case exhibits? Dr. Mant's tract maintains, that Regeneration, which he explains to mean "a death unto sin and a new birth unto righteousness," is, invariably and exclusively, conveyed by Baptism; and that every individual to whom Baptism is rightly administered, is, *ipso facto*, born of God, and can never afterwards be considered as unregenerate. Various other books and tracts of the Society deny the invariable and exclusive connection of this spiritual regeneration, this death unto sin and new birth unto righteousness, with the rite of Baptism, and connect it no less with other means, as faith, the word of God, prayer, &c.; and represent Baptism as a covenant, the blessings of which depend not on the right administration, but the right reception of the sacrament, and all those as still unregenerate, who, though baptized with water, do not prove themselves, by the holiness of their lives, to be partakers of a new and Divine nature. But not only is Dr. Mant's tract doctrinally inconsistent with various preceding books and tracts of the Society, but with the Society's present Report. The Report admits a two-fold sense of the term Regeneration. Dr. Mant's tract admits but one, and condemns those as heretics who differ from him in this respect.

2. The Report obviously implies, that Dr. Mant's tract contains a sound doctrine on the subject of Regeneration, con-

---

* The disappearance of Bishop Bradford's tract is attributed to accident, and not to design. Be it so. Still it is not a little extraordinary that if the Board felt that a tract was wanted on the subject of Baptism, they should adopt this new tract, containing a new view of this sacrament, instead of reprinting a tract which had continued for many years on the Society's list, had already passed through seven editions, and had been honoured with the following strong testimony of approbation, from succeeding Boards:—"This edition is published at a time when it is hoped that so judicious and scriptural a discourse may be of use to settle the minds of good Christians, in some present disputes concerning baptismal and spiritual regeneration."

No hypothesis seems sufficiently to explain this occurrence, except that which assumes a wish on the part of some members of the Board to innovate on the established doctrine of the Society.

sistent with that which has been hitherto held by the Society, and with the liturgical offices of the Church of England. It may be considered, therefore, as an authoritative declaration, that the doctrine of Dr. Mant's tract is the doctrine of the Society for promoting Christian Knowledge, and ought to be received, by those who defer to the judgment of that Society, as the doctrine of the Church of England. The way is thus paved for a relapse into that great error of Popery, the efficacy of the mere *opus operatum* in the sacrament of Baptism, and for that declension in spiritual religion to which the Church, in times of tranquillity, is peculiarly exposed. Indeed, the doctrines promulged by Dr. Mant, and thus sanctioned by the Society for promoting Christian Knowledge, appear to tend directly to remove the grand and essential distinction which exists between a soul born of God, united to Christ, and led by the Holy Spirit, and a mere formalist in religion.

3. But even if Dr. Mant's tract were less palpably inconsistent than it is, not only with Scripture and the formularies of our church, but with many of the most valued publications of the Society which have preceded it, it violates so outrageously that spirit of Christian moderation which has hitherto characterised the Society, as to render it wholly unworthy of the Society's sanction. It proposes its doctrines in a most uncharitable spirit. It brands as heretics those who hold different sentiments. It charges with the wildest enthusiasm and most revolting absurdities many sober and pious members of the Church of England. It exhibits false or exaggerated representations of the opinions it controverts; and it fixes the most offensive and unfounded calumnies on men, whose attachment to the Establishment and whose reverence for all her services have been proved by the utility of their ministerial labours, and the consistency of their conduct.

4. The decision of the Society on this point will furnish the enemies of the Established Church, indeed it has already furnished them*, with a powerful argument against her; as one of the worst errors of papal Rome is thus in danger of becoming avowedly the doctrine of a Society comprising within its pale all our bishops, and a very large proportion of the nobility, clergy, and gentry, of the land.

We most ardently wish that the whole subject may undergo the calm and dispassionate reconsideration of the Society.

* See supra, p. 265.

BRITISH AND FOREIGN BIBLE SOCIETY.

On the 1st of May, was held, at Free Masons' Hall, London, the Twelfth Anniversary of the British and Foreign Bible Society.

The Meeting was, as usual, most numerously and respectably attended: among the personages present were, his Royal Highness the Duke of Kent; the Bishops of Salisbury, Norwich, Gloucester, Clogher, and Cloyne; Lords Gambier, and Calthorpe; the Chancellor of the Exchequer; Count Valsamachi, from the Ionian Islands; Sir Montague Cholmeley, Bart.; T. Babington, Esq. M. P.; C. Barclay, Esq. M. P.; J. Butterworth, Esq., M. P.; C. Grant, Esq. M. P.; C. Grant, jun. Esq. M. P.; W. Rashleigh, Esq. M. P.; A. Strahan, Esq. M. P.; J. Waldegrave, Esq. M. P.; W. Wilberforce, Esq. M. P., &c.

The following Statement, taken from the Report, represents the receipts and expenditure, together with the number of Bibles and Testaments issued within the year:—

The Issue of Copies of the Scriptures, from March 31, 1815, *to March* 31, 1816, *had been*—

138,168 Bibles, | 110,068 Testaments: making the total issued, from the commencement of the Institution, to the last-mentioned period,

654,427 Bibles, | 828,546 Testaments; in all, 1,182,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from depositaries abroad, making a grand total of ONE MILLION, FIVE HUNDRED AND FIFTY-SEVEN THOUSAND, NINE HUNDRED AND SEVENTY-THREE copies, already circulated by the British and Foreign Bible Society.

The receipts for the year have been 92,860*l.* of which 55,450*l.* consisted in contributions from Auxiliary Societies, and nearly 30,000*l.* in money received for Bibles and Testaments, the greater part of which were purchased by Bible Associations.

The expenditure of the year has been 103,680*l.*; and the obligation of the Socie-

ty, including orders given for Bibles and Testaments, about 36,000*l.*

We can only find room for a few brief notices of the speeches made on this occasion.

The Chancellor of the Exchequer observed, that "in the former great periods of the first promulgation of the Gospel, and the restoration of pure religion at the Reformation, the progress of truth was opposed by every effort of human policy and power. Amidst savage wars, and unrelenting persecutions, Religion obtained her painful triumph. But we now behold her progress unopposed, (except by the harmless weapons of mistaken controversy), and wherever public authority has interfered, it has been, not to check, but to encourage and support it. *The kings of the earth have indeed stood up, and its rulers have taken counsel together,* but it has not been *against the Lord, and against his Anointed*—it has not been to extinguish the light of the Gospel in the blood of its professors—but to acknowledge its authority and extend its influence.

"I am particularly alluding to the secret treaty, concluded and signed at Paris, by the Emperors of Austria and Russia, and the King of Prussia. The confused and imperfect notions of this proceeding which at first crept out, naturally occasioned curiosity, and even alarm, rather than confidence; but to those who had the opportunity of being acquainted with the real and genuine history of this arrangement, and of knowing the sincerity and integrity of the principles from which it originated, it afforded the gratifying, and hitherto unprecedented spectacle, of a union of Christian sovereigns, differing in their respective modes of religious persuasion, but agreeing in a public recognition of the Divine authority of the Gospel, and binding themselves, by a solemn compact, to adopt its precepts as the rules of their policy and conduct. I feel it my duty to add, that though legal and constitutional difficulties prevented the Sovereign of this country from acceding in form to this treaty, yet this Government was confidentially acquainted with every stage of the proceeding, and fully concurred in its principles and spirit. It was not, however, till the return of the Emperor of Russia to St. Petersburgh that it received the fullest elucidation. When we learn from the Report we have heard, the zeal with which that great Sovereign entered into the concerns of the Bible Society, it becomes impossible longer to hesitate as to the real sentiments and intentions of his heart, in the transaction we have been considering. In giving the Bible to every nation of his vast dominions in its own language, he fixed the real and most appropriate ratification to the Christian Treaty."

The Bishop of Gloucester remarked, among other things, on the contradiction given by fact and experience to their arguments, who maintained that this Society's operations would lessen the circulation of the Book of Common Prayer, and endanger the safety of the Church. "The circulation of the Prayer-book has not been lessened: it has, on the contrary, greatly increased, during the whole period since the formation of this Society—a sufficient evidence that the Established Church is more firmly seated in the affections of the community. The forebodings of those who argue on this side of the question, are now absolutely forgotten. In the mean time, the other tendency which the friends of our Society thought to be the most probable, begins to appear. The effects of the Bible are becoming daily more and more visible. May the God of the Bible grant that this tendency may increase year by year! May the time come, when the word of God shall be in every heart an incorruptible seed, which shall bloom and blossom here, and bring forth fruit to everlasting life!"

C. Barclay, Esq. M. P. for Southwark, argued ably in behalf of Bible Associations.

The Bishop of Salisbury conceived the cause of the Bible Society to be one of the utmost importance to human nature.

Lord Teignmouth, in a strain of pious and animated feeling remarked—"What a magnificent and sublime spectacle is even now presented to us, in the contemplation of the numerous Bible Societies spread over the face of the earth, animated by one spirit, and operating by the same means to the same benevolent end! What an opening for the most glorious hope; what an excitement to active and emulous exertion, are afforded by the contemplation! But our hope and gratification would be more enlarged, if we could bring before us, in a visible form, the effects produced by the charitable labours of these Associations; if we could collect into one view the numerous instances in which the Scriptures distributed by them have proved the source of consolation, hope, and joy, to

the poor, the desolate, and the afflicted; of reclaiming the vicious, of edifying the well-disposed, and of kindling the flames of charity, piety, and devotion, in the human breast. Of this we are assured, that the comfort of individuals in this life, as arising out of the hope of a glorious immortality, the peace, order, and happiness of society will ever be in proportion to the influence of that holy Book, which we circulate and recommend, on the hearts and lives of mankind. It is sufficient for us to know that we have laboured to promote these blessed results; and we may, with humble confidence, leave to *Him*, whose grace descends as the dew, the growth and increase of the seed of the word which we have so abundantly sown. In this confidence, I trust that the British and Foreign Bible Society, which will ever be deemed the glory of this kingdom, will also prove a main pillar of its lasting prosperity."

The Hon. Charles Shore (eldest son of the President) in a speech peculiarly neat and appropriate, rejoiced in the opportunity now afforded him of giving his public testimony in favour of an institution, which, from his earliest years, he had been taught to consider as one of the most useful ever devised: an institution founded on the true basis of Christian charity, combining the rich and the poor, the mighty and the weak, and directing their zeal and energies to one object, and that object the circulation of the Scriptures: an institution which he had particularly learned to venerate, from the example of one to whom he was bound by affection and respect.

The Rev. W. Roby, of Manchester; the Bishop of Clogher; Luke Howard, Esq.; Lord Gambier; R. H. Inglis, Esq.; the Rev. M. Kieruff; the Rev. J. F. Usko, and his Royal Highness the Duke of Kent, severally declared their attachment to the cause of the Bible Society.

The Rev. Dr. Thorpe (Secretary to the Hibernian Bible Society) told the Meeting, that since the last Anniversary, between twenty and thirty thousand Bibles and Testaments had been issued from the Society's Depository in Dublin; and many more might have been circulated but for the depressed state of its funds. He drew a melancholy picture of the present state of Ireland, and described the various obstacles in the way of a more extensive circulation of the Bible in that country, illustrating and confirming his report, by allusions to various affecting circumstances which had lately occurred. In the course of his speech, Dr. Thorpe spoke in the strongest terms of the support which the heads of the Established Church in Ireland had given to the Hibernian Bible Society; and particularly complimented the two Irish Bishops (the Bishops of Clogher and Cloyne) who were present, on the patronage they had afforded it.

The Treasurer, John Thornton, Esq. explained the statement of the Society's income and expenditure, and accounted, very satisfactorily, for the small deficiency in the revenue of this year, compared with that of the preceding, from the little portion of new ground which had remained to be occupied by Auxiliary Societies, and from the natural failure of donations in the returns of the old Auxiliaries. Mr. Thornton urged a liberal co-operation as required from all parts of the country, by the increasing demands from foreign parts, on the funds of the Institution.

The Bishop of Cloyne, alluding in the course of his speech to the singularly virtuous and happy community lately discovered in Pitcairn's Island, asked, "What has produced this singular effect? The Bible. Go on then, gentlemen: disperse your Bibles in every language, and to every people under heaven. The harvest may vary, as the soil is warmed by a cheerful sun, or chilled by the rains and frosts of winter; but, wherever the word of God is sown, there will a harvest be reaped, whether it be 'of twenty, or of thirty, or of a hundred fold,' as it pleases Him who directs all things for the good of his creatures."

The Rev. Jabez Bunting, in the course of a speech of great force and effect, adverted to the illustration which the providential government of the world received from various circumstances in its history. Among the rest, he particularly distinguished *the religious character* which has marked the life and reign of George the Third, as a circumstance which, under the blessing of God, has most materially contributed to uphold the interests and the influence of the Bible in the present age. "At a period, when the infidel rulers of some continental nations were actively combining their efforts with those of pretended philosophers, and plotting the destruction of Christianity, how mischievous must have been the consequences, humanly speaking, if our So-

vereign had adopted similar views, and embarked in similar anti-Christian projects. Happily for this empire, and happily for Europe and the world, whose moral prosperity seems to be, in a great manner, dependant on the state of moral feeling and energy in our country, George the Third was *a Christian on principle*, and has employed, in various ways, the influence of his exalted station in the patronage and maintenance of true religion and virtue. It has been stated in print, although not so generally known, perhaps, as such a fact deserves to be, that, on the publication of Dr. Leland's View of Deistical Writers, his Royal Highness (now our most gracious Sovereign), then in the bloom of youth, purchased a number of copies of that work, to the amount of 100*l.* in value, merely for the purpose of distribution among his personal friends."

The Rev. John Owen, with his usual eloquence, recommended to all who heard him a vigorous, persevering, and *prudent* co-operation with the Society. He said a *prudent co-operation:* for, as the country was now roused to uncommon exertions, it would require a correspondent degree of prudence and discretion to direct those exertions to the attainment of their object. How secure the Society was against injury from opposition, had been sufficiently proved by the events of that hostility with which it had been so frequently but hopelessly assaulted. If it should suffer as little from its friends, as it had done from its enemies, its prosperity would be complete, and its glory unalloyed. He trusted he should be excused, if, from a zeal for its honour, he urged upon all who took a share in its concerns, the importance of acting in such a manner as to secure for it the continuance of its present high and unblemished reputation. No language which he could use would be too strong to express, how much it behoved the members of the institution, in every part of the empire, to bear in mind, in all their administrations, the sanctity of its character, and the sublimity of its end: to advocate its interests in the spirit of meekness, sobriety, and devotion; and to abstain from every measure which might be likely to compromise what was due to the acknowledged proprieties of age, and condition, and sex. To the admission of females into a participation of the labours and the triumphs of the Society, he was decidedly friendly. The good effects of it were too apparent to be overlooked, and too important not to be highly appreciated. But with every desire to have the energies of females drawn forth into exercise, he wished them to be employed in a manner comporting with that delicacy which has ever been considered as characteristic of the sex, and which constitutes one of its best ornaments, and its strongest securities. He wished their co-operation to be active, but unostentatious; like the blood which circulates unobserved through every part of the frame, and which is only to be seen in the hue of health which it imparts to the countenance, and the vitality and vigour which it communicates to the system, or when it mantles in the cheek as the expression of diffidence and timidity.

The Bishop of Norwich said, "that there was no people on earth who have supported with more assiduity and unbounded liberality, this Society, than the kingdom of Scotland; a people not so remarkable for their wealth, as their industry, their genuine evangelical piety, their high independent spirit, and their love of religious and civil liberty—a kingdom, the moral condition of which proves, beyond all controversy, that a general education of the children of the poor, and the distribution of the sacred Scriptures, are the surest means, under Providence, of promoting, not only the happiness of the poor themselves, but the welfare of every government to which they belong, by encouraging those habits of industry, morality, and religion, which the Bible inculcates, in a way which most effectually informs the understanding and influences the heart."

Charles Grant, jun. Esq. M. P. in the course of a speech of distinguished ability, with which he prefaced a motion for thanks to all the Auxiliary Bible Societies throughout the world, put this question, "But what is it that shall render our thanks worthy of this universal acceptance? What is our connection with those to whom we offer them? By what ties are we bound to them?" We give a part of his reply: —"We are bound to them by sacred ties, by congenial feelings, by kindred affections: we have with them common joys, and common sorrows;—hopes interwoven with our immortal nature;

union endeared by those common hopes and common sorrows. I speak of sorrows, and yet I have called this a festival. In ordinary festivals we exclude every thing of distress: in the ordinary scenes of festal relaxations we forget (if we *can* forget) that there are in the world around us griefs most agonised, which cannot be relieved,—sympathies most dear, which must be broken,—friendships most united, which must be dissolved, hearts most knit together, which must be torn asunder. We forget, that there is one pillow on which every head must rest, every eye be closed. We forget that there is one narrow house, to which no wealth can impart comfort, to which no dignity can confer lustre, from which no power can give exemption. But here these topics are legitimate and necessary; because here, as the basis and motive of our meeting, we aver the frail and precarious tenure, on which we hold and enjoy life; because it is the very charm of our society, that it connects together the common wants and common sorrows of mankind. But our connection with those to whom we are offering our thanks does not rest here: it is not only because we have common sorrows, but because we have common hopes also. Whatever is most interesting to the reason, elevating to the affections, consolatory to the sorrows, animating to the hopes of all mankind is combined in the Volumes which we distribute. To every pain, they give its suitable alleviation; to every distress, its best remedy; to parted friendship, they hold forth reunion; to sickness, unfading health; to death, they open prospects beyond this world; to the anguish that kneels over the grave, the hope that triumphs in the resurrection. These are the etherial visitants that descend to mix with men. It is in the solitude of grief, in the desertion of anguish, that the eye, purified by tears, discerns the celestial guests: In the ordinary commerce of the world they are more obscured. These hopes are like the stars that brighten the firmament of night: in the glare of day, in the meridian brightness of the sun, they are unobserved; but when the traveller is alone in the darkness, when he anticipates an impenetrable night, he then observes the fires that are kindled in the firmament, to guide and cheer his steps. It is on these hopes, and these sorrows, common to our whole race, that our union is founded: to sustain these hopes, and to cheer these sorrows, is the common object which binds every patron to our society. So long as we rely on these two emotions of our common nature, our union will be profound as our sorrows, and unfading as our hopes. No weakness will be produced by extending our efforts: the more we enlarge our limits, the deeper will be our foundations: the wider we diffuse our exertions, the more triumphant will be their energy."

We understand that the Committee of the British and Foreign Bible Society has removed its Depository, and now conducts all its Business at No. 10, Earl-street, Blackfriars, London.

SOCIETY FOR THE CONVERSION OF THE JEWS.

Lectures respecting the Jews, will be delivered at Bentinck Chapel, Lisson Green, St. Mary-le-bone; by Clergymen of the Established Church, viz:—

June 27th, 1816. The Importance of presenting the Jews with the New Testament in the Hebrew Language. "Search the Scriptures." By the Rev. Basil Woodd.

July 18. The ancient Prophecies of the Rejection of Messiah, confirmed by the Record of the New-Testament History. By the Rev. Mr. Bull.

August 15. Prophecies of the Sufferings and Death of Messiah confirmed by the New-Testament History. By the Rev. Joshua Mann.

September 19. Prophecies of the Resurrection, Ascension, and Glory of Messiah confirmed by their Accomplishment. By Rev. S. M. Simkins.

October 17. The Reading of the New Testament a Means of removing the Veil, as yet untaken away from the Mind of the Jews in Reading the Old Testament. 2 Cor. iii. 13. By the Rev. W. S. Fancourt.

November 21. The Illumination of Israel revealing the Glory of Messiah in the Fulness of the Gentiles. 2 Cor. iii. 18. Rom. xi. 15. By the Rev. S. S. Holmes.

Service will begin at Half-past Six o'clock, on the Third Thursday Evening of each Month.

VIEW OF PUBLIC AFFAIRS.

THE principal occurrence of the present month is the receipt of intelligence that, on the 14th of April, an insurrectionary movement had taken place among the slaves in the island of Barbadoes, which, though it had been speedily suppressed, was nevertheless productive of extensive mischief. As this event has been employed by the West-India party to throw discredit on the measure proposed by Mr. Wilberforce, for effectually restraining the importation of fresh slaves into the colonies, and ameliorating the condition of their existing population, it may be important to take a detailed view of its nature and bearings.

It is affirmed by the opponents of the plan for registering the slaves in the West Indies, that its introduction into Parliament occasioned the late insurrection; and that the evil was produced by the slaves having been led to conceive, that emancipation was intended by that measure. Now, if this is a true representation of the facts of the case, who is to blame? The West Indians who have uniformly and clamorously maintained, that the real object of the Registry Bill is emancipation; or the friends and supporters of that bill who have constantly denied that it has any such object? If the slaves in the West Indies have indeed been led to expect that registration would involve emancipation, was it not the West-India planters, and the West-India planters alone, who excited that false and delusive expectation?

It certainly does not seem, at first sight, strange that an insurrection of slaves should have taken place in one of our slave colonies. Such events have, in all former times, been common; and the historian of Jamaica expressly admits, that in the very condition of colonial bondage, there is enough to account for such occurrences without the necessity of tracing them to any more remote and hidden cause. The real nature of that bondage we have been at pains, on different occasions, to explain*. In no part of the British dominions does this unhappy state exist in a more unmitigated form than in the island of Barbadoes. When, in 1802, Lord Seaforth proposed to the Assembly of that island, that the murder of a slave, which, according to the Barbadoes law, was compensated by a fine of 11*l.* 4s. sterling, should be made felony; the Assembly resented the proposal, and appointed a committee to prepare a message in reply, which should be calculated to repel this insult, and should evince that the House understood its interests and its rights. If the reader will turn to our volume for 1805, p. 217, he will there find a horrid exemplification of the deplorably oppressed and degraded state of the slave population in this particular island. Since that period the only change which the Legislature has made in their condition has been the enactment of a law, whereby the murder of a slave, if perpetrated *wantonly, maliciously,* and *without* ANY *provocation*, is punishable with death; a delusive law, which, while it bears the semblance of a nascent sense, among the legislators of Barbadoes, of the claim which their slaves have to legal protection, is no more than a gross mockery of justice. In every other colony the planters have deemed it right, of late years, to frame a kind of new *code noir*, in which, to the English ear at least, many important improvements have been introduced. How

* By turning to the Index of our different Volumes the reader may have access to a mass of information on this subject.

far they were sincerely meant to remedy the evils of colonial bondage, may be inferred from the declaration of Governor Prevost with respect to the Meliorating Act of Dominica. "It appears," he says, "to have been considered, from the day it was passed until this hour, as a *political measure*, to avert the interference of the mother country in the management of slaves." The clauses which had given a promise of better days, we are told by the same high authority, had been wholly neglected. In Barbadoes, however, they sullenly refused even this barren profession of reform; and their *code noire* remains unaltered, except by the single enactment already mentioned, which leaves the murder of a Negro still punishable only with a fine of 11*l.* 4s. sterling; except when it can be clearly proved, (for penal laws must be interpreted strictly), to the satisfaction of a Barbadian jury, that the murder was committed *wantonly*, and that the murderer had not received even the slightest degree of provocation—"*without* ANY *provocation.*"

If we consider these circumstances, and review the proofs exhibited in 1805, of the state of feeling among the Whites in Barbadoes towards their slaves, we shall not think it strange, however deeply we may deplore the event, that an insurrection should have taken place; and if to all this should have been added any local and temporary privation of the usual quantity of food, arising either from a scarcity in the island or from the restrictions on importation from the United States, the event will admit of a farther and not difficult explanation. We do not indeed affirm that this was the case, because we have no direct information respecting it; but when we look at certain Resolutions of the Barbadoes Assembly, in the month of November last, complaining loudly of the prohibition of a free intercourse with America, as reducing them to a state of unexampled privation, we think there is some ground to suspect that the complaint may have been caused, in part at least, by a want of food. We throw out this suggestion simply with a view to an investigation of the subject, because the West Indians seem to have assumed, by way of stopping all farther inquiry, that the insurrection arose from the discussion of the Registry Bill in Parliament; and because we are fully persuaded that such a cause is inadequate to such an effect.

The planters have always indeed professed to fear that their gangs would be excited to insurrection by parliamentary discussions in this country. But their own conduct throughout the whole of the abolition controversy, flatly contradicts that profession, and proves it insincere; for these very discussions, of which their slaves could never hear without their help, have been regularly published by themselves, in the colonial newspapers,—or rather have been misrepresented by them, in the way most likely to infuse dangerous ideas into the minds of the slaves, if they were thought susceptible of such impressions. For instance, in a Jamaica Gazette of March, 1816, the Registry Bill is elaborately arraigned as founded on views of a revolutionary kind, and calculated to produce insurrection; and it is held out as so practicable an object to destroy the lives and properties of the White inhabitants, that it is alleged to be the general practice and feeling of the White colonists to remit all the money they can save to England and America, as a provision for the worst that may happen. On a former occasion, when an equally loud and unfounded clamour had been raised against the parliamentary discussion of the Abolition Bill, as tending to insurrection, the Assembly of Jamaica, as if in derision of their own professed alarm, printed in the Island Gazette, a report which stated at considerable length, and with great precision, the means by which a general insur-

rection might most successfully be organised by the slaves; and which furnished the most complete and detailed information as to the plan of operations by which the insurgents might infalliably become masters of the island. We could multiply similar instances, not only in past years, but even of a recent date. Even in the newspapers of Barbadoes, formal Resolutions of the Assembly were published only three or four months before the insurrection broke out, denouncing the Registry Bill, as a plan for the emancipation of the Slaves. Surely if there were any truth in the clamours of the planters, on the subject of parliamentary discussion, they would never have been so infatuated as to make their own newspapers, which circulate freely thoughout the islands, the vehicle of such statements. What can be a more irrefragable proof that the planters themselves did not believe that there was in their slaves any aptitude to be excited by such discussions? If they did believe it, would they have continued to fill the columns of their gazettes with inflammatory resolutions, clamours, and alarms, directly calculated, if any thing of the kind could, to produce insurrection? In England, indeed, for the sake of effect in argument, they artfully dwell on the danger of even touching on the subject. We must speak in a whisper, even when we speak at the distance of 6000 miles, of slavery in the West Indies. But in the islands we find, instead of this extreme caution, a most wanton publicity and noise on the subject. We say, *wanton;* because there, all being of one mind, newspaper discussions are at least perfectly useless. And yet if any man desires to see the strongest things that have ever been said in Parliament against the colonial system, the things most capable of being represented as pointing at general enfranchisement, he may find them in the West-India gazettes.

If, then, the late insurrection must be traced to the discussions which have taken place on the subject of the Registry Bill, how is it that the West Indians have overlooked the discussions which they themselves have been so infatuated as to promulge and circulate throughout their plantations, and to fix the blame on the African Institution, the Christian Observer, a pamphlet of Mr. Stephen, or a speech of Mr. Wilberforce; of all which the Black and Coloured population of the island could only hear by the imprudent officiousnes of their own gazettes?

But we confess ourselves not satisfied even with this solution of the matter, although it might seem to account naturally enough for what has taken place. When we consider the utter insensibility which our colonial slaves have shewn to the revolutions in the French islands, especially that in St. Domingo; when we consider, that in twenty years which preceded, and in nine more which have followed, the Abolition, notwithstanding the unreserved freedom with which their state was discussed in the insular journals, and the incessant cry, that abolition, not only would be mistaken for emancipation, but really meant it, and that the slaves would infallibly revolt, insurrections have been unprecedentedly rare; that till now not one has occurred which could be forced into the service of casting blame on the abolitionists in England, or lending countenance to past predictions; that of the torrents of blood which we were told would flow from the abolition in our colonies, not one drop is even alleged to have been shed;—when we consider this, we confess that, on the defective information before us, we cannot acquiesce in the view which West Indians have taken of the late insurrection, and which they have laboured to impress on the public mind, as if it

had originated in the Registry Bill. They wish, indeed, to keep the light of a Registry Bill from their plantations. They therefore would persuade us that those plantations are inflammable magazines. Yet they themselves at the same moment, as we have seen, are shaking torches and firebrands within them.

But an insurrection has happened at Barbadoes, within about a year after Mr. Wilberforce had brought the Registry Bill into Parliament. True; and within a shorter time after a motion had been made for Catholic Emancipation. The argument of *post hoc ergo propter hoc* fits the one cause as well as the other. The name and object best fits the latter. The registration of slaves, as a clear record of their servile condition, is certainly as remote in principle as in sound from a gift of universal emancipation, and yet we are gravely told that the Negroes mistook the one for the other. If, indeed, such a mistake were the real cause of the insurrection, with whom did it originate but with the planters themselves, who have chosen wilfully and clamorously, in defiance of evidence, in contempt of common sense and candour, to affirm their identity?

The insurrection at Barbadoes has, indeed, been a great and deplorable calamity. At the same time, to us it exhibits, as far as we have been able to ascertain the facts of the case, no marks of an extensive insurrection—the result of a preconceived plot. The movement was by no means general in the island; and it does not appear, as yet, that any slaves were implicated but those who belonged to the estates where the mischief was done. These estates are situated in four different parishes; St. George's, Christ Church, St. Philip's, and St. John's; but as there is a district in which the confines of all these parishes meet, the area of the insurrection may nevertheless have been small. It broke out on two plantations belonging to the same proprietor (a Mr. Scott); and it seems to have been for some time conceived that it was confined to them. It may be collected also from the printed accounts compared together, that the original insurgents remained on those estates, without attempting to advance further, until the Barbadoes militia arrived, and began to fire on them; when they at once dispersed in all directions. The same was the conduct of both parties, on every other estate to which the mischief extended, except on one; where, we are told, the Negroes made a stand. This stand could not be very obstinate, since only two White men were killed during the whole of the insurrection. What weapons the Negroes were armed with, we do not learn: had they been able to procure firearms and ammunition, it would naturally have been mentioned. It is not even stated, that any large body was any where formed and acting together; or even that the Negroes of the different estates were united. Indeed, the contrary seems to be implied.

These circumstances clearly indicate a want of concert and premeditation, and concur with the more general character of their proceedings, to discredit the notion of any deep-laid or extensively ramified conspiracy. If we are to suppose them capable of combining under the direction, as we are told, of artful and intelligent leaders, they could hardly have acted so stupidly and irrationally, as to employ themselves solely in burning the cane pieces in a particular spot, a few miles from the chief town, whence a large military force could be immediately assembled, and marched against them; and then to stand by their separate bonfires till their enemies arrived to destroy them. Some attempt would rather have been made, however desperate, to surprise the

town, or some place of arms; or, at least, to penetrate to other parts of the island, which presented a prospect of less speedy and powerful resistance.

But besides the inherent follies which appear in the execution of the alleged plot, Barbadoes was the very worst field for such an experiment. In no British colony is success in an attempt to obtain even a short-lived freedom by insurrection so hopeless. There are no mountains, no fastnesses, no waste lands. European foot, and even horse, can traverse it in all directions. The Whites are there also peculiarly strong in numbers. —The time too was as ill chosen as the place. The regular force in the island was great, and the commander-in-chief was at hand in a neighbouring island, with powerful reinforcements.

If we suppose the generality of the slaves so wretchedly low in information and intellect, as not to perceive the insanity of such an enterprize, how can we believe that they should have acted on a speculation respecting the effects of the interference of the British Parliament with colonial legislation? If, on the other hand, we assume, that they were misled by artful leaders, is it credible, that those leaders would have chosen such a time and place for such a project; to say nothing more of its absurd execution?

We wait for farther evidence on this subject. In the mean time, we see nothing in the accounts already received, which renders it necessary to assume that the whole mischief did not originate in a revolt of Mr. Scott's Negroes against their immediate masters or managers, excited by some local and peculiar cause; and which might, in its progress, have been aggravated by the impressions made on the minds of the Negroes by the intemperate representations of their masters, respecting the tendency of the Registry Bill. When such events take place, and outrages ensue, which are known to be past forgiveness, the slaves naturally become desperate, resort to conflagration and plunder, and easily seduce their companions and connections, the slaves of neighbouring estates, to follow their example.

The *extent* of the mischief may be accounted for by the avowed conduct of the militia. They fired as soon as they arrived, and pursued the fugitives in every direction, through the neighbouring estates, pouring in their shot wherever they saw any Negroes flying or assembled together. They confessedly burnt the negro houses on all the disturbed plantations, from motives, it is said, of *policy*. Now without stopping to inquire whether, in the fury and precipitation of midnight-proceedings like these, the innocent might not be confounded with the guilty, there is strong ground for supposing that much of the mischief done to the estates, besides the destruction of the negro houses, was caused by these repressive measures. The cane pieces, at that season, are so inflammable, that a spark from a tobacco pipe is sufficient to set them on fire. It is highly probable, therefore, that no small proportion of the twenty-five or thirty estates which suffered from the conflagration of their canes, owed their loss, either to the firing of the militia on the fugitives, or to the burning of the adjoining huts.

Such are some of the reasons for regarding this calamity as the result of ordinary causes, and not of any general or deep-laid plot. But even if the contrary opinion should be admitted, we should still be far removed from the conclusion that it originated in the Registry Bill. The West-Indians, indeed, naturally cast the blame of it on that measure; but their policy and their feelings are too well known, to allow us to rely on their assertion of so improbable a fact,

unsupported by clear, and consistent, and satisfactory evidence. Panic, in such cases, never fails to magnify every plantation-revolt, or riot, into a general conspiracy; and the confessions of wretched prisoners, anxious to say whatever they understand will be acceptable to those who hold their lives in their hands, will never be wanting to confirm the apprehension, till it is slowly dispelled by rational investigation, and a careful comparison of different accounts. In the present case there is this peculiar disadvantage to struggle with, that Policy gives its own direction to the error, and will probably, therefore, obstruct its rectification. On the honourable character, however, of Sir James Leith, the Governor, we place the very strongest reliance; and we feel assured, that however he may be deceived by misrepresentation in the first instance, he will not, for one moment after he has discovered the deception, lend it his countenance.

After all, to return to the point from which we set out, if the allegation of the West Indians should prove to be well-founded, who would really be to blame? The Negroes, we are told, were taught to believe that the Registry Bill was emancipation. And who gave birth to that idle fiction but the West-India legislatures, and the West-India planters themselves? They clamorously alleged, that the emancipation of the slaves was the end at which the authors of the bill were aiming; and they raised an opposition violent enough to persuade the uninformed and unreflecting, that they were in earnest in that charge. The colonists of Barbadoes have not been behind any of their brethren in this insidious and dangerous policy; and if they have suffered by it, they ought to blame themselves, and not those against whom it was directed. The man who points his gun at his neighbour's breast, and is hurt by its recoil, might as reasonably exclaim against his intended victim, as the Barbadian planters against the promoters of the bill for the registration of slaves.

A thousand human lives it seems—some accounts say two thousand—have been lost by this calamity, in the field, or by summary military executions; how justly, may perhaps hereafter appear; how mercifully, the Barbadoes militia can best tell. It is not so that insurrections are suppressed in England; and yet these are our fellow-subjects. If negro slavery requires such dreadful expedients to maintain it, let those lay the case to heart who oppose, perhaps, the only measure by which that opprobrious state can be reformed. The repetition of such horrors may be prevented by the timely interposition of Parliament, but certainly not by its forbearance. Even if the pretences of West Indians were true, it would still be the duty of Parliament to discuss and to pass the Registry Bill, were it only to disprove at once the delusive representations which are alleged to have produced the mischief, and to lay a solid basis for future peace and progressive improvement. For can it be denied, that the same incendiaries, who are said to have deceived the slaves in this instance, might have done so by as short a process, if the Registry Bill had never been brought forward at all; and that if the doors of Parliament were for ever barred against the claims of our negro population, it would still be as easy, then as now, to say, that their enfranchisement had been decreed by England, and was only obstructed by the selfish policy of their masters? The true remedy, not only against the existing delusion, if delusion there be, but against future evils of a like kind, would be to establish this very Registry Bill, the nature and objects of which have been so wilfully and mendaciously mistated. It is remarkable, that in those colonies in which it has actually been estab-

lished, no mischief has flowed from it: on the contrary, it holds forth the promise of the highest benefit. In the island of Trinidad, where it has been in force for five years, no mistake, as to its real nature, has existed; nor has there been the slightest pretence of inconvenience, except what arises from the payment of the prescribed fees, and the necessary precision of the enactments. In St. Lucie and the Isle of France also, the measure has been carried into full effect. In none of these islands has there been the slightest tendency to revolt or insubordination, nor even any apparent misconception, on the part of the slaves, respecting the object of this dreaded enactment. All has been profound tranquillity, except in as far as the resistance of the masters to this salutary measure has rendered the strong arm of authority necessary in order to enforce obedience. In its operation, indeed, so far has it been from being adverse to the public peace, that we are assured by the newspapers, that in the island of Trinidad, where it has existed for a longer time than in any other colony, the Governor, when he heard of the insurrection in Barbadoes, did not even think it necessary to resort to the expedient of proclaiming martial law, to which they had immediate resource in all the unregistered islands. This circumstance alone furnishes a satisfactory reply to all that has been alleged respecting the mischievous tendency of this measure, and seems to point out to Parliament the course which it is their duty to pursue.

On this point, indeed, putting the West Indians, whose views are peculiar to themselves, out of the question, there seems to be but one opinion. The only difference respects the mode of effecting what all admit to be expedient.—In the House of Lords, Lord Grenville recently announced his purpose of bringing forward the Registry Bill early in the next session. On this occasion Earl Bathurst, the Secretary of State for the Colonial Department stated, that it was the intention of Government to recommend, in the most earnest manner, to the Colonial Legislatures, the adoption of a measure calculated to answer the purposes of a Registry Bill. If the Colonial Legislatures should choose to take up the matter, he trusted it would be with a full determination really to effectuate the purpose, instead of merely doing it in form and leaving it undone in substance and effect. He conceived it would be even better for them sturdily to refuse doing this at all, than to proceed in a hollow and delusive course. The principle, however, on which he proceeded was not to correct an existing evil, but to prevent the occurrence of an evil which, without such a regulation, would probably arise. He did not deny the right of Parliament to bind the Colonies by such a law; but he wished to try what the Colonial Legislatures themselves would do before we resorted to so offensive an expedient.—Lord Grenville remarked in reply, that whatever were the facts with respect to the past clandestine importation of slaves into our colonies; he well knew that it was the duty of a wise and just legislature to prevent the occurrence of evil if possible, as well as to restrain or abolish it when it had arisen: and when he should come to the discussion of that subject, he hoped to be able to convince their lordships, that in a period of peace, unless some such measure as the Slave Registry Bill were adopted, it would be impossible to prevent the prevalence of this illegal practice, not in a few instances, but to an enormous and horrible extent; while at the same time discovery might be rendered so difficult that it might be perhaps impossible to prove the violation of the law, even in a few instances. These were the grounds on which he proceeded, not on proofs as to the past, but on the manifest neces-

sity for adopting measures of precaution with a view to the future; and there he rested on the same grounds as those stated by his noble friend. But if this were the time for the discussion, he should endeavour to establish the propriety of this proceeding upon a much larger view of the subject. Admitting that, in point of expediency, the British Legislature ought only to interfere in these internal regulations where an extreme case should be pointed out, still it was fitting that the British Parliament should have the means of forming an accurate judgment as to whether such an extreme case did or did not exist. Nothing could be better calculated for this purpose than the slave-registry law, as this would bring regularly before the British Parliamen the actual state and condition of the slave population. By this means the British Legislature would be enabled to judge whether the population increased according to the ordinary course of nature, or whether it was in such a condition as could only be produced by the application of some violent and unnatural cause. This was an object well worthy the superintending care and attention of the British Parliament; and if it was a matter of any consequence that the British Legislature should know whether its slave population, consisting of a million of human beings, did meet with all that security and favourable usage of which the unhappy condition of that population admitted, then there could be no better means of procuring that information than by the adoption of this slave registry plan. He was glad that this measure was to be recommended to the Colonial Legislatures; and he would not pay so ill a compliment as to suppose that such a recommendation would be met with a spirit of animosity, or with any other feeling than that respectful deference which on every account it must deserve; or that they would attempt the ostensible adoption of the measure, with a view secretly to counteract its effect. He would not anticipate any such thing; and it certainly was the most anxious wish of all those who felt most deeply interested on this subject, to pay all deference to the views and feelings of those who opposed them, in as far as that could be done without the sacrifice of the great end of all their exertions.

This conversation took place in the House of Lords, on the 30th May, before the insurrection in Barbadoes was yet known. But the knowledge of that event does not appear to have altered the views of his Majesty's Ministers. On the 19th instant, an Address to the Prince Regent was voted by the House of Commons, praying him to direct the Governors of the islands to proclaim his high displeasure at the daring insurrection which had taken place; to remove the false impressions which might have been produced on the minds of the Negroes on the subject of their emancipation; and to signify his confident expectation and desire to the local authorities, that they would carry into effect every measure which may tend to promote the morals and religion, as well as the comfort and happiness, of the Negroes. In the course of his speech, on this occasion, Lord Castlereagh observed, that while the idea ought to be repelled that registration meant manumission, he thought it proper to mark in the strongest manner, that the Legislature at home were anxious to communicate every possible blessing to the slaves, and the House ought to give to each other a mutual pledge to effect this object.—We lived in an age when the risks of discussion could not be avoided; but he trusted that the legislatures abroad would feel that the best chance of avoiding danger was, to enter into the feelings of their countrymen at home; and they might trust to it that there would be sufficient firmness and justice in

he mother country to protect them. Of the meaning of the Registry there could be but one opinion; and he trusted that this unanimous opinion would soon be communicated to the West Indies, and acted upon accordingly.

To the same effect Mr. Canning remarked, that he had known, and there might again occur, instances of obstinacy in the Colonial Assemblies which left that House no choice but direct interference. Such conduct might now call for such an exertion on the part of the British Parliament; but all that he pleaded for was, that time should be granted, that they might know if the Colonial Assemblies would take upon themselves to do what that House was pleased to declare should be done. The present Address could not be misunderstood. It told the Colonial Assemblies—"You are safe for the present from the interference of the British Parliament, on the belief, and on the promise made for you, that, left to yourselves, you will do what is required of you." To hold this language was sufficient. The Assemblies might be left to infer the consequences of refusal, and Parliament might rest satisfied with the consciousness that they held in their hands the means of accomplishing that which they had purposed.

We have detached this part of the discussion from every other, in order to give our readers a clearer view than could otherwise be done of the real footing on which this great measure of policy, humanity, and justice now stands. These great interests have gained, in the present session of Parliament, not indeed all we could have wished, but more than we had ventured to hope; and a pledge has been given, that if the humane views of the British Nation are not carried into effect by the Colonial Legislatures, the Parliament of Great Britain will interpose its paramount and irresistible authority. We consider this indeed as little less than a virtual engagement of Parliament, to interfere on the behalf of the negro population. Judging by the past, we must reject all the lights of history and experience, before we can anticipate a cordial and effectual co-operation in the work of reform on the part of the colonial authorities. We are content, however, that the experiment shall be once more tried; and most rejoiced shall we be if that experiment should succeed. If it fails, as we are rather inclined to fear, then we have the solid ground of reliance arising from the deliberate declaration of his Majesty's Government, and, as far as that can be given, from a solemn pledge on the part of the British Parliament, that the condition of our slave population will occupy their early and earnest solicitude. We are grateful for this assurance.

It would be impossible for us to enter fully into a statement of the arguments which were adduced on this great subject, when on the 19th instant, the day already alluded to, it was fully brought under the view of the House of Commons. The West Indians, as a matter of course, charged the friends of the Registry Bill with contributing to kindle the flame of insurrection—with what justice may be inferred from what has been already said. They also charged the Methodist and Baptist Missionaries with preaching sedition among the slaves; and they affirmed, in the most positive terms, that the planters of the West Indies had done every thing which was requisite to render their slaves happy and comfortable, to promote their moral and religious improvement, to increase their numbers, and to protect them from oppression. It is needless to say, that all this was assertion without proof. An attempt to establish these positions by some-

thing that had the semblance of evidence was occasionally made, but with what success will appear from the following instances. One gentleman attributed the outrages which had been committed at Barbadoes, to the doctrines disseminated in certain publications in this country. Among others, he quoted the Christian Observer, to shew that the slave was in positive terms encouraged to fly in the face of his master, and to free himself from bondage; while the vicinity of Christophe* and Petion was mentioned as an additional incentive to such conduct. The passage he quoted will be found in our Number for January last, p. 58—a passage of solemn warning indeed to the master against the dangers which threaten him, and to which he would do well to give heed; but of which the unhappy slave, if he ever hear of it, is likely to know nothing except from the report of this honourable gentleman's speech in the West-Indian newspapers. He did not attempt to shew that a single copy of the work had reached the West Indies, or that a single slave in Barbadoes had access to it directly or indirectly. Besides the intrinsic absurdity of supposing that the Negroes there, who can neither read nor write, and who have no means of communicating with England, should be supplied with the periodical publications of the day, and particularly with the Christian Observer; it happens, in this particular instance, that even if that absurdity, which all who know any thing of the West Indies will feel to be of the very grossest kind, could be admitted, the poison could not have reached them in time to produce its effect. The Number of our work quoted on this occasion was published on the 1st of February last. The insurrection broke out on the 14th of April. If what we write is endued with such potency as to shake thus suddenly the very fabric of society, how comes it to pass that the strong delineation, in our Number for April, 1805, of the horrors of negro slavery in this very island, in which the cruelty and oppression of the Barbadian master, and even of the Barbadian legislature, was held up to the reprobation of mankind, and the oppressed and degraded state of their slaves, commented upon in the strongest terms, should have produced no effect? But let it not be supposed that we shrink from what we have written, or that we wish to extenuate its force. There is no part of that warning which we would not again and again repeat, and with increased energy, in the ears of West Indians; for what but a blind insensibility to the dangers which surround them on every side, could make them persist in the course they have pursued, of rejecting and resisting the only remedy which can save them from those dangers; we mean, that tranquil and gradual reform of their system which the Registry Bill could not fail to operate? The West Indians must have found themselves miserably at a loss for evidence to substantiate their charge against the friends of the Registry Bill, when they were compelled to resort, and in a tone of assumed triumph, to such evidence as this.

Another West-Indian planter contradicted, in the most positive terms, the affirmation of Mr. Wilberforce, that it had often been made the subject of grave deliberation in the West Indies, whether the buying or the breeding system was most advantageous. He even

* Our readers may have seen in the newspapers a ridiculous story to this effect, that a fleet of Christophe had been seen steering towards Barbadoes, at the time the insurrection broke out. We need hardly say, that this is one of the thousand misrepresentations by which an endeavour is made to prop the West-Indian cause. The story is not only incredible in itself, but absolutely untrue, and even destitute of any colour or semblance of truth.

asserted, that if any man had dared to broach such a discussion in the West Indies, he would have been kicked out of society. So confident was he on this point, that he seemed to stake the whole question on that single fact. We have before us, at this moment, a work by a West-Indian planter, a Dr. Collins, who passed many years of his life in the West-Indies, and was also an enemy to the abolition of the slave trade. It is entitled "Practical Rules for the Management and Medical Treatment of Negro Slaves, in the Sugar Colonies; by a professional Planter." In this work we find the following passage:—"It has been asserted that the facility of obtaining slaves by purchase hath had the effect of rendering the West-India planters less attentive to their increase by procreation, than they otherwise would have been, if they had had their own stock only to depend upon; and that it was with them a matter of calculation, whether it were not cheaper to buy new Negroes than to wait their tardy generation through all the stages of pregnancy and infancy, at an expense more than equal to their value, when arrived at any degree of maturity for labour." Now what does this West-Indian planter, this advocate for the slave trade, state in reply? He says, "So far as this charge goes, I know not that it hath been altogether without foundation; as *I preserve a faithful remembrance of the subject having been agitated in companies when I was present, and that the weight of argument was thought to preponderate greatly on the side of purchase.*"—This, however, is but one out of many proofs to the same effect. This single fact, indeed, would be decisive of the argument, that although for twenty years West-Indians contended for the continuance of the slave trade, on the ground, that the number of female slaves in the islands was disproportionably small, and although each successive cargo that arrived was composed of a considerably greater number of men than women; yet, to the latest period of the existence of that trade, young men bore a higher price in the market than young women.

The charges against the Missionaries appeared to be equally unsupported with those against the Christian Observer. But into this point we need not now enter; as a question is about to be raised in the House of Commons, which, we hope, will elucidate the subject.

As for the praise bestowed on West-Indians, as having done all they could to promote the well-being of their slaves; doubtless, there are many who have done much. But, at least, this cannot be affirmed of the local legislature of Barbadoes; who, though summoned to the work of reformation at different periods during the last twenty years, by the highest authorities in the empire, have limited their labours in this line of legislation to the single opprobrious enactment to which we have already adverted.

Mr. Wilberforce gave a general view of the whole argument on which he rested his case; and not only, as we think, triumphantly repelled every charge which was brought against the Registry Bill, or its advocates, as in any way conducing to disturb the tranquillity of the West-Indies, but established, on the most irrefragable grounds, the absolute necessity of that measure, not only to the effectual abolition of the slave trade, but to the peace, safety, and prosperity of our possessions in that quarter. He was ably supported by Sir Samuel Romilly and Mr. Brougham.

We are under the necessity of quitting this subject for the present; but we hope to resume it in our next Number.

We alluded in our last to the arrangements made through the mediation of this country with the Barbary powers. It appears that that arrangement has produced commotions at Tunis and other places on the Barbary coast, which have proved fatal to many Europeans. We trust that the European powers will avail themselves of the opportunity which this outrage affords them, of suppressing for ever this nest of pirates.

A special commission having been appointed to try the late rioters at Norfolk and the neighbouring parts, it was opened at Ely, by Mr. Justice Abbot, on the 17th instant. Twenty-four persons were capitally convicted. The judge, in addressing them, observed:—"You stand here a melancholy example to all who are here present, and to all your country, of the sad effects of indulging in those brutal and violent passions by which you all appear to have been actuated in the commission of the crimes of which you have been convicted. You seem to have thought, that by your own strength, and your own threats, you should not only be able to oppress and intimidate your peaceable neighbours, but even to resist the strong arm of the law itself.—How vain that thought, your present situation shews. It was suggested abroad, that you had been induced to perpetrate those violent outrages by hard necessity and want; but after attending closely and strictly to the whole tenour of the evidence, which has occupied the attention of the court for several days, there has not appeared in the condition, circumstances, or behaviour of any one of you, any reason to suppose that you were instigated by distress. By what motive, or under what mistaken advice or disposition, you began to act in the way you did, is best and perhaps only known to God and your own consciences."—The real character of the disturbance may be seen from the above extract.—Sentence of death was passed on all the prisoners, but five only were left to endure the sentence of the law.

We are obliged to omit many interesting articles of Parliamentary Intelligence, particularly what relates to the subject of Coinage, Tythes, the Education of the Poor, and the Police of the Metropolis, the State of the Children employed in our Manufactories, and the progress of the Catholic Question. But we hope to revert to them on a future occasion.

ANSWERS TO CORRESPONDENTS.

M. G.; OCTODECIM., T. S.; T. I.; Φ; Q.; VERAX; RETUS; M.; AMICUS; T. M.; R. P. B., have come to hand.

THOMAS SCOTT; JOHN SCOTT; G. C. G.; ARTIUM MAGISTER, will obtain early insertion.

LAICUS will find a letter addressed to him at the Publisher's.

The letter which PLEBEUS says he inclosed for the Rev. J. Pratt has not come to hand.

Laicus is informed by a correspondent, that on a recent enumeration, the public-houses and dram-shops between Threadneedle-street and Shoreditch (a distance short of one mile) were found to amount to FIFTY-TWO, seven inns with taps and bars for the sale of spirituous liquors included. Does not, he asks, the state of the metropolis, in this respect, of which this fact is probably a fair illustration, indicate some great error, or neglect, in the important duty of licensing public-houses?

The paper of ÆQUUS is left with the Publisher. That respectable correspondent has entirely overlooked the bearing which the service for Adult Baptism necessarily has on his argument. *Our* views on this important subject certainly derive no tinge, as he seems to suppose, from predestinarian principles.

We request P. A's. farther communications without delay.

THE

CHRISTIAN OBSERVER.

No. 175.] JULY, 1816. [No. 7. Vol. XV.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF BISHOP BEDELL.

(Continued from p. 345.)

ALTHOUGH Bishop Bedell was very zealous in maintaining the purity of Christian doctrine against the Romish corruptions, he was moderate in respect to points of less essential import. He was very friendly to the design of reconciling the Lutherans and Calvinists, and took great pains to promote it, not only by corresponding largely on the subject, but by contributing 20*l.* a year to defray the expense attending the negociation for that purpose carried on by Mr. Drury. His tenderness towards those who differed from him is exemplified in a sermon which he preached before the House of Commons of Ireland, in which he reproved the angry and contentious spirit of the age. "Our calling," he observes, "is to deal with errors, not to disgrace the man with scolding words. Those who take this course shall find but small thanks at the hands of Christ our Captain. And this is my poor opinion concerning our dealing with the Papists themselves, perchance differing from men of great note in Christ's family, Mr. Luther, and Mr. Calvin, and others. But yet we must live by rules, not by examples; and they were men who, perhaps by complexion or otherwise, were given too much to anger and heat. The rule of the Apostle is plain, even of such as are the slaves of Satan, that we must with lenity instruct them. But when men, agreeing with ourselves in the main, shall vary never so little from us in points of less consequence, and when these mole hills shall be made mountains, and unbrotherly terms be given, such a course savours not of meekness. It would hurt even a good cause thus to handle it." "He that in matters of controversy shall bring meekness to his defence undoubtedly he shall overcome in the manner of handling;" and if he "bring truth also, he shall prevail at last in the matter." "But the Papists call us heretics, miscreants, dogs, and persecute us with more deadly hatred than Jews and Turks. Thus did Saul for a while; yet he was a chosen vessel, to bear Christ's name over the world. Let us maintain our charity to them, as we are wont to bear with the weakness of our friends or children, when, in hot fevers or phrensies, they miscall us."

He was very precise in observing the forms and rules of the Church in the performance of public service, always assisting with great devotion when the Common Prayer was read in his cathedral. He constantly preached there twice on the Sunday from the Epistles and Gospels for the day, catechising before the afternoon sermons; and he made a point of preaching himself before the judges when they made their half-yearly circuit.

An allusion has already been made to the Irish rebellion, which burst forth in 1641. The design of the disaffected was to avail themselves of the distracted state of Great Britain at that period, and the careless security of the Irish Government, from which the Earl of Strafford had some time before been recalled, to shake off the

English yoke, and re-possess themselves of the estates that had belonged to their ancestors. It was a part of the plan to seize the castle of Dublin, which was well stored with ammunition; but this was prevented by a seasonable discovery. In almost every other part of Ireland, particularly in Ulster, the English and Scotch fell into the hands of the rebels, who butchered them in vast numbers, and reckoned it an act of clemency to strip them naked and spare their lives. About the house of Bishop Bedell, however, a secret guard seemed to be set; for although around him there was nothing but fire and blood and desolation, yet from the 23d of October, the day on which the rebellion broke out, until the 18th of December following, he and all that were within his walls, remained unmolested. Numbers had fled to him for shelter. He received all that came, and shared with them whatever he had; inviting them to turn with him to God, and to prepare for that death which they had reason hourly to expect. The rebels, however, were wonderfully restrained. They seemed overcome by what they knew of his exemplary conduct, and of the tenderness and charity he had always expressed for them; and often said, he should be the last Englishman that should be put out of Ireland. Indeed, he was the only Englishman in the county of Cavan who was suffered to continue in his own house undisturbed. Not only his house but all the outbuildings, as well as the church and church-yard, were filled with people, many of whom had lived in affluent circumstances, but who were now glad of a little straw to lie upon, and of a little boiled wheat to eat. They did eat indeed the bread of sorrow, and mingled their cup with tears. The Bishop strove to encourage them to trust in God; and on the first Sunday after the calamity had fallen upon them, he preached to them from the third Psalm, applying it to their condition.

During this period the titular Bishop of Kilmore, whose name was Swiney, desired to be admitted into Bishop Bedell's house, under pretence of protecting him. The offer, however, was declined, partly on account of the crowded state of his house, partly on account of the difference of religious worship, and partly lest the presence of the titular bishop might furnish a pretext for persons to come there with purposes of robbery and murder. "For my own part," he adds, "I am resolved to trust to the Divine protection. To a Christian, and a bishop, now almost seventy, no death for the cause of Christ can be bitter; on the contrary, nothing is more desirable. And though I ask nothing for myself alone, yet if you will require the people, under an anathema, not to do any other acts of violence to those whom they have so oft beaten, spoiled, and stripped, it will be both acceptable to God, honourable to yourself, and happy to the people if they obey you. But if not, consider that God will remember all that is now done." This letter, the last the Bishop ever wrote, manifests an extraordinary share of Christian courage and discretion. The titular bishop, however, was impatient to occupy the palace, and Bishop Bedell was ordered by the rebels to send away the people who had collected about him. He refused to obey this order, resolving to live and die with them. On the 18th of December, an order arrived for his forcible removal; and he and his family were carried to the castle of Lochwater, the titular bishop taking possession of all that belonged to him, and saying mass next Sunday in the church. All except the Bishop were at first put in irons; but these were afterwards taken off, and they were allowed to join in the worship of God, which was now their only comfort.

The house being in a very ruinous state, they suffered much from the inclemency of the weather. Their provisions, which were given in sufficient abundance, they were obliged to cook for themselves. But they rejoiced in God in the midst of their afflictions; and the Bishop especially took joyfully the spoiling of his goods and the imprisonment of his person. The day after his arrival, he preached, and again on Christmas day, when he administered the sacrament to his little flock, the keepers having charitably supplied him with bread and wine. They often told the Bishop they had no quarrel against him, their only ground of severity being that he was an Englishman.

About this time four rebels of rank having been taken prisoners, it was proposed to exchange them for the Bishop, his two sons, and the Rev. Mr. Clogy. The exchange was effected on the 7th of January, 1642; and these four were permitted to retire to the house of the Rev. Dennis O'Shereden, who, though he had married an English woman and become a Protestant, in which profession he continued firm, was nevertheless respected on account of his high Irish extraction. Here the Bishop spent the few remaining days of his pilgrimage; having his latter end so fully in view that he seemed dead to the world, and longing for the coming of the day of God.

During the last Sabbaths of his life, though three ministers were present, he read prayers and preached himself. On the 9th of January, he preached from Psalm xliv.; on the 16th, from Psalm lxxix.; on the 23d, from the last ten verses of Psalm lxxi.; and on the 30th, the last Lord's day on which he had strength enough to preach, from Psalm cxliv. On the 17th and 11th verses he dwelt with so much feeling, repeating them again and again, that those around him regarded it as a presage of his approaching dissolution. He was taken ill the next day; and on the 3d of February, apprehending his departure to be nigh, he called for his sons and his sons' wives, and spoke to them to this effect:—"I am now going the way of all flesh; but I know that when this earthly tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens. I desire even now to depart and to be with Christ. I ascend to my Father and your Father, through the all-sufficient merits of Jesus Christ my Redeemer, who ever liveth to intercede for me, and who has washed me from my sins in his own blood. My record is on high, that I have laboured to glorify God in the ministry of the Gospel. I have preached righteousness in the great congregation, and have not refrained my lips, O Lord, thou knowest. I have had a desire from my youth up to this day to walk before God in truth and with an upright heart. But even the things which were gain to me formerly, these I now count loss for Christ; yea I count all things but loss that I may win him, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. And now I am persuaded that nothing shall be able to separate me from the love of God which is in Christ Jesus my Lord. O my children, let nothing separate you from the love of Christ. Love not the world, nor the things of it. Be faithful unto death, that we may meet joyfully together on the right hand of Christ. Choose rather to suffer affliction with God's people than to enjoy the pleasures of sin for a season, which will be bitterness in the end. What can ye look for but woe upon woe, while the man of sin is thus suffered to rage, and while those who should have withstood his rage are divided about trifles? But rejoice, if ye are partakers of Christ's sufferings, that

when his glory shall be revealed, ye may be glad also with exceeding joy. God will assuredly visit you in due time. Though ye now sow in tears, ye shall reap in joy; for my God will supply all your need according to his riches in glory, by Christ Jesus. God of his infinite mercy bless you all, and present you holy and unreprovable in his sight, that we may meet again at our Saviour's right hand. O Lord, I have waited for thy salvation; and now I am not ashamed, for I know whom I have believed, and that he is able to keep that which I have committed unto him against that day."

After this he spoke little, his speech failing, and slumbered most of his time until midnight on the 7th of February, when he entered into his everlasting rest. His friends applied to the titular bishop, now in possession of his see, for leave to bury him. They found him in a state of drunkenness, and the house, which formerly was a house of prayer and good works, a place of riot and uncleanness. When he was recovered from his intoxication, he consented, though with some difficulty, to permit the body to be laid in the church-yard, which was done on the 9th of February; the Irish attending in great numbers, and firing a volley over his grave, crying out at the same time, "Requiescat in pace ultimus Anglorum."

Thus lived and died this truly apostolical Bishop. May the solemn language of his bright example have its effect on his successors of the present day! Such an argument would avail more in favour of Episcopacy than piles of controversy.

The person of Bishop Bedell was tall and graceful. His deportment was unaffectedly grave, and his dress simple. He wore a long and broad beard, which gave him a very venerable appearance. He had great strength of body, which continued firm to within a week of his death. He was fond of gardening, and he used to take exercise by digging in his garden. His eye-sight sustained no decay from age; and his judgment and memory seemed also unimpaired. He always preached without notes, but sometimes wrote down his meditations afterwards. His style was plain and simple. His sermons were all designed to infuse into the hearts of his hearers, right views and cordial apprehensions of the great truths of the Gospel, and he did this with the more effect in consequence of the deep interest he evidently felt in them himself.

The Bishop's main study was the Scripture. The Hebrew and the Septuagint were as familiar to him as the English. He had collected a large mass of critical expositions and sermons on different parts of Scripture, which were destroyed by the rebels. A great Hebrew manuscript, which was saved with a few other books by an Irishman whom he had converted, was placed in the library of Emmanuel College, Cambridge. Every day, after dinner and supper, a chapter of the Bible was read at his table, whoever were present, whether Papists or Protestants, and on that occasion a Bible was placed before each person of the company. He always prayed himself thrice a day in his family, in a set form; and was also his own chaplain at meals. Of the Sabbath he was a most strict observer. He wrote many controversial works, chiefly with a view to convert persons from the Romish communion. A treatise in reply to the question, Where was our Religion before Luther, and what became of our ancestors who died Papists? which he had resolved to publish, was lost in the rebellion. His correspondence was very extensive not only with divines in England, but all over Europe, for he wrote both Latin and Italian with great elegance. His conversation was free, but unassuming, and highly instructive. His table was always plain, but plentifully

supplied, and he exercised a true hospitality in housekeeping. Many poor Irish families were maintained out of his kitchen; and during the Christmas season, the poor were made to eat with him at his own table. He was a man of an undaunted courage, and yet of singular humility. He lived with his clergy as brethren, and avoided all affectation of state or greatness. His great humility made the more secret parts of his character as to his communion with God less known, except as they appeared in that best and surest indication, his life. A journal which he daily kept, but which was destroyed with his other papers, would probably have thrown much light on this matter. He considered himself as bound to his see, by an indissoluble tie; and when an English bishopric was offered to him, he refused it.

Bishop Bedell did not regard religion so much as a system of opinions or a set of forms, as a Divine discipline that changes the heart and life. These words were often in his mouth; "It is not leaves but fruit that I seek." This was the true principle of his zeal against Popery. It was not the peevishness of party, or the influence of interest, or the sourness of controversy, that ranged him against it; but a thorough conviction that the corruptions of that church enervated the true design of Christianity.

His wife, who was of the family of the L'Estranges of Suffolk, was a person distinguished for her piety and many other excellent qualities. She bore him three sons and a daughter. One son and the daughter died young. Mrs. Bedell died three years before the rebellion broke out; and the Bishop himself preached her funeral sermon from these words, "A good name is better than ointment," with so much feeling as deeply to touch all who heard him. He was buried beside her; and over him was placed this simple inscription, by the directions of his will, "Depositum Gulielmi quondam Episcopi Kilmorensis"—meaning by "Depositum" something given in trust to another. His memory, however, does not depend on any monumental eulogy. It will outlive the marble or the brass; and he will ever be held one of the lasting glories not only of his order but of his age, a speaking apology for the Church of England, and for Christianity itself.

With respect to his family, he provided his eldest son with a benefice of eighty pounds a year, where he continued to labour with a fidelity worthy of his descent. To his second son, who was not a man of letters, he left an estate of 60*l.* a year.

We conclude this article with the pious prayer of Bishop Burnet, used in reference to the subject of it. "May the great Shepherd and Bishop of souls so inspire all that are the overseers of that flock which he purchased with his own blood, that in imitation of all those glorious patterns that are in church history, and of this in the last age that is inferior to very few that any former age produced, they may watch over the flock of Christ, and so feed and govern them, that the mouths of all adversaries may be stopped; that this apostolical order, recovering its primitive spirit and vigour, may be received and obeyed with that same submission and esteem that was paid to it in former times; that all differences about lesser matters being laid aside, peace and truth may again flourish, and the true ends of religion and church government be advanced; and that instead of biting, devouring, and consuming one another as we do, we may all build up one another in our most holy faith. Amen."

To the Editor of the Christian Observer.

THE Appendix to the volume of "Sermons on Subjects chiefly practical," recently published by the

Reverend John Jebb, Rector of Abington, in Ireland, has already excited some notice in the pages of the Christian Observer. The importance, however, of the subject, and the high respectability of the author, may perhaps justify a more extended examination of the opinions contained in that Appendix, than your former correspondent thought it necessary to undertake. Under this idea, I venture to trouble you with the following observations; sensible that they are very imperfect, yet trusting that they may suggest to your readers some points of consideration not wholly useless.

The object of Mr. Jebb's Appendix is to shew, that the Church of England occupies a very peculiar station in the Christian world, constituting a *sort* of species in herself. Adopting at the outset a representation given by Mosheim, that the British are, in religion, equally separated from the Roman Church on the one hand and the great body of the Protestant communities on the other, the author proceeds to prove the reality and to illustrate the nature of this alleged distinction. The Church of Rome, he observes, fetters the judgment of her followers in the interpretation of Scripture, by enjoining implicit subjection to the authority of a living expositor. The generality of the reformed churches rush into the opposite extreme, by giving unbounded licence of interpretation to individuals. But our national church, while on the one hand she derives all obligatory matter of faith, or, in her own words, all "that is to be believed for necessity of salvation," from the Scripture alone, on the other systematically resorts to the concurrent sense of the primitive church, both for the interpretation of the sacred text, and for guidance in those matters of religion which the text has left at large.

The learning, ability, and piety, with which this proposition is maintained, and developed, are such as might naturally awaken considerable interest, even if the subject were of less importance, and if the discussion were annexed to a volume of far inferior merit. And, while the opinions here delivered may meet with various degrees of acceptance, there will be but one common feeling of respect for the author. I also think it probable that the agreement, or (if I may say so) the communion, of the Church of England with the primitive church may have been too little insisted on during late years. But I am by no means prepared to go the length of Mr. Jebb's positions on this subject. On the contrary, it appears to me, that the excellent writer, in contending for principles which he conceives to have fallen into unmerited neglect, has insensibly been led to exaggerate his case. My own inadequacy to this discussion I feel most deeply, and my reverence for the writer makes me shrink from the apparent presumption of questioning his opinions: yet believing that very important interests may here be at stake; and hoping that the discussion, however feebly provoked, may prove of advantage; and fondly confiding that I am at least incapable of a perverse or pugnacious opposition to one whose work must so strongly prepossess every candid reader in his favour; I presume to trouble you with the grounds of my dissent.

The author asserts, that there is a very material difference between the principles of the great body of the Protestants on the one hand, and those of the English Church on the other, respecting the deference due to pious antiquity in the interpretation of Scripture. It seems to me, that, in maintaining this argument, he has on the one side under-stated the principles of the continental Protestants, and on the other over-stated those of the Church of England. In one word, the continental Protestants

feel a greater degree of respect for pious antiquity, and our Church a less degree of it, than the author's representations would warrant us to suppose. In saying which, let me not be understood to imply that the two parties are exactly and absolutely on a par in this point, or to insinuate a doubt that, wherever the Church of England differs from foreign churches, she differs most advantageously. But I may be allowed to say, that the parties approximate far more nearly than the account given by the author would lead us to believe; and that, whatever may be their differences in other respects, their principles on the subject here in question are mainly and essentially the same.

Let it be observed, however, that, in speaking of the continental Protestant Churches, I speak of them (and so does Mr. Jebb) as they came out of the hands of the first reformers; I speak of them such as they ought to be according to their own fundamental confessions and expositions of faith. Of their present state I know nothing. If it be true (as Mr. Jebb appears to say), that, while the Church of England has held fast her orthodoxy, other reformed churches have declined from the faith, the circumstance is lamentable; but I will endeavour to shew that this difference of destiny cannot have arisen from any such difference of doctrine as the author professes to point out.

Dividing the subject into two parts; the one more immediately and primarily referring to the great body of Protestant Churches, the other to the Church of England; at present I propose troubling you only on the former point. That is, I will attempt to prove, that the excellent author has done injustice (I need not say unintentionally) to the sentiments held by the Protestant Churches in general* respecting the interpretation of Scripture, and more especially, that he has under-stated the degree of respect and deference they profess for the authority of pious antiquity. Should this address be deemed not unfit for a place in your miscellany, I hope, in a second letter, to consider the other part of the subject, or that which more directly relates to the Church of England.

The substance of the representations with regard to the foreign Protestants, which in their present extent I presume to question, is this;—that "foreign branches of the Reformation give unbounded licence to the fancy by the unrestricted exercise of private interpretation;" — that, "from the commencement of the Reformation, it has been the common principle of all continental Protestants that the interpretation of Scripture is to be exclusively derived from Scripture itself;" and, "though individuals have frequently manifested a conscious want of some more definite guidance, the great body of Protestants has maintained, without restriction or qualification, the liberty thus originally asserted;"—that "the continental Protestants, by sending the candidate for Christian instruction to the Bible alone, oblige every man to begin anew for himself, and to describe the same round which thousands had trodden before him;" that they "have not so much as pretended to revere antiquity;" that they "were not satisfied with simple reformation," but "it was their wish to divest the Church of all authority, it was their purpose to reduce her to an absolute nonentity;" that, by them, "not only her guidance is rejected but her existence is disputed."

In support or illustration of these

* I have, for several reasons, thought it better to omit all particular consideration of the Church of Scotland in this letter; and in this omission I am supported by the example of my author, who speaks only of the English and the continental Protestant churches.

positions, the author quotes a passage from the celebrated *Protest* delivered to the diet of Spires in 1729. I will beg leave to transcribe the passage as translated by Mr. Jebb, and subjoin below, what he also gives, the words of the original. "Admitting the justice of their assertion, that the Gospel is to be taught according to the interpretations received and approved by the Church; still the point at issue is, *what is the true church?* Since, therefore, there is no doctrine more certain than that of the Divine word; since, moreover, nothing beside that doctrine should be taught, and since those passages of Scripture which seem obscure cannot be more properly explained than by other and clearer passages of the same Scripture; for these reasons, the Protestants declare, that they will steadfastly continue in this path, and will so bestow their labour that the writings of the Old and New Testament may be purely and perspicuously taught: for they are assured that this is the single method by which certainty and freedom from doubt are clearly attainable; and that the traditions of men rest on no solid foundation*."

To the principle professed in this passage, of interpreting Scripture by Scripture, the author of the Appendix objects, and urges his objections with great force. He says, that this principle, by compelling every individual, in every successive generation, to build his system of religion from the ground; denies to theological knowledge that assistance from antecedent investigation, which, in all other departments of science, is deemed indispensable. He says farther, that, in Scripture, the plainer passages are appropriated to the expression of the simpler matters, while "the deep things of God" are delivered in language suitably profound; and that therefore the consequence of limiting the interpretation of the more difficult texts by the sense of such as are more obvious, will be to set up an effectual barrier against the discovery of the highest order of truths. An ulterior and a still worse effect, as he contends, will be, that the profounder parts of religion will be resolved into its more elementary verities, till, by the perpetual application of this diminishing scale, revelation is nearly contracted into mere natural theology.

What I have to offer on this subject, I will take the liberty of dividing into two parts. First, I will venture to consider generally the objections urged against the rule of interpreting the more difficult passages of Scripture by the plainer, with a view of limiting and modifying the application of those objections. Secondly, I will submit some reasons for believing that the foreign Protestants have not laid themselves open, either by holding this principle or any other, to the charge of leaving individuals to interpret Scripture exclusively for themselves, of feeling no reverence for pious antiquity, of not even pretending to revere it, of purposing to reduce the holy Catholic Church to a non-entity, of rejecting her guidance, and even disputing her existence.

With respect to the former of these points; that is, the objections against the rule of interpreting Scripture by Scripture; I appre-

* "Jam illud quod dicant, evangelium esse docendum juxta receptas ab ecclesiâ et probatas interpretationes, rectè quidem habere: sed in eo litem esse, quæ sit ecclesia vera: cum autem nulla sit doctrina certior quam verbi Divini; eumque, præter illud, nihil doceri debeat; et quæ videntur obscuriora Scripturæ loca, non possint rectius, quam aliis ejusdem Scripturæ locis illustrioribus, explicari; idcircò se permansuros in eo vestigio, et daturos operam ut Veteris atque Novi Testamenti scripta purè ac perspicuè doceantur: hanc enim unicam esse rationem planè certam et indubitatam; hominum verò traditiones nullo niti firmo fundamento." Sleidan Comments. Lib. 6.

hend Mr. Jebb would not object to this rule, if it were confined within narrow bounds, and employed only as one among other maxims of explication. For the principle of illustrating an author by comparing him with himself, or with other authors who have written on the same subjects or were formed in the same school, seems so natural and so obviously just, that, regarding it as *one* principle of interpretation, I cannot conceive it to be thought at all exceptionable. Accordingly, even Roman Catholics have not refused a qualified admission to this principle. Witness father Lami, an enlightened but a zealous disciple of the Roman Church, who, in his Apparatus Biblicus, where he is delivering rules for interpreting Scripture, thus writes: "When the same thing is expressed obscurely in one place and clearly in another, that which is clear must serve as a rule by which to explain that which is obscure; and the light of one passage must be employed to dispel the darkness of another." The manner, however, and the degree in which father Lami insists on this rule, do, I admit, materially distinguish it in his pages from what it becomes in the Protest of Spires. He introduces it without laying on it any peculiar stress. He makes it only one of *eight*; and, of these eight, the first and avowedly the most essential is, a strict adherence to the interpretation of the Church, whatever that interpretation may be. In truth, therefore, he allows the exercise of individual judgment only where the Church is silent, and, where she speaks, would have all to be implicit and passive submission. Yet, within certain limits, he clearly acknowledges and recommends the rule in question.

The objections of Mr. Jebb against the rule seem resolvable into two heads. First, he alleges that it leaves individuals to their own guidance in the interpretation of Scripture, unassisted by the results of antecedent investigation. What has already been said, may perhaps shew that, to a certain extent at least, the rule may be held without any danger of this objection. For it has appeared that even Roman Catholics can adopt the rule; and, surely, a principle which is compatible with the recognition of an infallible living expositor, may be consistent with the deepest deference to the recorded opinions of former readers.

But, even if we consider this as a chief rule of scriptural interpretation, or, to go still farther, as the cardinal rule before all others; still is it necessarily liable to the objection under review? To make room for that objection, we must suppose, not merely that every individual is to study Scripture for himself, comparing one part of it with another; but that, in so doing, he must absolutely refuse the aid of all other individuals whatever. He must work purely alone, discarding all commentary, all exposition, all annotation, all discourse, written or spoken, ancient or modern. For thus only will the assertion hold; that the rule of explaining one part of Scripture by another, deprives religious knowledge of all assistance from antecedent investigation, and condemns it, as the author says, "to a cheerless, hopeless, unaspiring state of permanent infancy."

Surely, however, this is not a necessary supposition. Surely, it is perfectly conceivable that, while we chiefly resort to Scripture *itself*, we should subordinately resort to the aid of commentaries, and should even avail ourselves of that aid in the very act of interpreting Scripture by Scripture. We may admit of no authoritative expositor of the sacred text, but that text itself, and yet, in studying that authoritative expositor, may employ all the helps from human intellect that we can find. We may converse on the subject with a friend; we

may read on the subject a published comment; we may hear on the subject a living discourse. Thus, without at all sacrificing the principle of the self-interpretation of Scripture as our cardinal guide, we may profit even to an indefinite extent from the antecedent or concurrent investigation of the wise, the learned, the studious, and the pious.

To shew that this idea of employing the assistance of commentary in applying the principle of self-interpretation is not mine, I will beg leave to quote two authorities which have distinctly sanctioned it. The first is a celebrated Lutheran Confession, that of Wirtemberg, which gives the following rule: "The true sense of Scripture is to be sought in Scripture itself, and in those who, excited by the Divine Spirit, interpret one Scripture by another*." The other is Bishop Jewel, a name of the highest authority in the Church of England, who thus expresses himself in the Defence of his Apology: "To come near the matter, we say not that all cases of doubt are by manifest and open words plainly expressed in the Scriptures. For so there should need no exposition. But we say, there is no case in religion so dark and doubtful, but it may necessarily be either proved or reproved by collection and conference of the Scriptures.... In this conference and judgment of the holy Scriptures, we need often times the discretion and wisdom of learned fathers. Yet notwithstanding may we not give them herein greater credit than is convenient, or than they themselves, if it were offered, would receive†."

Indeed it would require very clear evidence to convince me that any person who maintained the propriety of construing Scripture by Scripture, meant to make that an exclusively solitary and unassisted proceeding. It never could be intended that, in this pursuit alone, men should forego the benefit of mutual counsel and co-operation; a benefit, felt and admitted to be so great in every other employment, however personal and individual as to its immediate object. And, if they are to seek advice at all, is it not the same thing in point of principle, whether they seek it from the voice of the living or the compositions of the dead; whether it is the fruit of conference or of study; whether it is spoken and heard, or written and read?

Viewed in this light, perhaps the rule we are considering will not appear at all adverse to the progressive advancement of biblical knowledge; but the contrary. For it seems to place the book of Scripture on somewhat of the same footing with that on which the just rules of philosophising place the book of creation. There was a time when the papal see affected the right of dictation in science no less than divinity; and the result was, that the barbarous fantasies of a scholastic physiology were every where taught instead of the simple and majestic laws of nature. But now that "the bright and blissful Reformation" (as Milton calls it) has emancipated both temporal and spiritual learning from arbitrary restraints, the philosopher no longer admits any authoritative expositor of nature but Nature herself. He explains the more perplexing and complicated natural appearances by principles deduced from phenomena of a plainer kind: he controuls and corrects the conclusions apparently resulting from one set of observations by those which clearly arise out of another: he frames, in short, his whole system by comparing facts with facts; and to all human instructors, even be it Kepler, or Galileo, or Newton, he pays no farther deference than to believe "not what they shall say,

* "Apud eos qui, Divino Spiritu excitati, Scripturam per Scripturam interpretantur." De Suir. Scriptura.

† Pt. 1. ch. 9. divn. 1.

but what they shall prove." Yet, because these expositors of nature are not implicitly listened to, they are not therefore discarded; nor are they studied otherwise than with the utmost reverence; nor does philosophy lose any one advantage which can be derived from the intercourse of minds or the successive accumulations of experience. The student of the volume of creation has to judge for himself; but he has not to *begin* for himself; nor does his ascription of exclusive authority to the text preclude the fullest and most respectful use of commentary.

I will not indeed contend, that the two cases I have put are exactly and in every tittle parallel. I do not say, that the earlier fathers may not, from their nearness to the first æra of Christianity, and their acquaintance with the Apostles, claim a greater degree of respect than they could fairly challenge had they written at a later period. Let it be remembered, however, that so far as such claims are allowed, so far we rather set up the principle of antiquity than that of progressive improvement. It is one thing to learn from past authors, with the option of improving on them; it is another to be bound by what we learn. These principles may be held concurrently; but they are not the same, and they even correct and qualify each other.

What has been said applies to the first objection against the rule of self-interpretation; namely, that it deprives biblical science of the assistance of antecedent investigation. The second head of objection against the same rule is, that, since the Scriptures usually express plain truths plainly, and the more abstruse doctrines with a proportionate obscurity of style, the effect of a principle which makes the former class of passages a standard of construction for the latter, or, in other words, which finds the plain truths every where and none others, must be to despoil Revelation of all its specific richness, and to leave it nothing beyond its simpler and more ordinary elements.

On this subject the author writes with such piety and feeling, that it is impossible to differ from him without unspeakable diffidence. Yet I would submit that the objection involves two propositions, neither of which it is very easy implicitly to adopt. First, it implies that a clear passage can properly be employed to explain the doctrine contained in an obscure one, only when both treat of the same thing and mean to propound the same or nearly the same truth. Secondly, it implies that this identity of subject-matter between a plain and an obscure passage does seldom or never take place, and therefore cannot be assumed to exist without leading to error.

But, first, surely it remains to be proved that, in order to justify the exposition of a difficult passage by means of a simpler one, both must necessarily contain the same particular doctrine, or even that the plainer need contain any doctrine at all. There seem to be many ways in which one part of the Bible may serve to illustrate the meaning of another, without supposing this specific case, of two texts expressing the same given proposition—one clearly, one obscurely. For example, the true grammatical construction of a doctrinal passage may be established by a reference to other passages not doctrinal, where the same construction occurs, and where the sense is decidedly marked. On this principle, the manner of using the Greek article in certain particular texts has been so illustrated from other parts of Scripture, as to make those texts decidedly confirmatory of the divinity of our Saviour. Even where no question of grammar is concerned, we may throw light on the phraseology or style of a doctrinal passage, by

observing other cases in which a similar manner of enunciation is used though not with a doctrinal view. Thus, when we assert that the words, "This is my body," are to be understood not literally but symbolically, were we required to produce a parallel instance, we might perhaps refer to that in Ezekiel, "These bones are the whole house of Israel," and might argue that, if such language be not too bold where a mere symbol is meant, much less when applied to the elements of the Eucharist, which are symbols accompanied by special means of grace. Once more, a doctrinal passage may be elucidated, by shewing from other places the full import and effect of the expressions it contains. Thus, if we consider abstractedly those words of our Saviour, "Before Abraham was, *I am*," a vague idea only will be awakened of the independent and eternal existence of the Speaker: but, when we look at the Book of Exodus, and perceive that this very expression, I AM, is there used as the incommunicable designation of the Most High, the words quoted at once become a strong assertion of co-equal and co-essential Deity.

These are a few of the many cases in which we may imagine the principle in question to be applied, without involving the condition supposed. Others occur even while I write; but it is not necessary to prolong the enumeration. The truth is, that the modes in which an author may be made to illustrate himself, or (if we rather consider the Bible as a collection of tracts by different penmen) in which a set of connected authors may be employed to illustrate each other, are almost innumerable. And it is by no means a necessary proviso that the explanatory passage shall have been intended to state or to imply the same proposition with the passage explained.

But, secondly, why is it not to be supposed that this may actually happen in many instances? I mean, that the very same doctrine may be set forth more plainly in one part of Scripture and more obscurely in another?

Mr. Jebb argues with an impressive solemnity, that, wherever "the deep things of God" are set forth in the inspired pages, they are invested in an awful shroud of difficulty and obscurity. Let me not be understood to maintain, that it is a light matter to fathom the depths of revealed truth, or that any considerable progress is to be made in that important pursuit without labour, or that the utmost labour can hope to succeed speedily, or that success is to be had at all without a more than human unction from above. But this is only to say, that the rule of interpreting Scripture by Scripture is not to be applied rashly, or arbitrarily, or mechanically, as if it could clear up difficulties by magic. There are other requisites as well as rules of interpretation; other necessary qualifications, besides diligence. On those other requisites and qualifications, Mr. Jebb himself has, in his Eighth Sermon, dilated with equal fervour, justness, and beauty. And still it may be true that the interpretation of Scripture by Scripture is a most important and cardinal principle; and that very essential doctrines are delivered in some one part of the sacred text more obscurely, and in some other more clearly.

It is not indeed easy to conceive any valid objection that can be urged against this supposition. No man will contend that, because a doctrine is high and awful and mysterious, *therefore* it must be rendered still farther obscure, by being enounced in hard language. Unquestionably, a difficult truth may be stated explicitly and perspicuously. If it cannot, then expositors and interpreters will not much help its difficulty: since, in that case, by whomsoever it is promulgated or paraphrased or inter-

preted or commented on, the original necessity of being stated obscurely will cleave to it still. Obscurity of enunciation, therefore, is not *necessary* in such a case; nor do I think that it can justly be represented as peculiarly *fitting* or *appropriate*. Perhaps, indeed, we have no right to consider whether it is appropriate or not; but, judging merely from what appears to human apprehension, surely it might rather be argued that an abstruse doctrine should be stated as plainly as possible. Perspicuity of expression would seem, in one view at least, more appropriate on such an occasion than perplexity; in order that, at all events, every *superfluous* difficulty may be avoided, and that we may not have to contend with the double involution of an obscure proposition obscurely delivered.

The writer of the Appendix, however, seems to intimate (for he has not enlarged on this part of the subject, and I have no alternative but to expand his hints after my own imperfect manner), that we in effect impeach either the wisdom or the goodness of the Author of inspiration, when we suppose him to have in one place indited with elaborate obscurity what after all is no more than he has elswhere plainly expressed. Granting this to be so, yet may we not cheerfully refer it to the candour of the excellent writer himself, whether the matter will be greatly mended by supposing, that what is said with elaborate obscurity in the Scriptures, may be found plainly set forth in the works of the fathers? What is this, I would submit, but to say that the Author of inspiration has been pleased to reveal obscurely through one channel what he has been pleased to reveal clearly through another.

It is seldom safe to infer *a priori* the probability or improbability of any particular dispensation of Providence from its apparent fitness or unfitness in human eyes. Why the Scriptures should have been so ordered and arranged as that the same doctrines should be expressed darkly in one part of them and distinctly in another, it is not necessary to settle, any more than it is necessary to settle why there should be any dark places in Scripture at all. The arrangement in question may be profoundly wise, though mysterious; and perhaps its mysteriousness in some degree results from its wisdom. The difficulties in the book of Revelation, like those in the book of nature, should not make us "question but adore." Without presuming, however, to conjecture any positive advantages that may arise from the arrangement in question, and even considering it as in itself an inconvenience, yet surely it may be regarded as a collateral effect of one of the most characteristic excellences of the sacred records. The *unsystematic* form of Scripture is one among its most striking peculiarities, and has in that view often been remarked and commented on by learned and able men. The whole of Divine truth is there; but it is not there in a scholastic and regular order. The doctrines of the Gospel are not set forth in the shape of a complete and technically exact code of institutes or digest of divinity. They are incidentally and indirectly exhibited, in the course of familiar narrative, or epistolary correspondence, or particular and local discussion. The natural consequence is, that they are sometimes more partially, sometimes more fully disclosed; they are sometimes expressed, sometimes insinuated; they are sometimes enforced, sometimes assumed; they are sometimes condescendingly explained, sometimes summarily enjoined. In a word, they are adequately to be elicited only by the mutual collation of various passages; or, which is the same thing, by employing one part of the sacred text to expound and illustrate another.

It is not necessary here to enlarge on the advantages attending this

informal structure of the book of Revelation. A bare reference to some of them may suffice. One is, that the evidences of revealed religion are thus increased. The delivery of sacred truth being connected with innumerable facts and circumstances and localities, the reality or probability of which may be tried by various tests, such a mass of evidence is provided for the genuineness of the book, and the sincerity and competency of the writers, as could not otherwise have been obtained. Again; the sacred doctrines are made doubly interesting to the student, by the less didactic matter with which they are mixed, and the indirect and varied manner in which they are developed. Farther, by being delivered in immediate adaptation to the particular situations and exigencies described, those doctrines are as it were exhibited in action: they are thus brought home, not only to the heart, but to the understanding also, and are secured against perversion and misapprehension in a degree which could not have been hoped of an abstract body of dogmas, with whatever logical and controversial exactness it might be framed. These are benefits which seem cheaply bought at the expense of a little inconvenience.

(To be continued.)

To the Editor of the Christian Observer.

THOUGH I by no means lay claim to the appellation of a *learned* correspondent, I beg permission to reply to the query proposed by "Baccalaureus," in your last Number; viz. "Whether the word μαρτυρ is ever used to signify an eye-witness?" I have no hesitation in saying that it is *not* so used either by classical authors, or by the inspired writers of the New Testament, who, in my humble opinion, much less frequently depart from classic purity of style than by some has been imagined. With regard to the passage in question, (Heb. xii. 1.) I have no doubt that the interpretation to which Baccalaureus refers, explaining "the cloud of witnesses," to signify *spectators* of the sacred conflict in which the early Christians were engaged, is incorrect; and as he cites Mr. Scott's authority for that interpretation, I think it due to that valuable expositor (the only one of the three referred to by Baccalaureus, whose work I happen to have by me,) to observe, that though he *notices*, he expressly calls in question the propriety of it, as your correspondent will find if he read the concluding part of his note on the text, at least as it stands in the edition of 1814*.

Nor do I think that the examples adduced by Baccalaureus from the Septuagint Version of Genesis xxxi. 48, 50, give any support to the opinion that the word μαρτυρ may be used to denote an *eye-witness*. The heap and the pillar set up by Jacob were *witnesses* to the transaction between Laban and himself, in the same sense as the covenant

* We have been favoured with a letter from Mr. Scott himself, to the same effect. He observes: "In the first edition of my Exposition, I professed *only*, or *chiefly*, to comment on the *translation*; as having at that time neither time, nor indeed competency, for any thing further: and, knowing that many persons, and even some expositors, supposed *spectators* of the course to be intended, I was willing to unite both senses. Twenty years, and the daily study, in some degree, of the Greek Testament especially, have altered my view, on this point: but having been fully occupied, and thinking it not of any great consequence, I did not materially alter the note; or add any thing to it, till the last edition, completed A.D. 1814.—In this I have added at the close—'*Witnesses* (μαρτυρων Acts vi. 13.; vii. 58.; xxii. 20.; 1 Thess. ii. 10.; Rev. ii. 13. *Gr.*) It does not appear that this word is ever used either in Scripture, or in Greek writers, to signify a *spectator* simply; except as he was one prepared to *testify* what he had seen. So that the *testimony* of the multitude of ancient believers to the *truths* insisted on, and not they, or others being spectators of our conduct, is perhaps exclusively intended.'"

entered into between them is said (ver. 44.) to be a witness between them; *i. e.* both the one and the other were to serve as a standing *memorial*, which, as often as referred to, might figuratively be said to *testify* or *bear witness* to the agreement made between the contracting parties; the agreement that neither would thenceforward pass the boundary, marked by the pillar and heap, with intent to injure the other; and which, in the event of such transgression might, by a similar figure, be said to *stand in evidence* against the transgressor. (See ver. 52.) In the same sense also, if I mistake not, God is said (ver. 50.) to be μαρτυς witness between them—upon every future occasion they would have to appeal to Him as the Omniscient Judge, whose unvarying perfections would ever bear witness *to the truth* of their engagement and *against* him who should dare to violate it.

I feel scarcely less hesitation in saying that the Hebrew word עד rendered in this and other places by the LXX. μαρτυς never is used to signify an *eye-witness*, than I have in saying that the Greek word which forms the subject of your correspondent's inquiry is not so used. Both the one and the other, unless I greatly mistake, denotes not that which is an *observer*, or (in our common sense of the word) *witness* of a thing;—but that which *bears* witness or *testifies*, whether literally or metaphorically, to a thing. The Latin word *testis* is unquestionably, I think, used in *both* senses.

I am, &c.

ARTIUM MAGISTER.

FAMILY SERMONS.—No. XCI.

Rom. viii. 9.—*If any man have not the Spirit of Christ, he is none of his**.

GOD the Father is represented to us in Scripture as the Maker and Governor of the world; and God the Son as the Saviour and Redeemer of mankind, in whom, since their fall, he has been continually working that they may both will and do of his good pleasure. Now as God at first made and still preserves all things by his Word and Spirit, so Christ carries on and accomplishes his great work of saving men by the same Spirit. By this Spirit it is that God has in all ages revealed himself and his will to men, teaching them what to know, believe, and do, that they may be saved. Instructed and guided by this Spirit, the Prophets under the Law, and the Apostles and Evangelists under the Gospel, wrote, and spoke, and acted. And as God our Saviour has thus revealed his will to men by his Holy Spirit, so by the same Spirit, he enables them both to know and to do his will, which of themselves they are incapable of performing. The words, indeed by which God has signified his mind to us, may be sufficiently plain and intelligible, yet the things to which they relate are some of them so much above us, and others so contrary to our corrupt nature, that without the influence and teaching of the Holy Spirit, we cannot rightly apprehend or cordially embrace them. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.

As the things of sense are only to be judged of by our senses, and abstract or intellectual objects by our reason, so spiritual things, things revealed to us by the Spirit of God, can only be rightly understood by means of the same Spirit who revealed them. Without him we can no more comprehend spiritual things, than we can the proper objects of reasoning without reason; or sensible objects without our senses. Hence it is that we often see men of distinguished parts and learning, who are utterly

* Taken from Bishop Beveridge.

ignorant of spiritual things, and who seem even incapable of comprehending them, nay, who oppose and argue against them as impossible because they tally not with their notions of what is right and fitting. They neither believe nor understand the things which God has revealed to us by his Spirit, because they seek not the teaching and assistance of that Spirit by whom alone they can be inclined and enabled to understand and believe them. They are not "taught of God."

How different are the circumstances of those who are taught and influenced by the Spirit of Christ! By him their minds are enlightened to perceive and acknowledge the truth of what he has revealed. By him they are taught to know all the things which belong to their peace. By him they are kept from dangerous error, and led into all needful truth, which they receive in the love of it. By him they are as fully assured of the great mysteries of the Christian faith, as any philosopher can be of the most undeniable points in science or philosophy. By his holy motions they are regenerated, sanctified, renewed in the spirit of their minds, and brought to a right frame and disposition of soul. Enabled by him clearly to discern the vast difference between good and evil, between what God has commanded and what he has forbidden, they freely choose the one and refuse the other. Their understanding, their will and their affections being renewed by him, they not only comprehend the Divine truths revealed in Scripture, but they feel their force, and delight in their purity. Such "have the Spirit of Christ," and therefore they are *his*.

But "if any man have not the Spirit of Christ, he is none of his." If a man be not thus actuated and sanctified by the Spirit of Christ, he is none of his; he is not in the number of those whom he regards as his peculiar people, over whom he exercises a paternal care, and for whom he continually intercedes that they may be kept from all evil and preserved to his heavenly kingdom. Christ indeed, we are assured by the word of God, died for all men, so that all men are capable of being saved, and if they perish, it is only through their wilful neglect, or obstinate rejection of his great salvation. But though Christ has died for all men, those only shall be saved who by faith apply the merit of his death to themselves, for their pardon and justification before God. But this the greatest part of mankind refuse to do. I speak not here of heathens or professed unbelievers, but of persons who call themselves by the name of Christ. Of these there are too many whose profession of faith in the Son of God is a mere profession; and but few who believe in him with such a faith as the Gospel requires—a faith that purifies their hearts, and so unites them to him as to make them sound and living members of that body of which he is the Head. Yet these are the only persons whom Christ regards as belonging to him. None else have any more part or interest in him as their Redeemer, or he in them, than if he had never died for them. However, therefore, they may enjoy in this world the common blessings of Providence, and even in a larger measure than others, they cannot enjoy real happiness either in this world or the next. As for those, on the other hand, who live in the exercise of that faith in Christ as their only Lord and Saviour "which worketh by love," and yields the fruit of righteousness and peace, he regards them as his own, his inheritance, his peculiar people, his elect, his friends, his brethren, yea his very members; they are the special objects of his favour, and for them he now mediates and intercedes in the presence of God. These form the household, the

communion of saints, his servants, whose constant business it is to serve him, who continue in his love and favour, and are kept by his Almighty power through faith unto eternal salvation.

Happy, indeed, must those be who are partakers of such privileges, who have such a powerful Mediator and Advocate always at the right hand of God. But who are they who are thus blessed? They who have the Spirit of Christ, and none else. For what says the Apostle in the text? "If *any* man have not the Spirit of Christ, he is none of his;" plainly declaring, that no one, whatever be his condition or profession, or his situation in the church, belongs to Christ so as to partake of his salvation, unless he have the Spirit of Christ. And the reason is evident; for it is only by his Spirit that any man can be made his. In no other way can we who are so infinitely beneath him, be raised to that nearness to him and union with him which are the privilege of believers; but in this way we are incorporated into him, and made very members of his body. For as the members of the natural body, being informed by the same soul which is in the head, do therefore belong to that head, so we are the members of Christ, and belong to him, when the same Spirit that is in him is likewise in us, and animates and influences us in all the actions of the new and spiritual life. Hence, "as many as are led by the Spirit of God they are the sons of God;" for having the same Spirit who is in his only begotten Son, they become his sons also, and Christ himself "is not ashamed to call them brethren:" and the reason given for this is, that "he that sanctifieth and they who are sanctified are all of one"—have one and the same Spirit, and therefore are the children of the same Father. And if we have indeed "received the Spirit of adoption," and are thus enabled to "cry, Abba, Father," then the "Spirit itself beareth witness with our spirit that we are the children of God."

The Scriptures are very express on this point. "Hereby we know," says St. John, "that he abideth in us by the Spirit which he hath given us." And again; "hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." Thus are we made "the temples of the Holy Ghost." And when the Holy Ghost dwells in us, we are no longer our own but his, whose Spirit the Holy Ghost is. We are joint heirs with him who is heir of all things; and in the mean time we have "the earnest of the Spirit," "which is the earnest of the inheritance until the redemption of the purchased possession;" and by which we are even said to be "sealed unto the day of redemption." Christ, by giving us his Holy Spirit, sets as it were his seal upon us; thus marking us as his own, and distinguishing us from the rest of the world. By this mark will the heirs of heaven be known from the children of disobedience at the last day; and then it will be manifest to all the world, that "if any man have not the Spirit of Christ, he is none of his."

How much then does it concern us all to have the Spirit of Christ, far more than all else in the world besides! For since Jesus Christ is the only Saviour of men, since he will save none but such as are his, and since none are his but they who have his Spirit, it is plain that unless we have his Spirit, we shall be lost and undone for ever. Therefore, as we tender our everlasting welfare, we must make it our chief care to obtain the Spirit of Christ. Without this, whatever we may obtain besides will only add to our anguish at the last day: whereas if we obtain this blessing, we shall then be put in possession of all that we can desire; we shall be placed on the right hand of our

Lord, and called to inherit the kingdom prepared for us from the foundation of the world.

But the great question is, how a man may have the Spirit of Christ, or what he must do to get and keep it? I answer, that Christ having assumed the common nature of all men, all men are doubtless capable of receiving his Spirit; but that none actually receive it but such as are united to him by a living faith, and made members of his body: they and they only partake of his Spirit. Nor must we only believe in Christ but be baptized in his name; we must be born of water and of the Spirit, if we would be his. This is Christ's own appointment; and such as wilfully neglect or refuse this holy sacrament, shew that they do not belong to the flock of Christ, for his flock hear the voice of Christ and obey it.

And if we are so happy as to be "born of water and of the Spirit," and thus made the children of God, let us take heed that we do not lose the Spirit, by renouncing the faith into which we have been baptized, or living in the breach of the vows we then made. And as we cannot but feel that we have neither kept the faith, nor performed our vows, as strictly as we ought, let us earnestly pray to God not to withdraw his Holy Spirit from us, or to cast us away from his presence, but to forgive our sins and sanctify our souls. It is much to be feared, that there are too many once baptized with water and the Spirit, who have afterwards proved so undutiful and disobedient that their heavenly Father hath in effect cast them off, suffering his Spirit no more to strive with them. The condition of such is indeed deplorable, but not hopeless. If they will repent and return to God with earnest prayer, he will yet receive them, and bestow on them his Holy Spirit. He is given to none who do not implore his aid heartily, importunately, unceasingly, in faith, in the name of Christ, and in the use of all the means of grace.

And let us take heed to do nothing which may grieve the Holy Spirit of God, lest we provoke him to depart from us. Let us not stifle those holy motions he puts into our hearts, but do all we can to cherish them, that we may be "fervent in spirit, serving the Lord," "zealous of good works," "stedfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

In concluding this discourse, let me again remind you, that unless we have the Spirit of Christ, we are still in the flesh, in our natural state, without an interest in the merits of Christ's death, or in his intercession, without hope, and without God in the world; we are in continual danger of being condemned to hell fire; and when we die we shall certainly undergo this dreadful condemnation, unless, while life is mercifully prolonged to us, we shall so repent and so believe as to obtain the Spirit of Christ. If, however, we obtain this blessing, we shall be delivered from the bondage of corruption. We shall be enabled, through the Spirit, to mortify the deeds of the body, and to walk in newness of life. We shall be made to abound in the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. We shall partake of the Divine nature, and become holy in all manner of conversation. We shall have that Saviour, whose we are, ever interceding for us and washing us from our sins in his own blood. We shall be safe and secure under the protection of the Almighty, and need fear no evil. We shall live under the light of God's countenance cheering and refreshing our spirits. Having

already within us the earnest of our heavenly inheritance, we need not doubt that ere long we shall be in possession of it—an inheritance incorruptible and undefiled, and that fadeth not away. "O God, who dost teach the hearts of thy faithful people by sending to them the light of the Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end." Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE extraordinary article which appeared in the last month's Eclectic Review, and which is virtually continued in the Number for the present month, cannot have failed to attract your attention. This article, it seems, has been deemed worthy of separate publication; and I am this day honoured with a copy of the pamphlet. What notice you, or any of your correspondents, may think such an attack upon the Church entitled to, I do not know: but that no one, who might otherwise undertake the service, may be prevented by the idea that such of us as, next to Dr. Mant, may have given occasion to the attack by our publications, would wish for the honour of repelling it, I, for one, avow my intention of taking no notice of the Review beyond the contents of the present letter. One controversy is quite enough for a Christian to be engaged in. Debate is dangerous; and I wish to have nothing more to do with it, than *contending earnestly for the faith once delivered to the saints* may require.

As my attention has been afresh challenged to the subject by the pamphlet sent me down from London, I will state to you, that there is one passage of the Review in which the whole argument both of Mr. Biddulph and myself is so shamefully misrepresented, that I once thought of expostulating. "The arguments (says the Reviewer) by which Dr. Mant's quotations and statements are met by Mr. Biddulph and Mr. Scott may, without any intentional misrepresentation*, be stated thus: 1. The doctrine contended for by Dr. Mant, is not the doctrine of the Bible: *ergo*, it cannot be the doctrine of the Church of England. 2. The doctrine of Dr. Mant is not *fairly* deducible from the Articles of the Church, and the Church cannot be inconsistent with itself: *ergo*, it cannot be the real meaning, unequivocal as the language may be, of her ritual. 3. The doctrine of Dr. Mant is inconsistent with the sentiments of Bishops, Martyrs, and Reformers of the Church, as well as with our own belief who have subscribed our *ex-animo* assent and consent to all and every thing in the Book of Common Prayer: therefore—and O that those misguided Nonconformists had reasoned thus!—it cannot be the doctrine of the Church of England."

Waving all other animadversions, I remark, that this is representing Dr. Mant's position as *one* only, and all our conclusions as *the same*, whatever had been our premises; viz. that Dr. Mant's "cannot be the doctrine of the Church of England." But the fact is, Dr. Mant's positions are distinctly *three*:—

* Without *intentional* misrepresentation? Does this imply that there was a lurking consciousness of *actual* misrepresentation?

1. That his doctrine is that of Scripture: 2. That it is the doctrine of the Church: and 3. That it is the doctrine of our most eminent divines. Against these *three* positions our arguments, here so perverted, are directed: and they go to establish a direct negative to each of them in succession.

The misrepresentation of this passage is so gross, that I had actually prepared a note to the Editor, claiming justice at his hands; and I will candidly give you my reason for not sending it.

Turning over the Review, I opened upon the following passage in an article on the present state of the nation:—"What every body complains of, is *poverty*. This is the evil. But of the production of this evil we defy the sons of Adam to discover any other cause than the following: namely, the destruction of the national property BY THE GOVERNMENT, and in some, though a far inferior, degree, the derangements of business by the war. How can it be imagined that the enormous, the unheard-of, the incredible expenditure to which this nation has been subjected by the operations of GOVERNMENT, should not have produced the effects which we behold, which we lament, and under which the nation languishes and mourns? The wonder is, not that it has produced such effects, but that it has not produced them in still greater measure, and at a much earlier period. The miracle is, that the productive powers of the country have been so long able to keep pace with the DESTRUCTIVE POWERS OF GOVERNMENT; have been so long able to save the nation from feeling the stings of increasing poverty, notwithstanding the immense and increasing mass of property which THE GOVERNMENT annually consumed! During a period of scarcely twenty-five years, THE GOVERNMENT has actually expended more than *one thousand nine hundred millions* sterling! Only think of *one thousand nine hundred millions* abstracted from the property of this people, in the course of twenty-five years; and wonder at their poverty if you can! Only think of the virtue and industry of this people having created, in the course of twenty-five years, *one thousand nine hundred millions* of property, to be TAKEN FROM THEM! to be consumed by others, and not by themselves! a property for which they laboured, but with which they were allowed neither to increase their riches nor add to their enjoyments! excepting as far as the pleasures and profits of war extended*." p. 425.

This determined me against sending my note. I resolved to have no communication with persons who seemed equally well prepared to preach rebellion against "the Government," and virulent animosity against the Established Church.

I cannot forbear asking, if this is the publication which our dissenting brethren patronise and press into notice, what are we to think of all the professions of *candour* and *liberality*, even towards the Church, which they so copiously make at the meetings of our Bible Societies, and on other public occasions? And not only so, but, if this publication be the vehicle of their sentiments, where is their loyalty and well-affected mind towards the state?

I beg it may be observed, that I am not here saying, the Dissenters are disloyal, or they are malignant in their hostility against the Church: I would not even insinuate such charges: I should be very backward to admit, and very sorry to believe them—whatever I may think of the Eclectic Review. I only call upon them to consider what they are doing in patronising a work of such a spirit, and in al-

* I acknowledge myself answerable for printing certain words in this quotation in capitals.

owing what may be considered as their organ to be conducted in such a manner.

I only add one more remark. Supposing it were demonstrated, as the Reviewer is eager to believe is the case, that such an institution as the United Church of England and Ireland—an institution of such extent and influence—maintained so bad a doctrine as he agrees with us in thinking Dr. Mant's to be, what should be the feelings of the Christian mind on the view of the fact? What *must* be the feelings of any mind, in which the interests of true religion were not outweighed by those of its own little sect? Could they be any other than those of unfeigned and deep regret? Could they be feelings of triumph and insult?

I am, Sir,
Yours respectfully,
JOHN SCOTT.

Hull, June 3. 1816.

To the Editor of the Christian Observer.

AN essential service has been rendered to the religious public by your correspondent R. W. D., in the cautionary extract respecting "*The Whole Duty of Man,*" which he has communicated through the medium of your pages (Number for April, 1816, p. 223.) The mischief which has been produced by that defective publication is incalculable. The grounds upon which a guilty sinner must hope for acceptance with God, as stated in that book, being directly opposed to those which are laid down in the Scriptures, it is much to be feared that the excellent moral precepts with which it abounds, have tended (in a multitude of cases) to delude the reader, by inducing him to rely upon the supposed merit of *a sincere though imperfect obedience.*

Not to dwell, sir, at present upon this important topic, permit me to inquire of R. W. D. (or of any other correspondent who may be able to communicate the information), whether the *name* of "the author of The Whole Duty of Man" be known to him; or whether, in the course of his reading, he may have met with any facts which throw light upon that question? In the mean time, I would submit the following hints to the consideration of those who may feel interested in the subject.

The *name* of the writer was, I believe, studiously concealed at the period of the publication of the work; and (if I am not mistaken, for I have not, at this moment, the opportunity of reference) that circumstance is stated by the publisher of the folio edition. The work in question, "The Whole Duty of Man," was written in the middle of the 17th century, against the errors of the Antinomians. The title-page of the copy of one of the earlier editions belonging to the library of Queen's College, Cambridge, contains an anonymous MS. note, in which the author is stated to have been "*Mr. Basket of Worcestershire.*"

In the subjoined curious extract, which being hitherto unpublished may not be undeserving a place in your pages, the work is ascribed to a different hand. It is selected from a miscellaneous and voluminous collection of MSS., of sufficient notoriety, in the public library at Cambridge. Of the degree of probable authority which attaches to the narrative, your readers must form their own opinions.

G. C. G.

"October 31, 1698, Mr. Thomas Caulton, Vicar of Worksop, in Nottinghamshire, (in the presence of Sir W. Thornton, and his Lady, Madam Frances Heathcote, Mrs. Mary Ash, Mrs. Mary Caulton, and John Hewijt, Rector of Harthill,) declared the words following, viz.—

"'November 5, 1639, at Shire Oake, Madam Ayre, of Rampton, after dinner, took me up into her

chamber, and told me that her daughter Moyser, of Beverley, was dead, and that in that month she had buried her husband and several relations, but that her comfort was, that, by her monthly sacraments she participated still with them in the communion of saints.

"'Then she went to her closet, and fetched out a MS., which she said was the original of *the Whole Duty of Man*, tied together and stitched in octavo like sermon notes. She untied it, saying, it was Dr. Fell's correction, and that the author was *the Lady Packington* (her mother), in whose hand it was written.'

"To prove this, the said Mr. Caulton further added, that 'she said she had shewn it to Dr. Covell, Master of Christ's College in Cambridge, Dr. Stamford, Prebendary of York, and Mr. Banks, the present incumbent of the great church in Hull. She added, withall, that *the Decay of Christian Piety* was her's, (the Lady Packington's) also, but disowned any of the rest to be her mother's.'

"This is a true copy of what I wrote from Mr. Caulton's mouth, two days before his decease. Witness my hand, November 15, 98."

"JOHN HEWIJT."

Baker's MSS. Vol. XXXV. p. 469.

JOURNEY THROUGH HOLLAND AND GERMANY TO SWITZERLAND.

(*Continued from p.* 369.)

THE next day we left Schwallback (the source of the water called Seltzer water, and surrounded by mountains,) for Mayence or Mentz. We had an unpleasant road along dreary woods entirely of pines and furze, and over very steep mountains, which required an additional horse to each carriage. Long before we reached Mayence we saw the deplorable marks which the French had left of their short residence there. Not a tree was to be seen; all had been cut down, to be placed by them before the numerous works they had raised for the defence of the town, when attacked by the Prussians, who took it after a slow siege of many months. These works are of considerable extent, with wide fossés and drawbridges.—Cassel faces Mayence on the other side of the Maine; and in the middle of that fine river is a small island, which the French made their slaughter-house, and in which they are said to have killed and eaten six thousand of their own horses. From Cassel, where we put up for dinner, I walked to Mayence over a wooden bridge, which rests on sixty large boats, distant from each other about 36 feet, which gives a length of 2160 feet.

The town of Mayence is, as to the streets, one of the dirtiest I ever saw. A row of single stones is placed in every street, lengthways, so that by walking over them you may escape being buckle deep in mud.

My object in going to Mayence was to view the vestiges of the siege. They were tremendous, but yet not so extensive as I expected. A good many houses and some churches and other public buildings had been levelled with the dust; but many houses, which exhibited strong marks of the cannon, had stood, and might be easily repaired. They have a method of painting the outside of their houses, al fresco, of a pink colour. I think the effect is generally good; and on the steeple of the cathedral, which is handsome and high, it is even beautiful. It looks as if it were built of light red marble. The elector resides here. His palace has a fine appearance: and though a prince of the church, his military establishment was on a very extensive and respectable footing; and his troops had a truly martial air, and seemed to be well disciplined. The arsenal is a handsome building on the outside of the town, and fronts the Maine. No one was at that time permitted to go near it:

there is also a handsome palace in the great square belonging to the prince of Holstein, called Holstein House.

On going back to the inn, I was stopped at the entrance of the bridge I had passed before, and conducted by a soldier to the major of the garrison, who demanded my passport, and inquired how I had passed before, without being stopped by the centinels; and told me, that I must be detained until the pleasure of the commandant of the town was known. I shewed him my passport, and said that, if there were a general order to stop English gentlemen on the territory of the Elector of Mayence, I should readily submit, and only congratulate myself on being the prisoner of an officer of so much politeness; but that, if there was no such order, I should undoubtedly complain to the ambassador at Munich. This produced many civil expressions on his part, and I was allowed to proceed.

I dined at Cassel, and crossed an arm of the Maine at a village called Frotzheim. The bridge consists of large planks fitted to each other, but not fastened, and without any railing, set across copper boats; which boats are strongly linked together, and moored across the river. They are extremely thin and light, but are capable of bearing a great weight. The river being rough when we went over, the sensation on the bridge was very singular, as the boats necessarily obeyed the impulse of the waves. We went through a cross road over fields to a very neat and small town, called Cross Geran, where I found the houses all painted on the outside, and the principal streets wide.

Nothing remarkable presented itself between this place and Heidelberg, which belongs to the elector palatine. The whole country called the Palatinate is uncommonly beautiful and fruitful. The road lay between a ridge of high hills, planted with vines on one side and sloping fields on the other. I had the pleasure of witnessing the commencement of the vintage, an event which always diffuses through every wine country a general air of cheerfulness. The weather was extremely fine, and I walked the greater part of the way. One side of the road was at different distances occupied by very capacious vessels, in which men with large wooden pounders were pressing the grapes; which strings of other men, continually succeeding each other, were bringing down from the vineyards, where a great number of women and children, who sung while they worked, were employed in cutting them. I bought for the value of five-pence a basket full of fine white and red grapes, sufficient for my travelling companions and myself and all our attendants.

After having gone about ten miles, a different and more mournful scene arrested our attention. It was a severe engagement between the French and the Austrians, on the other side of the Rhine, some miles below Manheim, which I left on my right hand. The cannonade was incessant, and the smoke could be seen rising at every discharge of the artillery. The horror of this scene, which formed so striking a contrast to that peaceful and cheerful one I had just left, made so strong an impression upon me, that I took no notice of the country through which I was travelling until I reached Heidelberg, where I arrived in time for dinner. Heidelberg is an old town, having little that is remarkable, except its fine situation on the Neckar, a large navigable river, and the beautiful country by which it is surrounded. The fortress is said to be strong. The day being hot, I had not sufficient curiosity to visit the famous ton kept in the castle, which contains one thousand hogsheads of wine. The quantity drawn from it every year

is always replenished out of the ensuing vintage.

Between Heidelberg and Stutgard, a distance of about twenty-two leagues, I passed through several small towns and a great number of villages, but no place of any note. The country was every where rich and well cultivated, and exhibited a continued succession of hills, valleys, fields, and woods. The verdure was beautiful. The accommodations, except in great towns, proved wretched. The food and wines indeed were good, but the houses were dirty; and the featherbeds placed above and beneath us, were in a state to make us wish to sit up at night, in preference to entering them.

On the 26th I arrived at Stutgard, the capital of the duchy of Wirtemburg, and the winter residence of the duke. He was, next to the electors, the greatest prince in the empire of Germany—had a standing army of 6000 men, and could raise a militia of 40,000 more.

Stutgard is a handsome well-built town; contains wide and airy streets, and good houses. The palace of the duke is a magnificent regular building. By a decree of the empire, this duchy had lately armed its peasants, a circumstance which had proved detrimental to the fine chaces of the duke and some of the nobles; and not only to their game, but also to the gamekeepers who opposed the use the peasants were disposed to make of their arms. They had actually shot some of the keepers, observing, very coolly, "*We are no longer in old times, and are determined to begin to live.*" Is it not surprising that, notwithstanding this disposition of the public mind (of which there are many still stronger indications), the government should not only have persevered in maintaining all the severity of their feudal rights, but should have resorted to fresh measures of oppression, calculated to rouse the people to actual insurrection?

The war and the general levies of the empire had rendered new taxes necessary. Here, as formerly in France, the people only were taxed. The nobles and the military, those who composed what they call *the stelts*, and those who had the most distant affinity with the duke, or employment in his household, *were privileged persons, and paid no taxes.* The chief object of taxation is the vineyards and the wines, which make four fifths of the wealth of Wirtemburg. The people, who have the reputation of being good and quiet, had hitherto submitted quietly to the oppression they had to endure. But on the occasion of a recent imposition, by which wines drunk by the lower orders were more heavily taxed, while those of the higher classes continued wholly exempt, a considerable ferment was produced. The edict of the duke and his council was no sooner out, than the Burghers met, and made a respectful remonstrance upon this grievance, stating it to be beyond their strength. The duke and council refused to modify the measure;—upon which the people signified their determination not to submit; and held meetings, which assumed so alarming an appearance that when I left Stutgard, a proclamation was in the press, repealing the obnoxious edict.

(To be continued.)

DR. PINCKARD'S NOTES ON THE WEST INDIES.

IN our volume for 1806, we gave a copious Review of this invaluable work. We are happy to see that a second edition has recently made its appearance. No publication could be more seasonable. It exhibits the impression made on the mind of an intelligent and disinterested spectator, at first evidently prejudiced in favour of West-Indian manners, who has had an opportunity of seeing with his

own eyes the real nature and effects of colonial bondage. We think it the more necessary to bring forward to the view of our readers, at this particular time, a witness so respectable, and so far removed from any suspicion of partiality or partyfeeling, as Dr. Pinckard; since, in the warmth of the conflict on West-Indian subjects which is now carrying on, the colonial partizans appear disposed to deny the existence even of the most prominent features of their own system. We should as soon have expected to hear it denied that a nose formed a part of the human countenance, as that the practice of *driving* the Negroes at their work by the impulse of the cart-whip, was not generally prevalent in the West Indies. Exceptions from this common rule may doubtless be produced—so may men without noses: but from such rare examples it would be most obviously unfair to object to the general statement. The fact is—a fact capable of the clearest proof from the direct evidence, or the unavoidable concessions, of West-Indians themselves—that the Negroes in general labour under the lash, and are compelled to exertion either by the terror or the actual pain of its infliction. On some future occasion we may present to the public view, should that be necessary, a variety of authentic attestations to this fact. In the mean time, the testimony of Dr. Pinckard may be regarded as quite decisive. Drivers, of whom there are one or more on all estates, this interesting writer describes to be "Slaves so termed from being promoted to the distinguished office of following their comrades *upon all occasions with a whip at their backs, as an English carter follows his horses.*" In short, it would be as reasonable to deny that slavery exists in the West Indies at all, as to deny that the slaves are compelled to labour by the impulse of the whip.

Our object at present, however, is not to enter on the discussion of this particular question, but to present our readers with some of those graphic representations of West-Indian manners and feelings, in respect to the slave population, with which Dr. Pinckard has furnished us, and which have not already been extracted in our former review of his work. The first we shall give has a relation, not to the conduct of any individual, but to the administration of criminal justice, and the judicial proceedings of public functionaries. The letter from which the extract is taken bears date in Demarara, the 16th May, 1796.

"I wish I could repeat to you," observes Dr. Pinckard, "as eloquently as I heard it related, the very interesting detail of an expedition sent into the woods against the Bush-negroes, last year, under the command of Major M'Grah and Captain Dougan. Many persons had been robbed, and had their property otherwise injured by their predatory excursions: indeed the whole colony was disturbed, and, from the increasing number of these sanguinary hordes, was threatened with eventual destruction. It was resolved, therefore, that a body of troops should be sent into the woods to search for their places of resort, and to endeavour to subdue or exterminate them. A party of the Dutch soldiers of the garrison was accordingly equipped for this duty, and marched in due military order into the forest.

"But this was not the species of force calculated for such an enterprise: from not having observed all the minute precautions required in this new and hazardous warfare, they were surprised and defeated by the Blacks; and very few of the soldiers escaped, most of them being killed, and their scalps, or bodies, fixed against the trees, to serve as examples of what others were to expect who should venture on a similar service.

"The government and the colonists having discovered, from fatal experience, that the Bush-negroes were more formidable than had been imagined; and finding that regular European troops were not the best fitted for this kind of duty, raised a corps of Blacks from among the most faithful of the slaves, and also engaged in their interest a party of Indians from the woods, who, happily for the planters, hold the Bush-negroes in great abhorrence.

"Well provided and equipped, this second expedition, commanded as above-mentioned, separated into two parties, and boldly advanced into the forest to form a combined attack. Upon their march, they passed the dead bodies of the Dutch soldiers, tied to the trees at the sides of a narrow path. Not deterred by this horrid scene, they proceeded onward, having the sagacious Indians on their flanks; by whose acuteness and penetration they discovered the various situations where the different companies of the brigands had taken up their residence, and, by well-concerted attacks, defeated and routed them wheresoever they met them. *As an encouragement to the able and new-raised troops, a premium was offered for every right hand of a Bush-negro that should be brought in; and, when they returned from the woods, they appeared with seventy black arms displayed upon the points of their bayonets, causing a very singular and shocking spectacle to the beholders. Three hundred guilders each had been fixed as the price; but it was found necessary to reduce the premium, lest the slaves should kill their prisoners, or even destroy each other to obtain it.*

"The exertion and fatigue required in such a movement cannot well be conceived by those who are accustomed only to regular and systematic warfare: nor is it probable that such a service could have been supported in this climate by European soldiers. In addition to all the difficulties of making their way through the unknown and almost impenetrable woods, they knew not where to find the enemy's posts; and were, at every minute, liable to be fallen upon by surprise.

"At first entering the bush, the march was continued for a great distance, nearly knee-deep in water: when further advanced, the troops had to scramble through the thickets, or follow each other, by a confined path, in Indian file; and, after the harassing march of the day, to lie down at night, on the bare ground, under the trees, the officers suspending their hammocks from bough to bough in the open air. They had, moreover, to carry the whole of their provisions, arms, ammunition, and every other necessary required for the success of the enterprise, upon their backs.

"But for the assistance given by the Indians, the brigands would, probably, never have been subdued; perhaps not found! The expertness of these men, in such a pursuit, is peculiar, and beyond all that could be imagined, by those who live in crowded society. They not only hear sounds in the woods, which are imperceptible to others, but judge, with surprising accuracy, of the distance and direction from whence they proceed. The position of a fallen leaf, or the bending of a bramble, too slight to be noticed by an European eye, conveys to them certain intelligence respecting the route taken by those whom they pursue. From constant practice and observation, their organs of sense become highly improved; and they hear with an acuteness, and see with a precision, truly surprising to those who are unacquainted with their habits and their vigilance. With such guides, the corps moved in confidence, and was conducted with safety. Seven encampments of the brigands were discovered, and completely routed; some of which had existed during

fifteen years, concealed in the profoundest gloom of the forest.

"The following was the mode usually observed in establishing these places of residence and resort. Having fixed upon the spot most convenient for their purpose, a circular piece of ground was cleared of its wood: in the centre of this, they built huts, and formed the encampment, planting around the buildings, oranges, bananas, plantains, yams, eddoes, and other kinds of provisions; thus, in addition to the trees of the forest, procuring themselves further concealment by the plantations which gave them food. The eddoes were found in great plenty, and seemed to constitute their principal diet. Round the exterior of the circular spot was cut a deep and wide ditch, which, being filled with water, and stuck, at the sides and bottom, with sharp-pointed stakes, served as a formidable barrier of defence. The path across this ditch was placed two or three feet below the surface, and wholly concealed from the eye by the water being always thick and muddy. Leaves were strewed, and steppings, similar in their kind, made to the edges of the ditch, at various parts, as a precaution, to deceive any who might approach, respecting the real situation of the path. But the proper place of crossing was found out by the sagacity of the Indians, who soon discovered that to attempt to pass at any other part was to be impaled alive.

"It was found that the brigands had eight of these encampments, or points of rendezvous, in the woods, one of which is supposed still to remain undiscovered. After much fatigue in endeavouring to find it, the search was relinquished, in the idea that some of the prisoners, either by indulgence *or torture*, would be induced to make it known: but this expectation has only led to disappointment. All the means used have failed; and the prisoners, *faithful to their cause, have suffered torture and death without betraying their forest-associates.*

"*The cruel severities inflicted upon these miserable Blacks have been such as you will scarcely believe could have been practised by any well-ordered government:* for, however strongly punishment was merited, *the refinement of torture, with which it was employed, ought never to have been tolerated in any state professing to be civilized. Humanity shudders at the bare recital of it.*

"Most of the ringleaders were taken, and brought to Stabroek, where they were afterwards tried and executed; the majority of them suffering with a degree of fortitude and heroism worthy a better cause. One in particular, named Amsterdam, supported the extreme of punishment with a firmness truly astonishing. He was subjected to the most shocking torture, in the hope of compelling him to give information regarding the remaining encampment—but in vain! He despised the severest suffering, and nothing could induce him to betray his late companions, or to make known their yet undiscovered retreat*.

"*He was sentenced to be burnt alive, first having his flesh torn from his limbs with red-hot pincers; and in order to render his punishment still more terrible, he was compelled to sit by, and see thirteen others broken upon the wheel and hung; and then, in being conducted to execution, was made to walk over the thirteen dead bodies of his comrades.* Being fastened to an iron stake, surrounded with the consuming pile, which was about to be illumined, he regarded the by-standers with all the complacency of heroic fortitude, and, exhibiting the most unyielding courage, resolved that all the torture

* We would here warn such of our readers, as have not nerves capable of enduring a tale of horror, to proceed no farther in the narration.

ingenuity or cruelty might invent should not extort from him a single groan, or a syllable that could in any way impeach his friends.

"With the first pair of pincers, the executioner tore the flesh from one of his arms. The sudden infliction of pain caused him to recede, in a slight degree, from the irons; and he drew in his breath, as if to form it into a sigh, but he instantly recovered himself. His countenance indicated self-reproach, and he manifestly took shame for having betrayed even the slightest sense of suffering; then, resuming more, if possible, than his former composure, he patiently waited the approach of the next irons, and, on these being brought towards him, he steadfastly cast his eye upon them, inclined a little forward, and with an unshaken firmness of countenance, deliberately met their burning grasp! From that moment he shewed himself capable of despising the severest pain. Not a feature was afterwards disturbed, and he preserved a degree of tranquillity implying absolute contempt of torture and of death.

"Finally, when the destructive pile was set in flames, his body spun round the iron stake, with the mouth open, until his head fell back, and life was extinguished. I am told, by a gentleman who had the melancholy task to attend the execution, that the most horrid stench continued for many hours, to issue from the roasting body, and was extremely offensive throughout the town, penetrating so strongly into the houses to leeward, as to make many persons sick, and prevent them from taking food during the remainder of the day."

Well may humanity shudder at such a recital. But if the transaction be too horrid even to be told, what must it have been to have been witnessed—and still more, what must it have been to have been felt? And is it in the *uncontrouled* power of persons capable of perpetrating such atrocities, that the British Parliament and the British Nation will leave the destinies of near a million of their fellow-subjects? We must no longer squeamishly turn aside our view from those spectacles of horror. This nation can no longer decline the duty of examining them, aye, and of remedying them too.

But we shall be told, that twenty years have passed since these scenes were acted; and that the state of the Slaves in the West Indies has been greatly improved during the interval. Be it so. But to what is this improvement, even if we admit that it has taken place, to be attributed but to the controul of public opinion in this country, and to the influence of those public discussions which West Indians would deprecate as the worst of evils?

For ourselves, we think there may be some room to question whether the temper and feelings of the White population of the West Indies towards the Slaves have undergone any marked change. We speak not of enlightened proprietors residing in this country; nor of some excepted cases of men of enlarged minds and liberal education residing in the colonies; but we speak of the mass of the resident Whites. The recent transactions in Barbadoes do not certainly furnish any striking proof of the alleged improvement. Only two White men at most, more recent accounts state only one, fell during the commotion; and it is even now doubted whether that single death is to be ascribed to the insurgent Blacks. But what has been the course pursued by the Whites? Numbers of *unresisting* Slaves, it is admitted, have been killed by the militia. Numbers besides have since been executed on the scaffold; and the thirst for Negro blood, we are told from good authority, is not yet satiated. A thousand executions are said to have taken place in the course of a few weeks. We

should like to read the minutes of the trials which have issued in this summary and tremendous ACT OF JUSTICE. Why, if in this kingdom, containing twelve millions of people, rebellion had threatened the life of our monarch, and the overthrow of his government by open war, what should we have said to *a thousand executions?* And yet in the petty island of Barbadoes, containing not a one-hundred-and-fiftieth part of that population, a thousand human beings are judicially executed in the course of a few weeks.—Even in Demarara, the very scene of the enormities related by Dr. Pinckard, one of the criminal judges, J. Clayton Jenyns, no longer ago than in November last, published in the gazette of that colony his deliberate opinion, "that the authority of the master over his Negroes is not to be encumbered with official formalities;" that "his power cannot without danger be brought into doubt or discussion, and should never be opposed or thwarted by any intermediate authority." If a judge, the very man to whom the protection of the slave from oppression is officially committed, thus speak, what are we to expect from the community at large?

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

Considerations on the Doctrine of Baptism, reprinted from the Eclectic Review, May 1, 1816. *Article, Dr. Mant's two Tracts, intended to convey right Notions of Regeneration and Conversion; and the Publications by the Rev. Messrs. Biddulph, Scott, and Bugg, in Answer.* London: Conder. 1816. price 2*s.*

THE Eclectic Reviewers, having been in the general habit of vindicating from attack the "doctrines which are according to godlines," may be supposed on this ground to have acquired a certain degree of credit among religious readers of all descriptions. For some time past, however, their work has assumed so hostile an attitude towards the Established Church, to say nothing of the state*, as to induce many persons who formerly favoured its design, to regard its progress with no small degree of suspicion and distrust.

The most superficial survey of their "Considerations on Baptism," which they have deemed it their duty to obtrude on the world as a separate pamphlet, cannot fail to produce a conviction in any unprejudiced mind, that their object, in mingling in this controversy, has been, not to vindicate the truth, but to injure the Establishment.

The substance of the charge brought against the Church by the Eclectic Reviewers is, that her Liturgy is Popish (p. 7), because it maintains the popish doctrine on the important point of baptismal regeneration.

In endeavouring to repel this writer's charge, we shall consider—

I. His proof from testimony.

Although this writer informs us, that the proof of what the Church teaches "can *only* be decided by the declarations of her own ritual," (p. 15), he nevertheless makes as much use as he can of other evidence. His witnesses may be divided into two classes.

1. The Nonconformists.

These divines, he informs us, considered, "that the Book of Common Prayer teaches the doctrine of real baptismal regeneration, and certain salvation consequent thereupon." (p. 4.) And they attached "so much weight to this consideration that it was a principal

* See a paper in the present Number, p. 423.

and prominent ground of their Nonconformity." (p. 4.)

But admitting that the Nonconformists held the opinion ascribed to them, we still cannot receive their opinion as *evidence* of the doctrine of the Church. That the above statement was made by some of them, is beyond a doubt. But were they proper and competent judges in this case?

The Reviewer, indeed, tells us, that they "had the best opportunities for ascertaining" the truth of this doctrine. We, on the contrary, are of opinion, that their circumstances were very unfavourable to the forming of a sound judgment on any points involving the credit of the Establishment.

In the first place, many of them were exceedingly inveterate against an *episcopal* form of church government; and many of them could not endure *any liturgy* at all. The Independents, who were very numerous, thought it a grievance to be clogged even with the "Directory," (issued by the Presbyterian Parliament), though it *prescribed* no particular words to be used, but merely pointed out the order to be followed, and suggested the general topics of prayer. A few indeed there were, like Baxter, who would have conformed to a liturgy of their own devising; but the greatet part would not conform to any ritual.

In the second place, at the close of a revolution and counter-revolution both in church and state, the revolutionary party cannot surely be considered to have been in any better situation for interpreting the doctrines and services of their adversaries, than the followers of the late Ruler of France are for candidly interpreting the present acts of the French government; or the West-Indian party for deciding upon the merits of the Slave Registry Bill.

This at least may fairly be asked, Wherein did the "opportunities" of the Nonconformists of the Second Charles's days excel those of *former times?* And how came it to pass that the former should have been better able to appreciate the views of the Church, respecting the doctrine of baptism, than their forefathers, the Puritans? It is possible, although we know of no evidence of the fact, that there might have been individuals among the Nonconformists of earlier days who entertained the same opinion with those of later times; but no similar objection appears to have been made against our Baptismal Office during the long reigns of Elizabeth and the First James. In the Millenary petition, and at the Hampton Court Conference, in which the Nonconformists, in the most explicit and minute manner, stated their objections to the Liturgy, before King James, though they objected to the cross in baptism, and to the interrogatories to children, they never made any objection to the *doctrine* of that service as popish. This would seem to be an unaccountable omission, if the matter had been viewed in the same light by those divines as by their successors. The inference seems inevitable, that as the Puritan divines of earlier times did not differ from the Church on the doctrine of baptism, the doctrine which the later Nonconformists and the Eclectic Reviewers have ascribed to the Church is not her doctrine; or else that it was the doctrine of the early Puritans also; and then the Reviewers dissent from their fathers as well as from the Church.

But we have farther reasons to allege for considering the Nonconformists as not properly qualified to decide upon the genuine meaning of our Liturgy.

The Reviewer deposes on their behalf, "that the Book of Common Prayer *teaches* the doctrine of real baptismal regeneration and certain salvation consequent thereupon." (p. 4.) Mr. Baxter has, moreover, recorded as theirs (octavo edition, p. 206.) the following sentence, which the Reviewer has chosen to omit;—"and *that*," namely,

this *regeneration and salvation*, "whether the persons baptised were qualified subjects of baptism, yea or not."

These Nonconformists distinctly charge the Church with holding, not only "real baptismal regeneration and certain salvation," in consequence of baptism; but with holding that these blessings are communicated in baptism, "whether the persons baptised are qualified subjects of baptism or not." Here we take our stand, and ask, whether they have stated this matter justly? If not, their testimony is completely invalidated. Is this the doctrine of our Church? Will this writer contend that it is? We venture to affirm, that if one thing in our Liturgy be more demonstrably evident than another, it is this; that in none of her regular services does the Church speak of regeneration but as connected with repentance, faith, and obedience.

These same persons, as Mr. Baxter informs us (p. 217), objected to the sign of the cross in baptism. But, in objecting to a thing being imposed upon them, they should prove it wrong according to the meaning of the imposer. But Mr. Baxter informs us, that "the generality of the silenced ministers regarded it as a sacrament superadded to that which our blessed Lord had instituted." Is this then the light in which our Church views the cross in baptism? Does she consider it as a *sacrament?* A child, if asked "How many sacraments hath Christ ordained in his Church?" will answer, "Two: baptism, and the supper of the Lord."

If an attempt should be made to evade the force of this argument, by saying, that the Nonconformists did not state that *the Church* regarded the sign of the cross in baptism as a sacrament; we should reply, They either did state this as the doctrine of the Church, or they did not. If they did, they stated that to be her doctrine which is not her doctrine; and their evidence is thus rendered nugatory. If they did not state it as *her* doctrine, yet brought it forward as an objection against the Church, then their testimony is again invalidated; because they bring forward, as an objection against the Church, a doctrine which she does not teach.

The Nonconformists, therefore, are not competent witnesses in this case. There appears indeed to be no ground for many of the objections which they made against the Church in those times, except this; that the Papists had made use of similar ceremonies, and had attached certain ideas of efficacy to their use. But surely this is no proof that the Church of England attaches a like meaning to them. Take, for example, the cases of the "ring in marriage,"—"the cross in baptism,"—and "kneeling at the sacrament."

Some of the Nonconformists said, (and perhaps some modern Dissenters may say the same), "We consider these things as popish, superstitious, and idolatrous." But the question is not in what light these things are viewed by Nonconformists, but in what light the Church considers them. And surely the circumstance that they were so regarded by Nonconformists is no proof at all that they were so regarded by the Church. We conclude then, that since these Nonconformists considered as idolatrous, ceremonies of the Church which are not idolatrous; held sentiments to be contained in her services which are not contained in them; and brought, as objections to the Church, doctrines which she neither taught nor believed; their testimony respecting what the Church teaches, or intended to teach, in the Office of Baptism, cannot be allowed much weight.

The Reviewer argues thus:—It would be "strange," he says, that the Nonconformists should "mistake" the Church's meaning on this point. (p. 4.) But they actu-

ally did mistake many other things, and why not this?—He then adds, "If they *were*" mistaken, "it is still more strange that no benevolent attempt was made to convince them of their error." But who was to make the attempt? Would it not have been "*strange*" had those persons, who, this writer informs us, deliberately framed "the act of uniformity," with a "*view to exclude them from the Church*," used "benevolent attempts," with a view to keep them in it?

2. The second set of witnesses produced by the Reviewer, are the Ministers of the Church of England.

The majority of the dignitaries and officiating ministers, he says, are of the same opinion with Dr. Mant and the Nonconformists. This, however, is assertion without proof. Dr. Mant indeed claims the generality of the clergy as agreeing with him in opinion. But many persons, equally wise and well-informed, take a different view of the matter, and consider the majority of the clergy, who think at all seriously upon the subject, as opposed to Dr. Mant on this point. Indeed, if the statement of Dr. Laurence, in a pamphlet which he has recently published (pp. 17, 18), be correct, *none* of the clergy believe what is contended for by Dr. Mant; namely, that, in every instance, persons are "regenerated in baptism, and in baptism exclusively."

But supposing the statement of the Reviewer to be true, as to the opinions of the majority of the clergy, to what does it amount? We have already proved, that the Nonconformists are not competent judges in this case; and we shall find little more difficulty in proving the same respecting these divines. It is not necessary to impugn the validity of the testimony assumed to be supplied by these witnesses, on the ground of any exception we ourselves might take to their competency: but surely it is fair to invalidate the Reviewer's authorities from his own representations of them. And if the character of these divines, given by this writer, is just, we might as well refer the decision of the question to the Church of Rome, as to them. Let the reader only view their portrait, as drawn by the Reviewer, and judge. He describes them as the "anti-biblical faction," who oppose "the circulation of the Bible only,"—as abettors of the doctrine of *baptismal regeneration*, and the ridiculers of "Methodistic conversion;" whose "opposition" is "the last convulsive struggle of Popery within a Protestant Church." (p. 13.) Let us ask, Would this Reviewer admit the competency of popish witnesses respecting Protestant doctrines—his own doctrines, for instance—even if their numbers were in the proportion of 5000 to one? Or would he regard it as fair, if we should take from *Arians* and *Socinians* our views of the orthodoxy of himself and his brethren?

The unfairness of this writer is very extraordinary. Mr. Biddulph had quoted the testimony of about eighty divines of our Church, of the very first rank for station, learning, and piety. Yet the Reviewer has the boldness to say of these witnesses; "Whatever those good and great men believed to be the truth, or whatever they understood to be the doctrine of their Church, we cannot admit them as evidence in determining the fact of the obvious and generally received meaning of the language of that Church." (p. 7.) But why not admit them? Under what disability do they labour? Are they ignorant, and therefore incapable of appreciating their own creed? Or are they Papists, and of course adverse to the genuine construction of Protestant doctrines? Or are they enemies to the Church, and therefore lying under proscription by reason of prejudice? Let us mark here the unfair conduct of this

writer, in his assumed quality of arbiter in the present controversy. He proves himself to be a prejudiced adversary to the Church; and not inclined, in her case, to "judge righteous judgment." He admits professed and decided enemies out of the Church, and those whom he represents as Papists within it, as competent and sound witnesses in this cause; but Protestants and friends, though "*good and great* men," he will not permit to be heard: their evidence is inadmissible.

Before we dismiss the subject of testimony, it will be well to notice another circumstance, which greatly affects the credit of this writer, and his claims to fairness and impartiality. In the 7th page he observes, "It is no part of our *object*, in entering upon the controversy, to determine the doctrine of the *Bible*, on the subject of Regeneration. Among the Nonconformist Divines, that has never been an obscure or disputed point." And again—"Among Dissenters there exists no controversy on the subject of regeneration: that controversy is wholly confined to the Established Church." Thus, it seems that the Church of England alone, of all the denominations of Christians in great Britain, is profane and heretical enough to dispute upon so sacred a subject as regeneration. However true this may be as to the time past, the Eclectic Reviewer is determined that the dispute shall be "confined" to "churchmen" no longer.

And if it be *true* that this "controversy is wholly confined to the Established Church," does it not appear somewhat officious, if not presumptuous, in a Dissenter to set up himself as an umpire in the dispute, and to decide with a boldness only exceeded by those who assume the gift of infallibility, respecting an *exclusively* church controversy; to settle, by his own dictum, whose testimony shall be admitted, and whose shall be rejected; and, at last, to leave the decision to a body, consisting of Dissenters on the one hand, and of Papists in the Church on the other, as men deserving implicit confidence,—while he entirely declines, as unworthy of regard, the judgment of those members of the Church whom he nevertheless acknowledges to be "great and good men?"

It ought not to be forgotten, that the conductors of the Eclectic Review set out, in their critical career, professedly in conjunction with churchmen; and assumed, as the basis of their religious system, the "doctrinal Articles of the Church of England." There was then no objection made to the Church's notions of baptism, nor any reflections on her heresy. But now that the aid of churchmen is no longer deemed necessary, the conductors take this method of paying their debt of gratitude to their former coadjutors for raising them to that height in literary estimation to which they have attained.

This writer, however, justifies himself from the charge of "intruding into things which he ought not," by indirectly informing us that *his* situation is much more *friendly* for forming a right judgment of church doctrines than that of churchmen themselves. *They* are stated to be "in the most unfavourable circumstances, for coming to an unbiassed decision." (p. 18.) If, however, it be incompatible, as he tells us, for persons "after vows to make inquiry," will not this consideration apply, with at least equal force, to those who have vowed not to conform, as well as to those who have vowed conformity? And as the prejudice of persons who oppose our ritual (if we may judge from the spirit manifested by this critic) is probably quite as strong as the attachment of its friends; we see no rea-

son for the superiority they assume over churchmen in judging of the faith of the Church.

It surely is contrary to common sense to hold, that that body whose peculiar province it is to understand the institutions, and to explain the rites, of the society to which they belong, are the least qualified to do so.

But, after all, is there any truth in the representation of the Reviewer, that "among Nonconformist Divines regeneration has never been an obscure or disputed point;" that "among Dissenters there exists no controversy on the subject of regeneration, that controversy being wholly confined to the Establishment?" Is there then no dispute about Regeneration, among Methodists, Quakers, Sandemanians, Arians and Socinians, Baptists and Independents? Is there no controversy among Dissenters on regeneration; when some of these denominations admit of no regeneration at all, of a spiritual kind; and others, only of a regeneration so "obscure," that they can neither define its nature nor trace its operations. Still, however, it seems there is no "dispute" among them about these essential variations. "Dissenters," then, can tolerate error, however essential, in one another, while they *volunteer* their services to settle disputes and to correct errors among churchmen. Still, had they acted fairly in this assumed character, we might have attributed their seeming officiousness to their desire to confute error, wherever found. But instead of this, we find them coming among us, not to help us to get rid of our errors; but to rivet them upon us;—not to assist in healing our differences, and soothing our animosities; but to perpetuate, exasperate, and inflame them.

Although the Reviewer constantly speaks as the representative of Nonconformists, and "Dissenters," in the gross, we nevertheless trust that he is the "accredited advocate" only of a small portion. It now remains, however, for the Dissenters, either to acknowledge or disown him as their champion.

But we repeat our question; Is it *true*, that there is *no dispute among Dissenters*, on the subject of *Regeneration?* What is the substance of all the controversial writings of that able and celebrated Dissenter, the Rev. Andrew Fuller? Is not this doctrine substantially the theme of his disputes with other Dissenters? In his Calvinistic and Socinian systems compared (a work written specifically against Nonconformists), he has two letters expressly upon the subject of "conversion." And "conversion," he informs us, means the same as being "born again." But a host of witnesses might be produced to prove, how extremely incorrect the declaration is, that "among Dissenters, there exists no controversy on the subject of Regeneration."

And with respect to "*Baptism*," the Reviewer informs us, that there are numerous opinions very widely differing from each other. "Without the pale of the Establishment, beside the three distinct divisions of the Baptists, the Pædobaptists, and the Quakers, we shall discover several sub-divisions, whose opinions will, on examination, be found to differ essentially." (p. 20.) We presume, he will allow that Nonconformity is accountable for all these essentially varying modes of opinion and conduct; some of which even reject the sacrament of baptism altogether. And yet not one word of objection, or censure escapes from the "ingenuous mind" of this reprover. These errors, it seems, are of no consequence. He can allow any religion, or no religion, but in the Establishment. He is pained at heart to witness the "expedients" of churchmen to become consistent; but he can view, among Dissenters, division upon division, and error upon error, without remonstrance, and without

a sigh. There is no "evil to be apprehended, from the prevalence of sectarianism, that can vie in fearful magnitude of accumulation and extent with the secret but damning mischief" found in the Church. (p. 7.)

II. Although this writer has taken all advantage, and indeed very undue advantage, of testimony; he nevertheless represents testimony of little or no value, gravely telling us, that "the doctrine of the Church of England, respecting Baptism, can be decided only by the declarations of her own ritual." (p. 15.)

"Her own ritual" then, it appears, is the only criterion of the doctrine of the Church. But how came the Reviewer to be so much better acquainted with this ritual, than the "good and great" men of the Church themselves are? Because, as *he* would tell us, his situation is favourable, and theirs unfavourable, for forming an "unbiassed decision." They are naturally indisposed, "after vows to make inquiry." This is a very extraordinary declaration. Have the "opponents," then, of "Dr. Mant" not made inquiry? But if, as the Reviewer seems to intimate, the very circumstance of being a churchman not only invalidates a man's private testimony, but destroys his claim to intelligence and judgment, then all reasoning with Dissenters is at an end. But in this case what estimate shall we form of the judgment of the Reviewer, who considers "Dr. Mant completely" to have proved his point (p. 7); for unfortunately Dr. Mant is likewise a churchman?

But what is the point which the Reviewer asserts that Dr. Mant has completely proved? It is this, "that the doctrine of Baptismal Regeneration, *as explained by the Bishop of Lincoln*, is the doctrine of the Church of England." (p. 7.)

The Eclectic Reviewer is as unfortunate in his assertions, as he is in his testimonies. Dr. Mant, in his Tract on Regeneration, never even quotes the Bishop of Lincoln as an authority; and does not once refer to his book. But leaving this mistatement out of the question, what, in point of fact, is the doctrine which the Reviewer considers Dr. Mant to have *proved*? It is this—"that we are born anew in baptism; and in baptism exclusively;" (Mant, p. 33.); and "that no other than baptismal regeneration is possible in this world." (ib. 32.) This is the doctrine which, according to this writer, Dr. Mant has proved to be "the doctrine of the Church of England."

But have the authors, whom this writer professes to review in conjunction with Dr. Mant, said nothing to disprove this position? It was his duty at least to state fairly and honestly the substance of their arguments, and the true spirit of their reasoning. But how has the Reviewer performed this essential part of his office?—A remarkable instance of his failure in this respect has already been given in an early part of the present Number.—The Reviewer professes to state, without any *intentional* misrepresentation, the arguments of Mr. Biddulph and Mr. Scott. Whether he *intended* to misrepresent them or not, is best known to himself; but we have no scruple in saying, that a more palpable misrepresentation we have never witnessed than the statement in question exhibits. If he had been particularly anxious to avoid all risk of misrepresentation, he might have quoted their own language; which is much more concise, and quite as perspicuous as his own.

The Reviewer represents the opponents of Dr. Mant as arguing thus:—"The doctrine of Dr. Mant is not fairly deducible from the *Articles* of the Church; and, as the Church cannot be inconsistent with herself, therefore it cannot be the real meaning, unequivocal as the language may be, of her ritual." They doubtless make much of the Articles; but they enter also into a

detailed examination of the Liturgy, and clearly establish, from their *independent* testimony, the point at which they aim. Even the two documents, the Baptismal Services and the Catechism, which the Reviewer would represent as completely proving Dr. Mant's position, and which he would insinuate that the opponents of that writer had not chosen directly to grapple with, they have demonstrably shewn, by arguments which, we will venture to say, the Reviewer will find it beyond his power to overthrow, to be altogether inconsistent with it. For example: the Catechism says, that baptism is only "*generally* necessary to salvation;" Dr. Mant, that it is always necessary.—The Baptismal Office makes it necessary, only "where it may be had: Dr. Mant's system admits of no exceptions.—Thus we see, that the Church, in the very documents which Dr. Mant and the Reviewer regard as proving that no other than "*baptismal* regeneration is POSSIBLE in this world," asserts the direct converse of the proposition.

Again; all who learn the Catechism cannot but learn at the same time what they promised at their baptism, and what the Church deems necessary in order to their enjoying the benefits of it. They are taught, that on being baptized, they entered into solemn covenant with God. The Reviewer allows that the sacrament partakes of the nature of a covenant: "it necessarily has relation to the antecedent promise of God, of which it forms the ratification and seal." (p. 3.) But he at the same time very emphatically asks, "What supposed conditions can justify this language"—"namely, that every baptized person, whether infant or adult, becomes, in consequence of his admission into the visible Church, 'a member of Christ, a child of God, and an inheritor of the kingdom of heaven?'" "What supposed conditions?"—To this we answer, without any hesitation, the conditions "supposed," and absolutely required, in the Catechism and Baptismal Office; and even the Reviewer will hardly venture to deny, that wherever these "supposed conditions" have really been fulfilled, the persons fulfilling them are really regenerate, are members of Christ, children of God, and heirs of the kingdom of heaven.

The nature of the covenant, therefore, and of the "conditions" annexed to it, both in the Baptismal Office and in the Catechism, entirely overthrows Dr. Mant's interpretation, and proves demonstrably this position; namely, that the declaration of the Church, respecting the regeneration of baptized persons, is not *absolute*, but *conditional*. The language of the Catechism is, "What is *required* of persons to be baptised?" "Repentance" and "faith." "What did your godfathers and godmothers then *for you*?" "They did promise and vow three things in my name." These are, To renounce the world, the flesh, and the devil; to believe the Gospel; and to serve God through life.

These conditions or qualifications are not concealed or hidden in mysterious and unintelligible language and far-fetched figures of speech: but they are clearly, and explicitly, and repeatedly proposed; and full assent and consent to them are required of all who are baptized. If baptized in adult age, their knowledge of the conditions is inevitable. If in infancy, the Catechism is provided expressly to give them that knowledge as soon as the first dawn of reason shall appear. The Reviewer, therefore, might have spared his almost profane sneer, respecting the "damning consideration," that the baptized persons "never heard of the hypothesis"—of the supposed conditions.

It will be seen, then, that we are under no necessity of resorting to

our Articles, which this writer would insinuate to be our *only* mode of defence, in order to prove to demonstration the conditional or hypothetical nature of the declaration made by the Church in her offices, respecting the regeneration of those who are admitted by baptism within her pale.

But the Reviewer has made some objections to the view we have taken of the declarations of our ritual, as hypothetic or conditional, and as intended only for pious persons, which it may be proper to notice.

He maintains, that such a view is inconsistent with a *national* religion; that, in forming a baptismal service for the "*whole nation*," it is incredible the compilers should have the idea of conditions in their mind. (p. 9.) And when he quotes the following passage, he argues very confidently against the *restrictions* there pleaded for.

"Mr. Bugg," he observes, "contends, that 'the *literal* interpretation of the Baptismal Office, and its universal application to *all* persons receiving it, *cannot be supported.*' Why? Because, as he affirms, 'the Baptismal Office, like all the other offices and Liturgy of the Church was constructed for worthy receivers; and the benefits, of course, must be confined to such. She is all along speaking of Christ's institution, *to* Christ's Church of faithful men, and of the *promise* which Christ has made to *those* who with a right spirit wish to enter into it; and although it be too true, that *in the visible church the evil be ever mingled with the good:* (Twenty-ninth Article): *yet the church knows them not. She owns them not.*'" (p. 10.)

The true spirit of Mr. Bugg's argument is this: The baptismal, like all the other offices of the Church, are made only with a view to the use of persons who are sincere in their profession; therefore the *effects* which are supposed to attend the reception of that rite are such as belong to the true spiritual members of Christ. For the Church of England, like all other Christian churches, professedly and willingly admits none else to a participation in her initiatory ordinance. And this consideration, strictly attended to, will enable us, not only to account for the language of the Church in her baptismal services, but even to acknowledge in this view its propriety.

The proof is simple and easy. The baptismal service was constructed for the use of the church of Christ. In that office, we pray that the baptized may be received "into Christ's *holy church.*" Then the Catechism: "How many sacraments hath Christ ordained in *his church?*" "Two: baptism, and the supper of the Lord." What, besides this, is the *character* ascribed to the church of Christ? "The visible church of Christ is a congregation of faithful men." (Nineteenth Article.) And again; "It is evident, the sacraments here explained are not to be understood as explained *abstractedly*, and as they *may* be received, but as explained *Christianly* and as they *ought* to be received. They are Christian sacraments, constituted for the *Christian Church;* intended and explained for *Christian minds*, and as used in a *Christian manner.*"

Passages to the same effect might be multiplied, which incontrovertibly prove that the Church *intended*, (however inconsistent this may appear, to the Reviewer, to be with her national character,) to frame a "spiritual service." And no Churchman, nor reasonable Dissenter, we apprehend, will be found seriously to question the fact.

Now it is obvious, that if it be admitted that the compilers of our offices intended to construct a truly spiritual service for pious use, there would be nothing unreasonable in ascribing spiritual effects to such a service performed in a spiritual manner. It is not surprising, therefore, that the Reviewer should exercise his ingenuity, whe-

ther he is convinced by his own arguments or not, to raise something like an objection against this view of the matter.

"Mr. Bugg," observes the Reviewer, "concedes, that upon any other supposition—that is, if Dr. Mant's interpretation of the office be just—the Church is convicted of absurdity, and of inconsistency at once with herself, with the Scriptures, and with common sense. But surely Mr. Bugg is charging the Church with still grosser absurdity. He is accusing his Church of composing a *national* Liturgy, and offices designed to be indiscriminately administered not at the discretion of the clergy, but to all sorts and conditions of men, the 'literal interpretation' of which cannot be supported." We observe, in reply, that Mr. Bugg has *not* accused his Church of forming a Liturgy which cannot be literally understood. Indeed, what Liturgy on earth is, as a whole, more clear, perspicuous, and intelligible? He is speaking of a small portion of an office, which he conceives cannot be interpreted literally, only when applied to *all* persons indiscriminately. But it is not true that the offices of the Church are to be administered, as the Reviewer asserts, "to all sorts and conditions of men indiscriminately." For although the minister cannot at his own "discretion" reject applicants, or refuse to administer the ordinances; yet he is neither bound, nor indeed permitted by the Church, to administer her offices "to all sorts and conditions of men," but to such only as offer themselves in the character and with the profession which she requires.

This writer asserts, that the offices were "*designed*" to be "*indiscriminately*" administered. But a more unwarranted assertion, or, to use his own language, one more "literally false," we do not remember to have heard from any one pretending to the least regard for character; much less from a person who professes to correct the mistatements of others. For example; the Burial Service is forbidden to be read over persons who have not been admitted into the Church by baptism, as required by Christ and by the Church of England, over persons whose scandalous lives have occasioned their rejection from her communion, and over such as prove their final impenitence by suicide. Confirmation is allowed only to such as the minister "shall think fit." The communicant is required to be penitent, faithful, grateful, charitable. The person baptized is to profess "repentance" towards God, and "faith" in our Lord Jesus Christ. The sick man is required to confess his sinfulness, and to profess his faith, and repentance, and forgiveness of others, in the most explicit and unreserved manner. Thus does the Church require qualifications of the most discriminating kind, of the most pure and spiritual character, in those who are admitted to a participation of her ordinances.

Should the Reviewer observe, that whatever may be the dictum of the Church on this point, the practice of the clergy justifies his reflections, we should answer, No; for unless their conduct necessarily arises out of the directions of the Church, she would be no more to blame than Dissent would be to blame for the hostile and uncharitable manner in which this Reviewer has constructed his Review. Besides, it is a mere imposition on the ignorance or prejudice of his readers to exhibit the "hirelings" of the Church to public view, as if they were the only ministerial characters, who can "speak smooth things and prophesy deceits," to the sick "impenitent," or to the dying "profligate."

In opposition to the idea that our Liturgy was intended to be a *spiritual* service, the Reviewer further argues, that it is a "*national* Liturgy," and "so identified with the political constitution that its whole system of discipline and government is political;" that, "at

the period of its establishment by law, to dissent from it was considered as a civil offence, and involved the severest penalties. Though enforced upon all, it was constructed, it seems, only for a few. 'She had only a spiritual service in her mind,' in establishing a temporal institute." (p. 10.)

In the view of this writer, then, it is manifestly absurd to suppose that a "national liturgy," can be spiritual; or that a national church could intend that its rites and offices should be used in a holy and spiritual manner. He seems to consider it as impossible that devotions framed for a whole kingdom should bear the impress of spirituality; that while she prescribes their general use, the Church should intend their blessings only for the good. Now, so far are we from concurring in this view of the subject, that to us it appears to be absolutely impossible to construct a service, which should embrace the true worship of God, and yet not exhibit a spiritual character, and in its general structure have a reference to the case of pious worshippers.

Suppose the Reviewer or any of his friends were to sit down to frame a service or mode of worship, by which he hoped to benefit the souls of his fellow-creatures; and suppose he had, not a single congregation, but the whole nation in view; would he not make this mode of worship spiritual? Will he say that, in the case of a whole nation, this would be impossible? Then, we ask, wherein does a nation in this respect differ from a congregation? There is, in truth, no essential difference. Every congregation, of any magnitude, is an epitome of the whole kingdom. There will at least be found, as the Reviewer will doubtless allow, unregenerate persons in every congregation. How then would he proceed in framing his devotions? And the argument, be it remembered, is precisely the same whether these devotions are written or not. Would he or would he not make his worship a spiritual worship? Let him answer this question, and he solves the difficulty, as it respects a national liturgy.

But it may be said, that a sacramental office differs from a merely devotional service. But in what respect does it differ, except in being more sacred and spiritual? Now let us ask the Reviewer, how *he* would frame a service of admission into the Church. In what light do Dissenters regard those whom *they* admit as members of their communion? Doubtless as pious regenerate characters. The office, service, or ceremony of admission, be it by means of the ordinance of baptism or otherwise, must therefore, we presume, be spiritual; and spiritual considerations must be presumed to exist in the mind of the candidate.

Let us suppose further, that the Reviewer, knowing the corruption of the human race, and its constant tendency to degenerate, should wish to extend and perpetuate the use of his own excellent model of devotion, his pure and spiritual ritual, could we blame him for indulging such a wish?

And suppose, in addition to this, that like Calvin, or Zuinglius, or John Knox, he were in some sort the father of his nation, would he not be disposed to follow the example of these great men, in inducing the state to provide that this pure form of worship and of admission into the Christian Church should be used in every parish, and that a learned and pious ministry should be secured, as far as it could be secured, properly to conduct this service, and to illustrate it by their instructions and example? If not, he must have a singular disregard for the spiritual interests of the ignorant and uninstructed population depending upon him.

Thus have we arrived, through natural, and, in a pious mind, necessary gradations, at the very kind

of establishment which we enjoy. And we must have perceived, in every step of the progress, how *impossible* in the nature of things it would be for the person who should frame or prescribe the mode of worship, not to intend, according to his own views of spirituality, to construct a spiritual ritual, with spiritual requirements on admission, and adapted to express spiritual desires and expectations on the part of the worshippers.

But we shall, perhaps, be told that Dissenters, not having a written form, can vary the mode of admitting members according to their circumstances and character. We ask, Do they admit them as professedly religious? If they do, the objection falls to the ground. If they do not, in what character are they admitted? As irreligious and hypocritical? Have they then an office for the admission of such? The answer must necessarily be, "We are not indeed always perfectly satisfied with every character whom we admit among us; but—" But what? "They profess their faith, and we would charitably hope that they are sincere, although the subsequent conduct too frequently proves that such a profession cannot be implicitly relied upon." This reply is, in substance, a justification of the conduct of the Church of England. Nor is it true that Dissenters, though they have no Prayer-book, have not a pretty fixed rule of admission. And if our charity towards them was no greater than this writer's towards the Church, we could easily produce instances in which the candidates have borrowed from one another the very relation of experience which is to be their passport to church membership.

Here, however, it may be said, that Dissenters can warn candidates of the necessity of a sincere profession, and of the danger of presuming upon an admission into a religious society as evidence of their safety, unless their conduct shall correspond with their profession. To this we reply, that the more pure any society pretends to be as compared with the Establishment, the more confident will those be of safety who are admitted within its pale; and the less likelihood will there be of suspicion and reproof on the part of the minister. And even if this were not so, yet no warning can be more pointed and powerful than that of our Church which assures the insincere professor that he only increases his "damnation," by participating in her sacraments.

Still our opponent will perhaps contend, that he cannot consider the idea of an established liturgy to be consistent with spirituality of design in the minds of the compilers. We would here ask the Reviewer, whether he has thought at all seriously upon the subject? If he has, is he serious and honest in making this objection? Does he, after maturely weighing the whole question, really believe in his heart that the objection has any force? Is he sincere in stating, that the *very idea* is *absurd* and *ridiculous*? In charity we must presume, that he wrote before he thought.

Mr. Bugg had argued, that "the Baptismal Office, like all the other offices and Liturgy of the Church, was constructed for worthy receivers, and the benefits of course must be confined to such."

The Eclectic Reviewer saw very clearly, as every attentive reader must see, that by this representation the force of the objections brought against the doctrine supposed to be taught in our Baptismal Service was obviated; and that all that then remained was only a prejudice arising on the mind from the mere sound of words. The alarming inference in the mind of the Reviewer was plainly this, that if such a principle of interpretation were admitted, a "prominent reason for Nonconformity" would be destroyed. It would be absurd, as he

himself confesses, to suppose, that a dispute about "*a word*" could not be adjusted.

But we must recur to the Reviewer's statements. He represents Mr. Bugg as "accusing his Church of composing a *national* liturgy, and offices, *designed* to be administered—to all sorts and conditions of men." Her "constitution of discipline and government" the Reviewer pronounces to be "political," and states, "that to dissent from her was considered as a civil offence." From all this the Reviewer considers the deduction to be *inevitable*, that this "political" church, in framing her Baptismal Service, was "establishing a temporal institute;" and that, to suppose her to have "only a spiritual service in her mind," is "miserable sophistry," "palpable self-refutation," and is contrary to the "*plain fact*;" the design being not to make men "true Christians," but to bring them "to church as good citizens." (p. 10.)

We are now, for the first time, informed, that this "political" Church, never desired nor expected any thing like spirituality of mind in her "good citizens." It would be a gross "absurdity" to suppose that she should look for spirituality, when she was framing a "temporal institute" for all the land. It was "enforced upon all," yet, on Mr. Bugg's principles, "constructed, it seems, but for a few."

To give any weight to this objection, the service ought to have been so framed as to indicate the alleged purpose of the framers. As the enforcement was general, the service would be general likewise. It would involve no peculiar notions, nor manifest any spirituality of design. Being *intended*, if the Reviewer's supposition be correct, to include all the nation—and with it, if not Jews and Turks, yet all infidels, heretics, Atheists, blasphemers, and scorners of religion—it would of course, in order to suit all, be divested of all spirituality whatever. Not expecting nor wishing to change the minds of men, the church, it seems, constructed a service which all might embrace and all approve—even those who approved of no service whatever.

The Reviewer endeavours to avoid the apparent absurdity of this statement, by telling us, that we have been under a mistake; that the Church had no "design" of exercising the minds of men about religious or spiritual matters: the heart had nothing to do with the business. She did not wish to make them good Christians, but "good citizens;" and so long as they were found at church, it was to be regarded as a mark of their honouring the king who commanded this; but as to the King of kings, they might blaspheme him as long as they pleased.

Here, then, we have, according to this writer, a "political ritual;" a "*political*" religion; and a "political" congregation, of "all sorts and conditions of men;" some lovers of a liturgy, and some haters of it; some who delight in worshipping God, and others who take pleasure in blaspheming him; but all, in the eye of the Church, "good citizens," and of course good churchmen, for this is the *essence* of a churchman to be a "good citizen;" and however diverse the views and spiritual feelings of these worshippers may be, yet they are all right in the estimation of the Church, for the sum total of what she seeks to obtain is to make men "good citizens."

This representation, forced and ironical as it may appear, is a genuine deduction from this writer's premises. But if so, what becomes of this writer's assertion "respecting the Act of Uniformity," which, he tells us, was "framed deliberately and expressly with a view to exclude them" (the Nonconformists) "from the Church?" (p. 3.) And will it be improper here to inquire, Were not these "pious" and learned persons, "spiritual" characters? And

were not their scruples of a "spiritual" nature? Did not they consider themselves required to give their *unfeigned assent* and *consent* to all and every thing contained and prescribed in "the Book of Common Prayer?" And are we not told by the Reviewer himself, that what the Church "teaches" in baptism, respecting "spiritual regeneration," "assumes a prominent place among their reasons for Nonconformity;" and, that these divines had no "rational inducement to quit their stations," of profit and honour in the Church, but what their *religious* "principles" enforced upon them; and above all, that the "very principle and purpose" of the "ecclesiastical establishment" is perfect uniformity in matters of faith? (p. 8.) Notwithstanding all this, however, we are now grown wiser; and, to use the Reviewer's own language, for a somewhat different purpose, "it is not a little remarkable, that after the lapse of a hundred and fifty years, the validity of this reason, assigned by those pious clergymen for their Nonconformity, should be virtually called in question," by one of their own denomination; and that one of those very doctrines, for objecting to which they became Nonconformists, should now be denied to be "required to be believed as the doctrine of the Church of England." (p. 4.) "So then" (still to use the Reviewer's own words) "all parties have laboured under a mere mistake." Churchmen and Dissenters have been deceiving themselves, in supposing that "assent and consent" to a spiritual liturgy means a belief of those religious dogmas which it contains; for belief is the root of all spirituality, and it were the grossest absurdity to suppose that spirituality of mind was required of them. The only design was conformity to a "temporal institute," and to bring men to church "as good citizens." Thus reasons the Eclectic Reviewer; "and" (for he must permit us again to use his own words) "Oh! that those misguided Nonconformists had reasoned thus!" "They would still have kept" their stations "in the Church; and though we might have differed from them about baptismal regeneration, or "spiritual" regeneration,—and though we might have been of various sects, Episcopalians, Presbyterians, Independents, Papists, or Quakers,—yet we should still have been equally good churchmen, as we should all have met upon the common ground of "political" conformity, and at any rate should have given each other the "right hand of fellowship" as "good citizens!"

We may reasonably expect, that the Reviewers at least, now that they have made this notable discovery, will prove the sincerity of their principles by their conduct, and, laying aside their hostility to the Church, return forthwith to her bosom; and that they will do this without delay, lest (as it is allowed on all hands that, when it is necessary, men may be "compelled" to become good citizens,) the civil magistrate should feel himself bound to exert his authority in bringing them back to their duty.

But, after all, how stands the fact, as to the spirituality of the Liturgy? We affirm, that our Liturgy is spiritual, and was made for spiritual worshippers; and that the design of its framers was, that only such worshippers should consider themselves as true members of the Church, and as entitled to expect the blessings which her institutions symbolize, sign, and seal.

It would be useless to make references to the Liturgy itself, the whole of which is spiritual, and is recognised to be so by Dissenters themselves. We will confront the Reviewer's argument, with the following eulogetic testimony of a celebrated Dissenter, the Rev. Robert Hall, who, in speaking of the

Liturgy, observes, "Though a Protestant Dissenter, I cannot be insensible to its merits. I believe that the *evangelical purity* of its *sentiments*, the chastised *fervour of its devotions*, and the majestic simplicity of its language, have combined to place it in the *very first rank of uninspired compositions.*" (Speech delivered at the Leicester Bible Society, 1812.)

Indeed, in proof of the spirituality of the Baptismal Office in particular, we need only refer to quotations which this writer has made from it, though for a different purpose. In the Office of Baptism, we pray for the child or person, "that he, coming to thy holy baptism, may receive *remission* of sins by spiritual regeneration," "may be baptised with water and the Holy Ghost, and received into Christ's *holy church*, and be made a *lively* member of the same." And we afterwards thank God on behalf of the baptised person, that it hath pleased him "to regenerate him" with "his Holy Spirit," to "receive him" for his *own child*, by adoption, and to incorporate him into his "*holy church*," and make him an "heir of *everlasting life*."

After quoting the foregoing passages, and these words from the Catechism; "was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" the Reviewer argues in the following manner:—"To words so expressive and unequivocal as these, no figurative meaning, one would think, could be attached. The Catechism was framed for children, for the instruction of the uninformed and unintelligent; for those who, unable to appreciate nice distinctions or to dive into remote meanings, can receive words only in their obvious import." (p. 6.) Here no "figurative meaning," no "nice distinctions" are to be allowed: the words, he tells us, are express and "unequivocal."

But we would ask the Reviewer, Do not then these words, "Christ's holy church," "spiritual regeneration," "member of Christ," "child of God," and "inheritor of the kingdom of Heaven," expressive, unequivocal, and without figure as they are, prove that the Church "had only a spiritual service in her mind" in framing this office? But let us mark the extraordinary inconsistency of this writer. "Unequivocal as the language may be of her ritual," (p. 5), in page 10, he gravely assures us, that the Church meant no such thing as a spiritual service. He considers it as the grossest "absurdity" to suppose that a "*national* liturgy" could be spiritual. "Its whole system of discipline and government is political." Its object is to "establish a temporal institute;" to bring men "to church as good citizens." And when Mr. Bugg affirms, "the Church had only a spiritual service in her mind;" and that, as to the "evil, who are ever mingled with the good, the Church knows them not, and owns them not;" he exclaims, "What miserable sophistry is this! How palpable a self-refutation does such a statement furnish, with regard to the plain fact!" (p. 10.)

And may we not here be permitted to ask, in our turn, whether the Reviewer's statements are not plainly self-destructive? In one place he represents the language of the Church as express and unequivocal, without figure; in another, as so entirely figurative that the Church, in using the most spiritual terms that can be conceived, and assuming all this appearance of vital piety and heavenly mindedness, only intended to establish a "TEMPORAL INSTITUTE!"

And will this writer, after contending strenuously for the literal, and then as strenuously for the figurative, meaning of the very same office; after most pointedly maintaining, and as pointedly contradicting, the same proposition, tauntingly reproach the evangelical

clergy with "vainly attempting to reconcile", their ritual with their creed? (pp. 10. 7.) Will he after this declare, that "there is something unavoidably painful to an ingenuous mind, in witnessing the expedients to which excellent men are reduced in order to vindicate their conduct from the appearance of inconsistency," when all they contend for is, that the declarations of the Baptismal Office cannot be supposed to apply to "all sorts and conditions of men?" What "nice distinctions" will he frame in "vindication of" these gross inconsistencies? Or will he "consent to escape in the immaterial form of an abstraction, from the awful responsibility which attaches" to him as a Reviewer, and still more as a Christian, perhaps a Christian minister, to speak the truth, and nothing but the truth, as in the sight of God. (p. 11.)

But there is another argument which the Reviewer considers as decisive of the question. The fact, that men were compelled to adopt this mode of worship he produces as utterly subversive of their views who regard the Liturgy as "spiritual," and the Church as confining her blessings to the spiritually-minded. His notion (though he has not drawn it out into a very tangible shape) seems to be this: That it is absurd to suppose that any thing like true religion can be produced by force. To this proposition we give our unequivocal assent. We acknowledge also, that when our ritual was first established by law, "penalties" were incurred by those who dissented from it. Neither do we "consent to escape" from this objection by saying, that, since toleration has been allowed, the argument does not apply. It does not, indeed, affect our conduct and views at this period; but it is unquestionably applicable to the framers of the Liturgy. We allow, that it entered into their design to "compel men to become true Christians." Strange as it may now seem to us, they really believed and hoped that, in compelling persons to use a "spiritual" service, they would make them pious men. Spirituality and intolerance were not, in their view, at all inconsistent with each other. If with our more enlightened and scriptural views of religion and toleration, we should compel men to adopt a particular mode of worship, we should be inconsistent with our own principles did we expect spirituality of mind in the worshippers. And if the compilers of our service had possessed the same notions of toleration which we now entertain, their conduct and their principles would also have been at variance. Their conduct and our principles doubtless disagree. But their own principles and their own conduct did not. In their minds, a spiritual service and compulsory enactments were perfectly compatible. The error of the Reviewer consists in his arguing, not from their principles, but his own.

Nor does this mode of removing the objection fix any peculiar stigma on the framers of our Liturgy; for the fault was not theirs alone: it was the fault of the times. Toleration was not then understood. All parties, Churchmen and Dissenters, were then intolerant. And it would be at least as unjust to conclude, that our Liturgy was not designed to be a spiritual service, because its authors compelled men to use it; as that the Confession of Faith of the Assembly of Divines was not a spiritual creed, or their Directory a spiritual directory, because these were enforced by all the terrors of the Solemn League and Covenant. The Presbyterian Parliament, John Knox and the great body of Scotch Reformers; John Calvin and his adherents in Geneva; and the Congregational Churches of New England;—all entertained precisely the same views with the fathers of the English Church, respecting the impe-

rative duty of compelling conformity. Will the Reviewer, therefore, argue, that their ecclesiastical institutions were framed for temporal and not for spiritual ends? He must have presumed greatly on the ignorance of his readers, before he could hope to succeed in his design of injuring the Church of England by means of the objection we have been considering.

III. One more objection worthy of notice on the part of the Reviewer, to our Baptismal Service, remains to be considered. "The description of the effects of baptism," in our Liturgy, he regards, upon every interpretation of it, as "contrary to Scripture."

This is a very grave charge, and it becomes us to attend to it. But unfortunately, the accuser has brought forward neither argument nor Scripture in its support. He acknowledges, indeed, that "Mr. Scott and Mr. Biddulph are equally successful in proving that" Dr. Mant's notion of baptismal regeneration "is not the doctrine of the Bible." So far we agree with him. He denies, however, the agreement of the Baptismal Office, with Scripture; and he undertakes to shew how the view of baptism inculcated in the former came originally to be adopted. The framers of the English Liturgy, he seems to think, obtained it from the early fathers. And the early fathers, he admits (p. 15), drew it from Scripture, but from Scripture too literally understood. The error of the Church of England, therefore, it seems, consists in its *literal* agreement with Scripture. He would intimate, however, that even this literal agreement is confined to a solitary passage of Scripture (p. 18.); namely, "except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." (p. 15.) But is this the only passage of Scripture which connects baptism with spiritual blessings in the same manner as the Church does? By no means, as the following texts will prove. "Repent, and be *baptized*, every one of you, in the name of Jesus Christ, for the remission of sins." "Arise and be *baptized*, and wash away thy sins." "He that believeth and is *baptized* shall be saved." "The like figure whereunto even *baptism* doth also now *save* us." "According to his mercy he saved us, by the *washing* of regeneration and renewing of the Holy Ghost."

These passages of Scripture our Church has almost literally transcribed into her offices; and whatever they may be understood strictly to imply, it is plain that repentance, faith, regeneration, pardon, and salvation, are in these and other places united with *baptism*. And though we are very far from thinking with Dr. Mant, that baptism and spiritual blessings are inseparable; yet if the words we have quoted have any meaning at all, they must, we apprehend, imply pretty much what our Church intended they should be understood to imply; namely, that the sacraments are "*generally* necessary to salvation." If they have not some such meaning, let the Reviewer shew what they do mean.

Our office then appears, in its fair and genuine interpretation, to correspond, very exactly, with the word of God, both in language and in meaning. The language is almost identical. Our Lord's words to Nicodemus are exactly quoted; and St. Paul's and St. Luke's words, respecting salvation and "remission of sins," correctly transfused into the service. Indeed, the great excellency of our ritual is, its adhering so closely to the oracles of God.

But notwithstanding all this, we are gravely told, that the Baptismal Office and "Liturgy" are "popish," and contrary to "Scripture;" that we are obliged to resort to hypothetical explanations in order to make out a system consistent with itself, with common sense, and with the Bible. The Reviewer,

however, informs us, that these "erroneous notions" originated in the "literal interpretation of a solitary passage of Scripture," (p. 18), and were the "necessary consequences" of taking that Scripture in its "literal meaning." Thus he confesses, that however "*erroneous*" our office may be, it is "*literally*" *scriptural*. If therefore, as he not very politely observes, the "language" of our office is "*literally* false," does he not thus make the "language" of *Scripture*, "literally false" also?

It is obvious, then, that as the Scriptures are liable to precisely the same construction as our office, the same means which make the Scriptures consistent will make the Church consistent; and that which is fair in one case will likewise be fair in the other.

The ancients, the Reviewer tells us, conceived that the Scripture, in what it says respecting being "born of water and of the Spirit," was to be taken in its "literal meaning: it was a necessary consequence, therefore, that they should view the sacrament of baptism in the light" in which he considers our Church to view it. The error in our Baptismal Office he considers as derived from this source. "Enlightened criticism," however, he informs us, has now shewn that the "literal meaning" ascribed to John iii. 5, by the fathers, is inconsistent with the general scope of the Bible, and the received doctrines of our faith. The Reviewer is thus obliged to call in the aid of "enlightened criticism," to make the Scripture consistent with itself. This is precisely what Messrs. Scott, Biddulph, and Bugg have done, in order to prove the Church consistent with herself and with Scripture. And surely that mode of interpretation, which is admitted to be fair with respect to the Scriptures, cannot be otherwise than legitimate when applied to an office which is confessedly built upon them.

After having weighed these observations, the reader, we apprehend, will be in a capacity to appreciate the affecting declaration of the Reviewer, "that there is something unavoidably painful to an ingenuous mind, in witnessing the expedients to which excellent men are reduced, in order to vindicate their conduct from the appearance of inconsistency" (p. 10.); and the affliction he experiences, in contemplating the "mortifying advantage" which churchmen afford their adversaries, in putting it in their power to "quote the language of the Church, in its obvious import, without note or comment, and tauntingly reproach the Evangelical Clergy with striving to accommodate that language to their own religious tenets."

One word more before we quit this topic. We beg to know from the Reviewer, by what critical or moral canon, he conceives himself authorized to stigmatize as "hypothesis, and conjectural explanation, and opposite citation," and "miserable sophistry," in the case of Messrs. Biddulph, Scott, and Bugg, the very same process which, in his own, he dignifies with the appellation of "enlightened criticism?"

Before we enter on our concluding observations, we beg to advert to one more remark of our author. It is this—"At no period, in the history of the Christian Church, has there prevailed a disposition to undervalue the external ordinances of religion" (p. 11); plainly meaning, by the "external ordinances of religion," a prescribed mode of worship. We must venture to dispute the fact. What was the prevailing disposition of Nonconformists at all times, and especially in the days of the First Charles, and in those of Cromwell? Was there no prevailing disposition to undervalue the external ordinances of religion, a little before the Act of Uniformity passed? And is there no prevailing disposition, in certain quarters, to undervalue them now? Whether the Reviewer

himself does not "undervalue the ordinance of baptism, as established by Christ," the following statement will shew. He informs us, that this sacred rite was "originally designed to be the symbol of a new dispensation of a purely spiritual character:" (p. 20.): and yet he seems to us to strip it of every thing sacramental, beneficial, or obligatory. He tells us (pp. 22, 23), that there is no "command" or "positive law" upon which it *now* rests; that it has *now* a "very different meaning;" (p. 21.); and that he is doubtful as to the "*grounds* of its *importance*." (p. 21.) He appears to consider, that the participation of it "may be claimed alike by *all men*;" (p. 22.); and that although it was "originally designed to be the symbol of a new dispensation of a purely spiritual character," "real repentance" and "faith" never were necessary to its reception. (p. 22.) And he esteems it quite "abhorrent to the genius and spirit" of religion to make baptism a prerequisite to the other ordinances of Christianity; such as admission to the Lord's Supper, and to Christian burial. (p. 24.)

We need not wonder at the liberty which this Reviewer has taken with the Church of England, since he seems to make no scruple of "changing the ordinances of Heaven." At the same time the Reviewer admits, that baptism is by all allowed to be an "initiation into the visible church." (p. 21.) But if so, on what ground does he represent the conduct of the church establishment, in refusing her most sacred privileges to those who are not baptized, as abhorrent from the genius and spirit of religion? Can a person who is not yet even initiated into the "visible church," be considered as of the church; and if he choose to continue as a heathen with respect to one sacrament of the Christian Church, can he claim to be entitled to a participation of the *other*?

When this writer contrasts the difference of what baptism once was with what it now is, and thence draws a conclusion with regard to a change in the *design* of the rite, he manifestly confounds the considerations of duty and obligation with the question of fact. (pp. 20, 21.) But if the corrupt practices of any age are allowed to be a good reason for changing the nature of a Divine institution, doubtless all obligation to every thing sacred and spiritual had long ago ceased. The profession of Christianity itself is not now indicative of the same spirit by which it once was characterized; but does this corruption of the times—this hypocrisy of professors—render a sincere profession less necessary or less availing?

The Church of England has been often censured, for claiming authority to appoint or change *unessential ceremonial* observances. But our Reviewers take the liberty of making "the *command* of God of none effect by their tradition;" or, if they dislike the term tradition, by their "enlightened criticism."

IV. We shall now close this article with a few remarks on the spirit and conduct of the Reviewer.

1. It appears but too plain that hostility to the Church has guided the pen of our Reviewer, at least as much as the force of evidence. He has made some statements evidently for the purpose of degrading her; and others which nothing but deep-rooted prejudice could prevent his seeing to be unjust. Does he, for instance, in the face of the Sixth and Twentieth Articles, and the Homilies, really believe his own insinuation (p. 17.), that a "consistent churchman" is not allowed by his Church to appeal to Scripture, but must submit to authority in matters of faith? If he does, why does he also denominate the Establishment as a "Protestant Church" (p. 13), and not lead us back at once to the infallibility of Rome?

2. We may thank this writer

for the benefit which (undesignedly we admit) his hostility has produced to the Establishment. Although we pretend to no infallibility, nor wish to defend the propriety of every expression of our Liturgy, yet he has afforded us an opportunity of witnessing the unimpeachable soundness of its doctrinal views. The weapon formed against the church has not prospered. The efforts of this adversary to injure her have only recoiled upon himself; for they have equally affected the Scriptures. And we frankly confess, that the foundations of her theological system have never appeared to us so impregnable as since the commencement of this controversy.

3. But if the arguments of this writer are so futile, why, it may be asked, have we thought them worthy of an answer? We reply, that it certainly was not our intention at first to pay the smallest attention to this publication; and if we have changed our purpose, it has arisen not from any conviction of the force of his arguments, but partly from our understanding that in certain quarters it was considered as unanswerable; partly because weak but well meaning minds might be disturbed by the sophistry of the author's reasonings, or shaken by the confidence of his assertions; and partly because it may be of some use not only to the Church but to those who dissent from her—indeed we should say, to the community at large—that the principles of the Eclectic Review should be justly appreciated. We certainly view with deep regret not only the unprovoked hostility of the article under consideration, but the general spirit and tendency of the work. There is something peculiarly unhappy, and "unavoidably painful," both in the *time* and *manner* in which the present attack has been made.

The *time* is singularly unfortunate. Moderate Churchmen and moderate Dissenters have of late shewn a disposition to lay aside their mutual animosities, and to avoid all unessential disputes about differences of form, and apprehended defects of worship or constitution. They have wisely and piously thought it more than time that all who fear God and value the souls of their fellow-creatures should recollect how brief is the space allotted them for endeavouring to promote the glory of God, and the good of their fellow-creatures. This enlarged spirit of Christian philanthropy has been hailed by all good men as one of the peculiar glories of these latter days, and as a pledge of brighter hopes in prospect. Who can contemplate with satisfaction the appearance, on this fair field of vision, of the Eclectic Review, as it hoists its hostile banners, and takes its frowning march through the regions of harmony and peace? No one, we are persuaded, whether he be Churchman or Dissenter, who has at heart the prosperity of Zion. It is a fact (without figure), that this Review has lately displayed much bitterness against the Established Church; and we cannot but consider *this critique* as an uncalled-for declaration of open war. The Dissenters were not either attacked, or even alluded to, in any unfriendly way, by the opponents of Dr. Mant. The Reviewer himself tells us, that the "dispute is confined" to churchmen; that it is peculiarly a church question. And yet, at this moment of peace between Churchmen and Dissenters, and under such circumstances of exemption from polemical attack, this Reviewer, setting at nought the considerations of Christian obligation and brotherly feeling, proclaims his war, and commences his hostile operations.

But the *manner* in which the war has been conducted, and the persons against whom it has been directed, enhance the evil of his conduct. We need not repeat what has been already said of the mis-

representations, unfair citations, and false deductions of this writer. But against whom is it that he whets his sword? Against the very men who, of all others, were "living at peace" with him, the followers of those whom he himself calls the "good and great men" of the church. Whose cause has he espoused? The cause of those whom he stigmatises as anti-biblical, factious, and papistical. Now let us suppose, for argument's sake, that these "good and great" men were mistaken in their interpretation of the Liturgy; he still allows them and their followers to be "sincere," and that they really "believe" what they teach respecting it to be its true meaning. The doctrine they teach, though he denies it to be the doctrine of the Church of England, he believes with them to be that of Scripture. Their instruction, then, he allows to be sound and scriptural; and as to themselves they are the followers at least of the "good and great," and are actuated by pure and conscientious motives. Where then is the evil against which this writer has thought it right to gird himself for the combat? The very men he combats are defending what he believes to be truth: they are opposing, and with sincere minds, what he likewise esteems a "damning mischief," a "pernicious fallacy," which has slain its thousands and tens of thousands of immortal souls. And who that has got a "pure heart and humble voice" would not willingly raise both in wishing them "God-speed?" But not so our wayward and contentious Reviewer. He opposes them with all his might;—he withstands them in every direction;—he assists their adversaries to fix error, dangerous, "damning" error, on a "Protestant church," a church of Christ. He labours, with all his energy, and developes all his ingenuity, even to unfairness and mistatement, in order to establish this "pernicious fallacy" as the genuine, doctrine of the Church of England.—And what can be the Reviewer's motive for this extraordinary conduct? Does he not discover it when he tells us, that this supposed error is a "prominent ground of Nonconformity?" When Dr. Mant published to the world, as a doctrine of the Church of England, one of the most destructive errors of Popery, three writers totally unconnected with each other, and ignorant of each other's purpose, come forward at the same time, and *demonstrate* that this erroneous doctrine is not and never was the doctrine of our church. Upon this, the Eclectic Reviewer rises up, and tells the world, that Dr. Mant has proved his point;—that his opponents are altogether mistaken;—that having made vows of conformity, they must therefore endeavour to keep themselves in countenance as well as they can; but that his "ingenuous mind" is pained to witness the "expedients" to which they are reduced.—But to what "expedients" have they resorted? Have they used any dishonourable artifices? Have they made assertions, where proof was required? Or has this Reviewer answered, or attempted to answer, any one of their arguments? But we beg his pardon: he has attempted to answer one of their arguments, that which defends the spirituality of the Liturgy. And can any thing prove more demonstrably its truth, than the weakness and absurdity of his attempt to refute it. And even if we allow that this umpire sincerely believes all that he has advanced, in the face of such evidence, to be just, what, we would still ask, is the direct design and tendency of his labours? What does he aim at effecting by his critique? It is indeed "painful" to a pious and "ingenuous mind" to reflect upon this. Dr. Mant was opposing what he believed to be an error, and defending what he believed to be truth. But this Reviewer is contending for error,

for what he believes to be error; and is assisting Dr. Mant in his endeavours to persuade the world to believe that it is the genuine doctrine of the Church of England.

Now let us suppose, that this writer should succeed in convincing candid and reasonable persons that he has fairly represented the doctrine of the Church; and that this erroneous doctrine is believed to be true by the generality of the dignitaries and officiating clergy throughout the kingdom, and was held to be so even by our reformers and the compilers of our Liturgy; what is the result to which he would look forward? Here he does not leave us to a doubtful conjecture: "it would be unwarrantable," he tells us, "to suppose that numbers of the pious clergy would not resign their preferments in the Church." (p. 8.)

Doubtless such would be the result. But will the Reviewer say that this is a result to be ardently desired, an object to be eagerly prosecuted? Supposing him to shake their present conscientious adherence to the Church, can he point out to them elsewhere situations of equal utility with those they now occupy? Will it be an advantage to the cause of true religion in the land that no parochial cure should be administered by men qualified, even in the Reviewer's judgment, to stem the torrent of heretical pravity? What must, in such a case, on his own principles, ensue, but that this "pernicious fallacy," this "damning mischief," like the "over-spreading of desolation," should fill the land; that the flood-gates of immorality and licentiousness should be opened; and that additional "multitudes" of immortal souls should perish! And can the Reviewer contemplate such consequences with pleasure and earnest expectation?

Let us, on the other hand, suppose, that these pious men should succeed in their efforts; that they should succeed, that is to say, in rooting out this "pernicious fallacy" from the church; then the "multitudes" who have been misled by it would be misled no more, truth would triumph, Satan would be defeated, and many souls would be brought to God. We would appeal to the "ingenuous mind" of the Reviewer himself, whether such an end be not desirable?

And what has he to offer as the alternative? What? Why, some pious clergymen would become Dissenters; and probably some laymen likewise. Surely no humane, no pious, mind could regard with satisfaction such a triumph, so obtained. If this be the feeling of the Reviewer, we will cherish the pleasing persuasion that it is a feeling in which few of our Dissenting brethren will sympathise with him. Of them we have hoped, and shall continue to hope, better things. We shall confidently expect to find that they disclaim this writer as their accredited agent or representative; nor shall we believe that he is, unless the testimony of facts shall reluctantly compel us to adopt a contrary opinion. We cannot believe, that while the opponents of Dr. Mant are labouring to defend the Church of England (which embraces so large a portion of the population) from the most "pernicious fallacy," and thus, according to the Reviewer's own statement, doing the greatest possible kindness to the souls of multitudes, who, he says, are now deluded and destroyed by this "damning mischief;" we cannot believe that the Dissenters generally would be disposed to take part against them. Would not such conduct be in fact to say, "The Church is in danger of being purged from this 'pernicious fallacy:' we shall thus be deprived of a 'prominent reason for Nonconformity;' and though 'multitudes' of immortal souls may be benefited, we must, for the sake of the Dissenting interest, with one heart and voice protest against the soundness of such a vindication?"

We cannot lay down the pen without earnestly requesting the attention of that class of divines in the Establishment, who are our opponents in the present controversy. The clergy whom they stigmatise as Evangelical are often represented by them as enemies to the Church; as Dissenters in principle; as furthering the cause of Dissenters, and as only waiting a favourable opportunity to assist them in subverting the hierarchy. Dissenters, however, must be allowed, after all, to be the best judges as to who are their fittest allies in their hostile attempts against the Church. But here we see Dissenters, in their ardour to demolish the Establishment, uniting, not with the opponents of Dr. Mant, but with his *abettors*. Such divines as Dr. Mant they consider as their best friends; while the opponents of Dr. Mant are considered as their chief enemies. If these succeed in their opposition, our Reviewer instructs us that one "prominent ground of Nonconformity" will be removed, and the hope of sapping the foundations of the Church will be greatly weakened. If these defenders of the Establishment then were removed, he would regard the Church as only the more likely to fall. It is surely more than a hint to the dignitaries of the Church, not at least to stigmatise as its enemies the very same persons whom Dissenters consider as the bulwarks of her faith and of her constitution.

What course then remains for this body of divines to pursue, under the hard measure which is allotted them, and the many provocations they are called to endure? Their duty is plain. Let them persevere in proving themselves, both in spirit and doctrine, to be true sons of the Church. Let them not be influenced or drawn aside to imbibe the temper or adopt the sentiments of either division of their opponents; but, while they contend earnestly for the truth, let them hold the "faith in unity of spirit, in the bond of peace, and in righteousness of life." They will thus be best enabled to "convince" or to silence "gainsayers;" the Church will flourish under their pious care; and an additional argument will be derived in favour of the truths which they espouse, from the fruits which those truths produce.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—The History of Westminster Abbey, in 2 vols. 4to. with fifty engravings; and Watts's Songs for Children, with brief Notes, by the Rev. J. Churchill.

Preparing for publication:—History of Plymouth, in one vol. 4to. by subscription at 1*l.* 11s. 6d.; and an English and Mahratta Dictionary, by Captain Hutchinson, of the Bombay Native Infantry.

The Library of the famous Marshal Junot will shortly be sold by Mr. Evans.

The Rev. William Bennet has prepared for the press, and proposes to publish by subscription, in one vol. 8vo. a careful Abridgment of the learned Bishop Stillingfleet's "True Reason of the Sufferings of Christ;" originally published in 1669, in reply to the exceptions of *Crellius*, the most learned and subtil of all the Popish Socinians, against the celebrated work of *Grotius* on the *Satisfaction of Christ*. Subscriptions are received by the Editor, at Chapel-en-le-frith, Derbyshire; or by Mr. Conder, Bookseller, St. Paul's Church-yard, London.

The inveterate nature of the disease called Cancer is well known. It is generally reputed an incurable, and is almost always a fatal, disorder. It would be wrong, however, to conclude that enlarged knowledge and vigilant ob-

servation may not remedy the present defect of medical skill in the treatment of this destructive malady. An Institution was formed in 1801 with the benevolent view, not only of affording a temporary asylum to persons labouring under this disease, but of improving and perfecting the history of cancer, making a comparative estimate of the advantages to be derived from various modes of treatment, and trying such new remedies as should be suggested by respectable authority. The operations of this Institution have for some time been suspended for want of proper support. It has been again revived, with a better prospect of success. Its objects are declared to be: "1. To cure, or relieve, the most dreadful disease with which human nature is visited; a disease to which females especially, of every rank and condition, are equally liable, and against which experience has not yet sanctioned any certain and successful mode of treatment. 2. To investigate, carefully, the nature of cancer, and the morbid changes induced upon the parts which are infested by it. 3. To confer on the indigent, the additional advantages of a new and improved method of treating the cancer; and likewise, by subjecting this method to the test of a large experience, to gain a more correct knowledge of its effects and comparative utility. 4. To communicate to the public the knowledge which may be thus acquired, by occasionally printing Reports of the proceedings of the Institution;" for which purpose every case admitted into the Institution will be recorded, with its progress and results. These objects cannot be attained without adequate pecuniary means. The Society is therefore recommended to the benevolence of the public as one highly worthy of its patronage.—The President of the Institution is the Earl of Shaftesbury; the Treasurer, Charles Elliott, Esq.; the superintending Physician, Dr. Warren, Lower Brook-street; the superintending Surgeon, Mr. Pearson, Golden-square; the Surgeon, Mr. Young, Soho-square; the Assistant Surgeon and Secretary, pro tempore, Mr. G. Babington, Golden-square. Subscriptions are received by Messrs. Hoares, Fleet-street; Messrs. Drummonds, Charing-cross; and Sir P. Pole and Co. Bartholomew-lane. Persons may be admitted to the benefits of this Institution, on application to any of the medical officers.

Mr. Bullock's Museum, in Piccadilly, has lately been enriched with some chef-d'œuvres, both of painting and statuary, particularly the Judgment of Brutus, and Homer reciting the Iliad, by Le Thiere. The carriage in which Bonaparte travelled to Waterloo forms likewise a great source of attraction.

A Panorama of Jerusalem is now to be seen near Temple-bar, in Fleet-street.

The Gas Light Company have been allowed to extend their capital from 200,000*l.* to 400,000*l.* and their charter to forty years. In a short time, we presume that the mode of lighting by gas will be general throughout the metropolis.

The Editors of the Medical and Physical Journal state, that they have received from a correspondent in Germany, two cases of hydrophobia cured by copious bleeding and mercury.

On June 5, a numerous meeting of ladies and gentlemen was held at the Mansion-house, to consider of the best means of abolishing the practice of sweeping chimneys through the industry of boys, and of substituting, in its room, a simple mechanical apparatus which would answer every purpose. The chair was taken by the Lord Mayor, who opened the business of the Meeting, by adverting to the cruelty and inhumanity which attended the present practice, and the efficacious means by which it might be obviated. His Lordship had received several letters, shewing not only the infant state at which children were employed in the unwholesome and dangerous occupation of sweeping chimneys, but also the success with which the mechanical substitute was applied in Scotland and elsewhere.—Mr. Tooke read to the Meeting the Report of the Committee appointed to consider this subject, and pointed out the melancholy afflictions with which children were visited by the continuance of the present practice. He also dwelt on the fact, that this practice was unknown until the beginning of the last century, and that consequently mechanical means must have been previously found effectual. The worthy gentleman concluded by moving a resolution for the establishment of a mechanical system.—Sir Francis Burdett drew an eloquent picture of the miseries of infants, some under four or five years of age, who are consigned to this dreary and cruel occupation. He concluded by enforcing the claim of the poor children of Eng-

land to at least the same sympathy from their countrymen as the sable sons of Africa. Several resolutions for the promotion of this humane and benevolent purpose were then moved by the Hon. Mr. Burrell Drummond, Mr. Williams, Mr. Hall, &c. &c. and carried unanimously.

At *Cambridge*, the Chancellor's gold medals, for the best proficients in Classical Learning amongst the commencing Bachelors of Arts, were this year adjudged to Mr. John Graham, of Christ College, and Mr. Marmaduke Lawson, of Magdalen College; and their merits were declared by the examiners to be equal. The subject proposed was a passage of a play of Aristophanes, to be turned into English verse in two hours.

The Chancellor's gold medal for the English Poem was adjudged to Mr. Hamilton Sydney Beresford, of Clare Hall; the subject, "*Mahomet.*"

The subject of the Seatonian Prize Poem for the present year is, *Hezekiah* and *Sennacherib*.

At *Oxford*, the Rev. Godfrey Fausset, M. A. was unanimously elected by the Heads of Colleges to preach the *Bampton Lecture Sermons* before the University for 1817.

The composition for the Prizes of the Vice-Chancellor of Trinity College, *Dublin*, is this year to be, "The Marriage of the Princess Charlotte of Wales."

UNITED STATES.

A Bishop has lately been appointed for the eastern states (New England) of America. An unknown donor has given 2000 dollars, another unknown donor, a lady, has given 3000 dollars, towards a fund for his support.

HOLLAND.

Amsterdam is about to be lighted with gas.

A message has been sent by the king to the second chamber of the States-General, proposing the introduction of the same weights and measures throughout the kingdom as soon as possible, but not later than 1820, founded on the decimal system—the denomination of ell and pound to be retained.

EAST INDIES.

The letters patent constituting a Bishop of India gives him full power and authority to confer orders, to confirm, and to perform all other episcopal offices, and to exercise spiritual and ecclesiastical jurisdiction in his diocese according to the ecclesiastical laws of England, such as the granting of licences to officiate, the visitation and examination of the clergy, and their punishment and correction by deprivation, suspension, or censure. They also appoint three Archdeaconries subject to the Bishop's See of Calcutta; the Archdeacons to act as the Bishop's Commissaries.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Dissertations on various interesting Subjects, with a View to illustrate the amiable and moral Spirit of Christ's Religion; by the Rev. T. Watson. 8vo. 6s.

Agency of Divine Providence manifested; by Samuel O'Sullivan. 8vo. 10s. 6d.

Brief Memoirs of Four Christian Hindoos. 12mo. 3s. 6d.

Family Prayers; by J. Cotterill. 12mo. 6s.

Farewell Sermons. 8vo. 11s.

A Sermon, preached in Lambeth Chapel, at the Consecration of the Right Rev. Robert, Lord Bishop of Nova Scotia; by Joseph Holden Pott, A.M. 4to. 2s.

A Brief Statement of the Nature of Baptism; by Robert Hardy, A.M. 6d.

Dr. Mant's Sermon on Regeneration, vindicated from the Remarks of the Rev. T. T. Biddulph. 1s. 6d.

Every-day Christianity; by the Author of Rhoda, &c. 12mo. 3s. 6d.

Sermons on various Subjects and Occasions; by G. S. Faber, B.D. 8vo. 12s.

The Christian's Manuel, compiled from the Enchiridion Militis Christiani of Erasmus; by Philip Wyatt Crowther, Esq. 8vo. 8s.

Sermons; by Thomas Trevor Trevor, LL.D. Prebendary of Chester, Rector of West Kirby, and Vicar of Eastham. 8vo. 6s.

Hume's History of England, revised for Family Use; with such Omissions and Alterations as may render it salutary to the Young, and unexceptionable to the Christian; by the Rev. George Berkeley Mitchell, A.M. 8 vols. 8vo. 3*l.* 12s.

Lectures delivered before the Christian Philological Society, in which several important Differences between modern Arminians and Calvinists, are impartially considered, with a View to promote Mutual Forbearance; by N. Rogers. 12mo. 7s.

The Doctrine of the Church of England upon the Efficacy of Baptism, vindicated from Misrepresentation; by Richard Laurence, LL.D. 8vo. 5s.

Commentaries and Annotations on the Holy Scriptures: containing, I. Various Prolegomenous Essays, and short Disquisitions. II. Introductions to the Books of the Old and New Testament, and the Apocrypha. III. A Series of Critical, Philological, and Explanatory Notes, partly original, and partly compiled. IV. A Chronological Index. By the Rev. John Hewlett, B.D. 3*l.*

The Connection between the Sacred Writings and the Literature of the Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated, principally with a View to Evidence in Confirmation of the Truth of Revealed Religion; by Robert Gray, D.D. Prebendary of Durham and of Chichester. 8vo. 12s.

Memoirs of Mr. James H. Wood, late surgeon, &c. &c. to the Dispensary and Workhouse at Blackburn; by the Rev. Thomas Wood. 1s. 6d.

Episcopal Claims investigated, and the Liberty of the Pulpit defended, in five Essays; by the Rev. Mr. Isaac. 12mo. 4s.

Village Sermons; or, Short and Plain Discourses, for the Use of Families, Schools, and Religious Societies; by George Burder. Vol. VII. 2s.

MISCELLANEOUS.

The Genealogical Tree of the Macdonalds, as Lords of the Isles; by Mr. John Brown, coloured on canvas, and rollers. 1*l.* 11s. 6d.

The early Life of Ben. West, Esq.; by Mr. Galt. Royal 8vo. 15s.

Memoirs of Nicholas Ridley, formerly Bishop of London. 1s.

Memoirs of Madame la Marquise de la Rochejaquelin. Translated from the second edition, printed at Paris, with a Map of Vandée. 8vo. 12s.

Memorie of the Somervilles; being a History of the Baronial House of Somerville, published from the original Manuscript, in the Possession of the present noble Representative of the Family; by James, eleventh Lord Somerville, 2 vols. 8vo. with two portraits and nine other engravings, 2*l.* 2s. Royal 8vo. 3*l.* 3s.

Hints, designed to promote Beneficence, Temperance, and Medical Science; by Dr. Lettsom: re-published in three vols. 8vo. with Memoirs of the Author, and of James Neild, Esq.; and brief Notices of many other of Dr. Lettsom's Friends: embellished with forty plates, ten of which were not in the first edition. 2*l.* 2s.

Spurinna; or, the Comforts of Old Age, with Notes and Biographical Illustrations; by Sir Thomas Bernard, Baronet. 8vo. 9s.

Sancho; or, the Proverbialist. Royal 12mo. 5s.

Liberty, Civil and Religious; by the Rev. T. Bowdler, A.M. 8vo. 3s.

The Cottagers of the Lakes. 12mo. 3s. 6d.

Letters on the Fine Arts, written from Paris in the Year 1815; by Henry Milton, Esq. 8vo. 7s. 6d.

A Dictionary of Painters and Engravers; by W. Bryan. 2 vols. 4to. 5*l.* 5s. Royal 9*l.*

Of Statuary and Sculpture among the Ancients; with some Account of Specimens preserved in England; by James Dallaway, M.B. F.A.S. With thirty engravings and several wood-cuts; imp. 8vo. 2*l.* 8s.

An Inquiry into the Origin and Early History of Engraving upon Copper and in Wood; with an Account of Engravers and their Works, from the Invention of Chalcography, by Maso Finiguerra, to the Time of Marc' Antonio Raimondi; including Observations on some of the first Books ornamented with Wood-cuts; by William Young Ottley, F.S.A.; in 2 vols. 4to. 8*l.* 8s. illustrated by numerous fac-similes.

The Apocrypha to Macklin's Bible, which completes the magnificent edition of the sacred Scriptures; begun by the late Mr. Macklin. 18 guineas.

Annual Register, or a View of the History, Politics, and Literature, for the Year 1815. 8vo. 16s.

A History of the Wars of the French Revolution; by J. Baines. Vol. I. 4to. 1*l.* 1s.

A History of Hanover; by J. Reid. Royal 4to. 3*l.* 13s. 6d.

Lectures on the Philosophy of Modern History, delivered in the University of Dublin; by George Miller, D.D. late Fellow of Trinity College, Dublin. Vol. I., II. 8vo. 1*l.* 14s.

A Practical Abridgment of Election Law, from the Issuing of the Writ to the Return; adapted particularly to the case of Returning Officers, Candidates, and Electors, in the respective Proceedings for Counties, Cities being Counties, and Boroughs; by John Disney, Esq. Barrister-at-law. 8vo. 7s. 6d.

Essays on Insanity, Hypochondriasis, and other Nervous Affections; by John Reid, M.D. 8vo. 9s.

Essays in Rhyme, on Morals and Manners; by Jane Taylor. foolscap 8vo. 6s.

Question of the Necessity of the existing Corn Laws considered; by Charles Henry Parry, M.D. F.R.S. 8vo. 8s.

Hints to a Traveller into Foreign Countries; by the Rev. John Marriot. 18mo. 3s.

The Principles of Population and Production, as they are affected by the Progress of Society; with a View to Moral and Political Consequences; by John Weyland, jun. Esq. F.R.S. 8vo. 14s.

Practical Political Economy; being a systematic Arrangement for effecting a Reduction in the Poor-Rates, improving the Value of Small Farms, and also a Commissarian System, whereby a Saving may be effected of upwards of 1,000*l.* per annum; with an Appendix, describing the new Invention of a Pair of Logical Scales, for the Use of Law-bewildered Jurymen, &c.

Waterloo; a Poem, with Notes; by Henry Davidson, Esq. Advocate. 8vo. 5s. 6d.

A Historical Account, interspersed with Biographical Anecdotes, of the House of Saxony; by F. Shoberl. 7s. 6d.

Guide to all the Watering and Seabathing Places, for the Year 1816. 18mo. 16s. boards. 17s. bound.

Hindoo Excavations in the Mountain of Ellora, near Aurungabad, in the Decan, in twenty-four Views, from the Drawings of James Wales, under the Direction of Thomas Daniell, forming Part VI. of the Oriental Scenery. Folio, 3*l.* 3s.

A Voyage round the World, from 1806 to 1812; in which Japan, Kamschatka, the Aleutian Islands, and the Sandwich Islands, were visited; including a Narrative of the Author's Shipwreck on the Island of Sannack, and his subsequent Wreck in the Ship's Long Boat: by Archibald Campbell. 8vo. 9s.

The State Trials; by J. Howell. 21 vols. royal 8vo. 33*l.* 1s. 6d.

A Description of the principal Picturesque Beauties, Antiquities, and Geological Phænomena of the Isle of Wight; by Sir Henry C. Englefield, Bart. With additional Observations on the Strata of the Island, and their Continuation in the adjacent Parts of Dorsetshire; by Thomas Webster, Esq. Illustrated by maps, and nearly fifty engravings, by W. and G. Cook, from original drawings by Sir H. Englefield and T. Webster. Imp. 4to. 7*l.* 7s. and on large paper 10*l.* 10s.

Atheniensa; or, Remarks on the Topography and Buildings of Athens; by William Wilkins, A.M. F.A.S. 8vo. 12s.

Journal of a Tour in Germany, Sweden, Russia, Poland, &c. during the Years 1813 and 1814; by J. T. James, Esq. With eighteen engravings, 4to. 3*l.* 3s.

Thoughts on the "Poor Laws, and on the Improvement of the Condition and Morals of the Poor;" by the Author of the History of the House of Romanoff. price 1s. 6d.

A History of Cork; by J. Smith. 2 vols. 8vo. 1*l.* 8s.

A History of Chester. 8vo. 9s.

Quinze Jours à Londres la Fin de 1815. 8vo. Paris. 1816. 5s.

Almanac Royal, pour l'Année 1816. 8vo. 17s.

Adolphe, Anecdote trouvée dans les Papiers d'un Inconnu, et publiée par Benjamin de Constant. 12mo. Londres. 1816. 6s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following is a brief abstract of the Twelfth Report of this Society, which was read at the General Annual Meeting, on the 1st May, 1816.

I. Foreign Department.

1. In Holland, many of the Societies have collected considerable sums, and commenced a distribution of the Scriptures. At a General Meeting in Amsterdam, in November last, it was finally determined that the seat of the Netherlands Bible Society should be established in that city. Under it are upwards of forty societies; and the direction of their combined energies is intrusted to a committee in Amsterdam. Of this National Institution his royal highness the Prince of Orange is the patron. Many Bible Associations have also been formed: in Amsterdam alone, twenty-four are already in a state of active operation. A large assortment of the Scriptures, in various languages, has been sent both to Amsterdam and Rotterdam.

2. The Grand Duchy of Berg Society has exhibited proofs of the most laudable activity, and promises to become one of the most useful in Germany. It has collected large sums, and established Branch Societies in various parts of the duchy, as well as an active Auxiliary at Cologne, under the presidency of Count Ernst Von der Lippe. Its proceedings are marked with great zeal, and directed by sound judgment and impartiality, the wants of Catholics and Protestants being equally attended to. A donation of 100*l.* presented by Dr. Steinkopff, proved the means of supplying many soldiers, more especially the sick and wounded in the hospitals, with copies of the Scriptures.

3. The Prussian Bible Society, formed under the auspices of his Prussian Ma

jesty, and with the patronage of the first officers of state, entered upon its operations by an animating address to the public. In less than a year twelve Auxiliaries were instituted in the Prussian dominions. How much their assistance is wanted may be conceived from the following fact, stated in the First Report of this Society: That among 18,000 German, 7,800 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found. The Committee have lately assisted this Institution with a donation of 300*l.* for its Silesian Auxiliaries.

4. The Hanoverian Bible Society is diligently engaged in obtaining accurate information, preparing a large edition of the Scriptures, and organizing Auxiliary Societies. It is patronized by his royal highness the Duke of Cambridge, and supported by the Ministers of the Crown; and the venerable President Baron Von Arnswald, now eighty-two, animates its proceedings by his exemplary attention.

5. The Duchy of Brunswick Bible Society was established on the memorable 18th of June, two days subsequent to the death of the late much-lamented duke, who had signified his intention to become its patron. This Society is supported by persons of the highest classes, and of the most respectable characters.

6. The proceedings of the Wurtemberg Bible Society have displayed great zeal and activity. A very particular inquiry has been instituted by its Committee into the want of the Scriptures, and measures taken to supply them. The Committee have agreed to assist the Society by a donation of 300*l.* For some copies of the versions printed by the Society, and presented to the King, the President has been honoured with his thanks; and the Queen, to whom a similar present was offered, charged Dr. Steinkopff with her sincere acknowledgments.

7. Among the Catholics of Wurtemberg, 7000 copies of the New Testament have been distributed, with the sanction of the episcopal authority, by the Rev. Leander Van Ess, Catholic Professor of Divinity in the University of Marburg. Of the zeal manifested by this learned and pious man, it is impossible to speak without admiration. More than 60,000 copies of his Catholic Testament have been printed by his exertions, and fresh editions are in the press. His work is carried on under the sanction of episcopal authority, and he has had the happiness to witness the most pleasing fruits of his benevolence. The good effects have been so visible, that they have produced conviction in some Catholic clergymen who were hostile to the circulation of the Scriptures, or who entertained doubts of its utility. Professor Van Ess has exhibited a striking proof of a candid mind, by devoting part of his funds to the supplying of poor Protestants with Luther's Bible. Similar commendation is due to the Catholic Pastor, at Ratisbon, Regens Wittmann, whom Dr. Steinkopff designates the father of the fatherless, and a friend to the destitute. The edition of the New Testament printed by him has proved very acceptable in Catholic Germany. More than 10,000 copies have been circulated; and an impression of 20,000 copies will scarcely be sufficient to supply the present demand. The Rev. John Gossner, of Munich, has also printed and circulated 10,000 copies of the New Testament among the German Catholics, 5,000 of which were disposed of in less than six weeks. The Committee have granted to the Rev. L. Van Ess 500*l.* in addition to former grants; to R. Wittmann 200*l.*; and to the Rev. J. Gossner, 300*l.* to enable them to print and circulate the Scriptures.

8. The Bremen, Hamburg-Altona, and Lubeck Bible Societies are in full activity, and have proved highly beneficial.

9. Dr. Steinkopff assisted at the formation of the six following Bible Societies, viz. For the town and circle of Cleve, containing 60,000 inhabitants; for Osnaburg, the population of which is 130,000, composed of Catholics and Protestants jointly; for Koenigsfeld, in the Black Forest, and surrounded with many Catholic villages; for Nassau Homburg, comprising a population of 350,000; for Frankfort, where a depository will be formed from which the neighbouring Bible Societies may be furnished with the Scriptures; for Neuwied and Wied-Runkel, containing a population of about 35,000. All these undertakings were countenanced by the ruling powers. Six hundred and fifty pounds were given to assist those several Societies.

10. The Societies in Switzerland, which came under the observation of Dr. Steinkopff, are those of Schaffhausen, St. Gall, Zurich, and Basle; their proceedings exhibit great zeal, and they

are liberally supported. They have already circulated more than 60,000 copies of the Scriptures. Protestants and Catholics indiscriminately receive them, and many of the Roman Catholic Clergy have been active in their distribution. Gratifying proofs of the good effects produced by their benevolent labours have been received. A sum of 520*l.* was given them.—At a numerous meeting of the Basle Bible Society, in October last, several Jews attended, and became subscribers.—Dr. Steinkopff succeeded in establishing a *distinct* Bible Society at Bern; to which the Committee have presented 200*l.*—The Society of Chur has finished the Old Testament in one Romanese dialect, and undertaken the printing of it in another. The Geneva Bible Society has also been active.—Another Society has been established at Neufchatel, under the sanction of the civil and ecclesiastical authorities. A similar Society has been organized among the Waldenses, in the valleys of Piedmont; comprising thirteen parishes, with a population of 17,000 souls. To the Society at Neufchatel the Committee have presented 100*l.* and to that of the Waldenses 200*l.*

11. A grant has been made to the Protestant Consistory at Vienna, in Bohemian, Polish, and German Bibles and Testaments, to the amount of 300*l.*, as well as a donation of 500*l.* to the Hungarian Bible Institution at Presburg. A letter from the Baron of Testinak to the President, describes the condition of the people as truly deplorable; and he urgently solicits the aid of the Society for the support of Protestant Schools and Churches in Hungary. The Committee have assisted them in the only mode allowed by their rules, that of supplying Bibles and Testaments.

12. Sets of the Versions published by the British and Foreign Bible Society, together with its Annual Reports, were presented by Dr. Steinkopff to various Bible Societies, and to the following Universities and Public Libraries, viz. to the Universities of Tuebingen, Heidelberg, Basle, Vienna, Goettingen; the Public Library of Augsburg, the Royal Library of Munich, &c.—The mission of Dr. Steinkopff proved most welcome in every place which he visited. It would be impossible to enter into the details: The language of Dr. Amon, at Dresden, conveys the general impression excited in favour of the British and Foreign Bible Society by his visits. "I clearly perceive," he says, "the just and comprehensive views which your noble Society have taken of the miseries and desolations of our times: you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that Divine Revelation which alone can support, comfort, and bless us. May the blessing of God rest upon all our English friends!"

13. The Saxon Bible Society had received the cordial support of government, and had commenced its proceedings with vigour and judgment; and many Branch Societies had been formed. The Committee have assisted this Institution with 200*l.* The Tenth Report of the Committee had been translated, and printed, at the expense of the British and Foreign Bible Society, for circulation in Germany, by the Committee of the Saxon Bible Society; and they have since been requested to undertake the translation of the Eleventh Report.

14. The Thuringian Bible Society, at Erfurt, has obtained the formal sanction of the Government. It has planted an Auxiliary at Eisenach; and its proceedings in general meet with great encouragement. A similar Society has also been established at Eichsfeld, with a Branch at Nordhausen.

15. The organization of the Danish Bible Society was fully completed in November last, when Count Schimmelman was elected president, and the venerable Bishop Münter, and the President and First Deputy of the Chancery were nominated vice-presidents. An Auxiliary Society has been established in Sleswick Holstein, with the sanction of his Danish Majesty, to which 300*l.* have been presented. One of the first works determined on was, to print the Gospel of St. Matthew in the Faroese language, a dialect of the ancient Icelandic, in which no part of the Scriptures has yet been published.

16. To render permanent the advantages conferred on Iceland by his visit, Mr. Henderson, previously to his departure, adopted preparatory steps for the establishment of a Bible Society; the foundation of which was laid at the Annual Meeting of the Synod, under the patronage of the highest civil and ecclesiastical authorities. The want of the Scriptures in Iceland had been extreme: it was deeply felt and lamented by the people; but their sorrow has

been turned into joy: and there is perhaps no part of the world to which the Society has extended its aid, where it has been more cordially welcomed, and more gratefully acknowledged.

17. In Sweden, it has been computed, on good grounds, that, previously to the establishment of the Bible Society in Sweden, not one out of eighty of the poorer classes had a copy of the Scriptures, and that not fewer than 400,000 families in that kingdom were destitute of this treasure. These wants have already been in some measure relieved; and every disposition prevails in that country to supply them effectually.

The Deputies from the Clergy, at the Diet of 1815, published an address to their brethren, enjoining them to promote the circulation of the Scriptures, and strongly recommending the Swedish Bible Society to their attention. Every exertion is used in printing the Scriptures; and a large distribution of them has been made in Stockholm, particularly among the military stationed there. The commander of the Stockholm squadron of the galley fleet, has adopted some excellent regulations respecting the reading of the Bible by the seamen. The Auxiliary Societies are all active within their respective circles. The Bishops of Gothenburg and Westeras have been particularly zealous. A sum of 600*l.* has been presented to the Swedish Society and its Auxiliaries.

A new Auxiliary Bible Society has been formed at Lund, in Scania, under the presidency of the Bishop, who is also vice-chancellor of the university of Lund. This is an important station. The Archbishop of Upsala has also expressed his wish to form a Bible Society in that place; and the Committee have most readily encouraged it by the promise of 300*l.* to assist its operations.

The Swedish Bible Society has not only the patronage of the King, but that of the crown prince, who has been a most liberal contributor to it, and has promised a considerable donation towards the establishment of a Bible Society in Norway.

18. Of the thirteen editions of the Scriptures, in whole or in part printing in Russia at the period of the last general meeting, eight have been completed, the remainder are in progress, and some nearly finished; making altogether, at least, 110,000 copies, now actually in the press. The Gospel of St. Matthew, in Calmuc, translated and printed at the charge of the British Society, was the first book ever printed in that language: it has proved most acceptable to the Calmucs, and the language has been pronounced excellent. Among the new editions printing in Russia, are the New Testament, in the language of Moldavia, a dialect of the modern Greek; the Gospel of St. Luke, in the Tartar dialect, under the care of the Missionaries at Astrachan, who have removed from Karass to that place; and the New Testament in the Samogitian dialect. The Samogitians were not converted to the Christian religion before the fifteenth century, and have never yet had a version of the Scriptures in their language. The new translation has been made by the Catholic Bishop of Samogitia, who had resolved to print 1,000 copies of it, at Wilna, at his own expense. This edition is extended, by the liberality of the Committee at St. Petersburg, to 5,000 copies; and the Committee have given 25*l.* towards it.

Branch Establishments have been formed at Astrachan, Theodosia, and Haskaf: of these the two former appear admirably calculated for the extensive circulation of the Scriptures. From Astrachan, which is the seat of a bishop, who is vice-president of the Society there, they may be distributed in Persia, Georgia, and the countries to the east of the Caspian. Theodosia, or Kaffa, is a sea-port town of the Crimea; and the new Society there proposes, in its operations, to embrace the whole of that peninsula, and in general the countries lying on the shores of the Black Sea without any assigned limitation: it may, by the blessing of God, prove the means of rekindling the Christian flame among the churches of Asia Minor. The Committee have encouraged the exertions of the Theodosia Society by a grant of 500*l.*

The Committee of the Russian Bible Society have authorised Mr. Pinkerton to make a tour through the southern provinces of the Russian empire, for the purpose of promoting the great object of their Institution. For this purpose he was to be provided with recommendatory letters, from the president of the Russian Bible Society, in the name of the Committee, to the bishops and governors of the different provinces.

The Emperor of Russia, who has evinced an undeviating attachment to the Russian Bible Society, has recommended to the holy Synod, through

Prince Galitzin, to procure a translation of the Bible into the modern Russian. His Majesty had observed, that, while the Society was supplying all the nations in Russia with the Scriptures, the Russians themselves were obliged either to read the Divine Oracles in a language they understood imperfectly, or in a foreign tongue: for, the translation of the Slavonian Bible having been made in the ninth century, the language of it differs more from the modern Russian, than Wickliff's translation of the Bible from the modern English Version. The holy Synod unanimously adopted the recommendation of his Majesty; and it was resolved that the Scriptures should be translated into the Russian language, under the superintendance of the Spiritual Academy; and that the translation should be revised by the most learned of the clergy, and afterwards published by the Russian Bible Society in two columns, Slavonian and Russian. The idea of this noble work is the pure suggestion of his Imperial Majesty; and the Russian Bible will remain an imperishable memorial, both of his piety and of his paternal solicitude for the welfare of his subjects.

In addition to former grants, the Committee have presented the Russian Bible Society with 1,000*l*. They have also voted to the Auxiliaries at Mittau, Riga, Reval, and Arensberg in the island of Oesel, severally, the sum of 500*l*. to assist them to publish editions of the whole Bible, in the Lettish and Estlandish dialects: the sum of 300*l*. has also been granted to the Finnish Bible Society at Abo, for a stereotype Finnish New Testament.

19. A Bible Society has been established at Strasburg, which has been assisted with a grant of 500*l*. At Paris, 3000 copies of Ostervald's New Testament have been printed, during the last year, from the stereotype plates, under the direction of the Protestant Consistories, and an edition of 6,000 is now in the press, making a total of 13,000 copies.

20. The situation of Malta has long been found convenient for accomplishing the purposes of the Society in various directions, especially in the Grecian Islands and the Levant, and particularly for supplying commanders of vessels with copies of them, for distribution on their respective voyages. The depository there is kept regularly supplied.

21. The Rev. Mr. Lindsay's interesting communication on the subject of the Apocalyptic Churches has already appeared in our work. Mr. Lindsay has also transmitted a letter from Mr. Rich, the East-India Company's Resident at Bagdad, containing important intelligence respecting the Christians in that Pashalik. They consist of Armenians, Syrians, and Chaldeans; some of whom adhere to their ancient faith, while many are become Roman Catholics; but all are in want of the Scriptures, and even the poorer classes are stated to be fond of reading them. A small number of Armenian Testaments and Arabic Bibles were presented, by Mr. Lindsay, to Mr. Rich, for distribution.

In short, the Committee have neglected no opportunity of distributing the Scriptures, where this could be done with beneficial effect; proportioning their assistance to the exigences of the case, and the other claims on the Society's benevolence.

22. Last year the number of Bible Societies within the United States of America amounted to sixty-nine. The Sixth Report of the New York Bible Society, in December, specifies one hundred and two. By later intelligence, it appears that their number is increased to one hundred and fifteen, among which is an "African Bible Society," recently established in Philadelphia.

The harmony which pervades the Societies in the Western Continent is as conspicuous as their zeal. Of their continued regard for the British and Foreign Bible Society, the proofs are satisfactory and abundant. The same effects have resulted from these Institutions in America, as in other parts of the world: their inquiries have brought to light the spiritual necessities of Christians, with respect to the holy Scriptures, in a degree far beyond what was supposed to have been the case, and has excited a cordial disposition to co-operate for their relief.

The Philadelphia Bible Society, by the liberality of individuals and the contributions of sister Societies, has been enabled to print an edition of 6000 French Testaments, for the accommodation principally of Louisiana; and the Committee have sent thither a large supply of the Scriptures in the Spanish and French languages. They have also granted to the New York Bible Society 200*l*. in aid of a set of stereotype plates for an English Bible.

The Committee of the Bible Society of Massachusetts have respectfully declined the proposal made to them of accepting, for their own use, the Bibles and Testaments originally destined for the Cape of Good Hope, and which they had generously redeemed from capture.

Several Bible Associations have been formed at Philadelphia, New York, and in other parts of North America.

The following is an extract from the Report of the Bible Society in Virginia.

"But now there is universal peace. At His bidding, who rules the hearts of men, and turns them whithersoever he will, the storm has ceased, and there is a great calm. This is the auspicious moment for the friends of religion to go forth in the strength of the Lord God, and make a mighty effort to uproot from its very foundation the kingdom of darkness. The providence of God calls them to this work. Kings, according to the prediction of the prophet, have become nursing fathers, and queens nursing mothers, to the Church of Christ. And, considering what has recently been accomplished, it is not chimerical to hope, that the earth, instead of presenting before Heaven a scene of violence and bloodshed, will exhibit the human race, through the grace of the Gospel, rising from the ruins of the fall, assuming again the likeness and image of God, and humbly walking in the steps of Him who went about doing good."

23. In the British part of America, the Nova Scotia Bible Society, at Halifax, which has fourteen Branch Societies connected with it, appears to be proceeding with great vigour and success. Of this Society his Excellency Sir J. C. Sherbrooke, Governor in Chief, is the President. It appears from their Report, that the "want of Bibles was found to be greater than had been imagined." The contributions from the Nova Scotia Bible Society have been liberal (amounting to 400*l.*), and the Committee have not been backward in furnishing it with the holy Scriptures for the inhabitants.

24. Some Dutch Bibles and Testaments, sent to Surinam, in South America, found a ready sale. The Jews were the principal purchasers of the Bibles, as they understand the Dutch, but not the Hebrew, the language in which the Scriptures are read in their Synagogues. The Committee have directed a further consignment to the same place, for sale or gratuitous distribution.

25. In Labrador, in the Autumn of 1814, the Gospels of St. Matthew, Mark, and Luke, were solemnly distributed among those of the Esquimaux who could read well, of whom the number is considerable; and were accepted with delight and gratitude. The Esquimaux are now in possession of the four Gospels. The translation of the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to the Corinthians, has also been finished, and will be printed as soon as convenient.

26. The Appendix exhibits some interesting details, relating to the distribution of the Scriptures in the West Indies.

27. To St. Domingo a large assortment of French Testaments has been sent for distribution—not only to that part which is under the authority of President Petion, but to that where the authority of Christophe is established; and the Committee are proceeding, in consequence of a request from the latter, to print the New Testament, with the French and English in parallel columns, for the benefit of the Hlytian population.

28. To Newfoundland a considerable number of English Bibles, and English and Irish Testaments, have been sent for sale or gratuitous distribution.

29. The Committee have sent a supply of 200 Dutch Bibles, and an equal number of Testaments, for the use of Christian Hottentots at Bethelsdorp, in Southern Africa; and they have also supplied the Rev. Mr. Latrobe with 200 Dutch Testaments, for distribution in that country.

30. A letter from Western Africa intimates a disposition among the Mahomedans on that part of the continent, to receive the Scriptures. It particularly states, that many Mahomedans had applied for Arabic Bibles, of which a number had been sent to Sierra Leone for distribution. A translation of the Gospel of St. Matthew into the Bullom language, by the Rev. Mr. Nylander, is about to be printed at the Society's expense. A supply of Bibles and Testaments has been sent to Goree, for the use of the garrison.

(To be continued.)

PRAYER-BOOK AND HOMILY SOCIETY.

We have already given some account of the Annual Meeting of this Society, which was held on the 2d of May. The Report of the Committee has since been published. It is preceded by the Ser-

mon which was preached before the Society, on the morning of its meeting, by the Rev. Charles Jerram, M.A. Vicar of Chobham, in Surrey; and which we have perused with more than ordinary satisfaction. Mr. Jerram's text is taken from 2 Tim. i. 13. "Hold fast the form of sound words which thou hast heard of me." The main object of his Sermon is to vindicate the principles on which our church is founded; to shew that neither the language of the New Testament nor the practice of the primitive churches discountenance a definite enumeration of articles of faith, or a prescribed formulary of public worship; and that they have not furnished us with any exact model of ecclesiastical polity. The argument is ably conducted, but our limits will not permit us even to touch upon it. After a defence of our own creed and ritual, from some of the objections that have been urged against them, Mr. Jerram adverts with much effect to the circumstances under which they were composed and handed down to us. "The real merits of our Church," he observes; "I am aware, must rest on its own intrinsic principles; and, therefore, if these should be proved unsound, it were vain to attempt to support the sinking fabric by human authority. But if, on the other hand, its doctrines and principles are scriptural, its orders decent and edifying, and nothing appear in its ritual contrary to the purest examples of primitive Christianity; then I may be permitted to add, in relation to the few defects which either the superficial observer supposes to exist, or the keenness of hostile scrutiny seems to have discovered, that in passing judgment, caution may well be practised, and that all severity of censure at least ought obviously to be restrained, when we consider the characters who furnished us with the system. If there be anything in piety and learning which are entitled to esteem and reverence, they shone no where with greater lustre than in the compilers of our Articles and Liturgy. If experience, integrity, prudence, and Christian temper, have any claim on our admiration, where shall we find these qualities in closer union than in our Ridleys, and Latimers, and Cranmers? If the dying testimony of a good man is worthy of the highest degree of credit, our confidence cannot be refused to men who sealed their doctrines with their blood. If the path, which has conducted multitudes to everlasting habitations, is justly deemed safe, what danger need be apprehended in a road, through which a 'noble army of martyrs' has entered triumphantly into glory?

"There is something peculiarly satisfying and delightful in the feeling, that every time we join in the public services of our religion, we are presenting our petitions in the very language which we know has been successful in bringing down blessings, in ten thousand instances; that we offer our praise in anthems, which those delighted to use who have now joined 'the general assembly and church of the first born in heaven,' and are worshipping before the throne. Who can be insensible to the attractions of a service which has been so often chaunted by the lips of the greatest and best of mankind, the noblest patrons of the cause of humanity and of religion, the highest favourites of the King of Heaven? Our 'holy and our beautiful places where our fathers worshipped,' receive a peculiar lustre from 'the spirits of the just,' who are so closely associated with them, and who yet seem to speak to us, through the services which they dictated."

"An interest, beyond the example of former ages, has been excited on the subject of Revelation. The diffusion of the holy Scriptures has opened the eyes of tens of thousands to the awful realities of the unseen world. The general establishment of schools for the education of the poor has broken up 'the fountain of a mighty deep,' the moral consequences of which are incalculable. Let the sacred records, and the venerable formularies of our Church provide a deep and wide channel, in which the newly awakened feelings of the multitude may safely flow."

"Let them know that they have confessors and martyrs for their authors; that they have been adopted by the wisest and best of men; and contain the very language which those delighted to use 'in the courts of the Lord's house' on earth, who are now worshipping 'in the beauty of holiness' in the temple of the Great King."

"Nor should we overlook the claims, which other countries may justly make on the fostering care of the Church of the United Kingdom. 'Many are running to and fro, and knowledge is increasing.' 'The Sun of Righteousness' is now arising on 'the regions of darkness and the shadow of death.' The angel of the Apocalypse is 'flying in

the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and millions are emerging from 'the habitations of darkness and of cruelty,' to hail the approach of a brighter day than has ever yet dawned upon them. Who then, that has the least idea of the difficulties which must attend the construction of a system like that of our church,—so complete in all its parts,—so admirably adapted to promote the spiritual prosperity of a Christian community, and which was formed under a combination of circumstances peculiarly auspicious and providential,—would not wish to impart this blessing to the heathen world; that, as soon as the Scriptures have opened their understandings to discover the importance of Christian communion, a 'form of sound words' peculiarly suited to their wants, may be ready for their adoption?

"Finally, if our church is formed after the model of primitive communities: if her doctrines are orthodox, her Liturgy spiritual and scriptural, her ceremonies sober and decent, and her very defects but as the spots on the face of the brightest luminary: if the superior wisdom, piety, and Christian temper of her founders are entitled to our reverence; and their zeal and sufferings, in a cause, so deeply interesting to ourselves, demand our gratitude: if prudence requires us to adopt what is safe; and benevolence, to diffuse what is excellent: if the most delightful of our associations urge us to connect ourselves with the spirits of departed greatness and virtue: if the character of the times calls for action, as well as circumspection; and the imperious wants of mankind prefer the strongest plea to our charities: if the reputation and interest of a church, in which we have been tenderly cherished, have any claim to our support; and we would see her pre-eminent among the tribes of our Israel—the first in rank as she is in excellence: if, in short, we would wish the poor as well as the rich, future generations as well as distant lands, to partake of her blessings;—then let us circulate her formularies, and support an institution which is peculiarly calculated to promote the interest of our Zion, and make her 'the praise of the whole earth.'"

The Report states the efforts made by the Committee to re-pay the advances of friends of the Society, and to increase its funds. Their efforts, though not successful to the extent that could have been wished, have yet been attended with very gratifying results. A lady, who has concealed her name, by a donation of 400*l.* enabled the Society to discharge its pecuniary obligations to its friends. Another zealous friend contributed 100*l.* to the same object; and the subscribers to the Society have encreased. Still, however, the annual subscriptions do not exceed 553*l.* and the congregational collections 295*l.*; an income very inadequate to the Society's objects.

The Committee have undertaken to publish an octavo edition of the Homilies, according to the text of the folio edition already published by them, to which will be annexed copious indexes. The Committee have also determined to print the Liturgy in Hindoostance; the translation of which was begun by the late Rev. H. Martyn, completed by the Rev. D. Corrie, and has since been revised by competent persons; and they have invited donations in behalf of this particular object—an object, it must be admitted, of the highest utility.

A new edition of the Psalter, with a neat clear type, has been printed by the Society, containing the Epistles and Gospels, the Communion Service, and the Thirty-nine Articles.

All the Homilies have now been published as Tracts; and they may now be had complete, in 2 vols. 12mo. in boards, by subscribers, at 5s. 6d.; and by non-subscribers, at 6s. 6d. Near 70,000 of these tracts had been issued in the preceding year, making upwards of 300,000 in all. The Prayer-books issued in the year amount to upwards of 8,000, making nearly 29,000 in all, besides above 3,000 Psalters.

The Committee have been as attentive as the state of their funds would allow, to the spiritual wants of the deserters confined on board prison ships, of the convicts in the hulks, and of the British soldiery generally. They have distributed a few Prayer-books and Homily Tracts, which have been found useful, especially among the convicts.

A Prayer-book Association has been formed at Dudley, in Worcestershire.

The name of the venerable Bishop of Norwich, has been added to the list of vice-presidents.

MISSIONS OF THE UNITED BRETHEN.

(Continued from p. 266.)

III. GREENLAND.

The Danish war had caused a very long interruption of the usual communications with Greenland, and much of the intelligence lately received from the Missionaries refers to the distresses and privations caused by this interruption, and the joy occasioned by the renewal of the intercourse and the supply of their wants. The following occurrence illustrates some of the dangers to which a Greenland Mission is exposed:—

"In December 1812, a party of Christian Greenlanders came from one of the out-places, (where they are obliged to live at a distance from the settlement, by an order of government, meant to further the interests of trade), to celebrate Christmas with the congregation. They were desirous of returning to their families in January 1813, and set out in their skin-boat (*Umiak*, or woman's boat), though the state of the weather made it very unadvisable to go to sea. The whole of that winter was uncommonly severe, with a vast quantity of snow and ice; and all their friends begged them rather to wait for a more favourable season: but no remonstrances or entreaties were of any avail. They set off when the thermometer was twelve degrees under Reaumur's freezing point, and soon had to encounter the floating ice, by which their boat was crushed to pieces. The party escaped upon a large field of ice, and drove about for four-and-twenty hours, when, in the night, a violent storm arose from the north, and carried them out to sea. There they must all have perished, since nothing more has been heard of them. They were seventeen in number, old and young, all baptized members of the congregation, whose loss we and our people very greatly deplore."

"As to the spiritual concerns of our congregation, we have every reason to be thankful to God for the mercy and loving-kindness wherewith He has led us through this period of distress and external want. Amidst all faults and infirmities, the grace of our Lord Jesus Christ has prevailed among us, and our dear people have in general walked worthy of the Gospel, placing their hope and confidence upon Him, whose strength is made perfect in weakness. When we were again supplied with wine for the celebration of the Lord's Supper, and could have it once a month, they rejoiced exceedingly; for this memorial of the death and sufferings of Jesus is to them peculiarly blessed and important, and renews within them that fervour of love to their Redeemer which filled their hearts when first they were brought to the knowledge of Him by the word of his cross. By this heavenly repast their faith is strengthened, and their assurance that he loves them, cares for them, and will lead them safely on to everlasting life, confirmed."

In the year 1814, the congregation at *Lichtenau* is described as increasing in number and grace. Fifteen had become communicants, ten were received into the congregation, and twelve readmitted. The congregation consisted, in all, of 432 persons.

At *Lichtenfels*, during last year ten children were born; seven persons were received into the congregation, and ten became communicants. The congregation at Lichtenfels consists of 300 persons, of whom 203 live in the settlement, and 97 in the out-places: they commonly come hither to celebrate the festivals and memorial-days of the church, and are occasionally visited by us and the Greenland assistants.

"At *Newherrnhut*, our congregation is larger than last year. Only two children departed this life, and twenty have been born. The congregation at Newherrnhut consists, at the close of 1813, of 346 persons, of whom 188 are communicants; 11 have been added to their number last year, and many became candidates; eight were received into the congregation, and two re-admitted, whom, with ourselves, we commend to your kind remembrance and prayers."

"The word of the cross," a Missionary observes, "approves itself to be the power of God in our congregation. I am astonished to see with what diligence they attend at the chapel, notwithstanding the severity of the weather. Not only adults, but children of five years old, come to the daily morning service between six and seven o'clock. At nine is the children's meeting, to which again the adults come. Then the schools begin. And though these meetings are held regularly every day, Sundays excepted, they are still so eager to attend the evening service, that, half an hour before the time, they come into our hall and passages, that they may not miss hearing the bell.

"I asked a little child of five years old, whether it was not too cold to go to church? 'Oh no,' was his answer, 'I do not feel the cold.' 'But it freezes very hard.' 'When I attend to what is there said of Jesus my Saviour, I am no longer aware that it freezes.' And from this you may judge of the disposition of all the rest: and that it is not only a love of hearing, but that the word produces fruit in their hearts, not only their declarations but their walk and conversation sufficiently prove. The child above mentioned may indeed be called a teacher of others. When he returns from the chapel to his parent's house, he generally calls for attention, and then begins to speak and exhort in such a manner, that it strikes every hearer with astonishment. His expressions are so powerful, and to the purpose, in repeating the sense of what he has heard in the chapel, that those present have often been much benefited by it, and called to mind that Scripture: '*Out of the mouth of babes and sucklings thou hast perfected strength.*' And, '*Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven.*"

Again: "The diligent attendance of our dear people at church continues, and sometimes even surprises us, especially in boisterous weather, and dark mornings and evenings. But we pity those who are obliged to live scattered in the out-places, especially the youth: they lose many advantages, and the difference between them and those living on the settlement is great."

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE marriage of the duke de Berri with a Neapolitan princess has been celebrated at Paris with great pomp.

A conspiracy has been detected in Paris, for overthrowing the government, murdering the whole of the royal family, and placing Napoleon the Second on the throne. The proofs of the plot were very clear, but the parties engaged in it appear to have been obscure individuals. No person of note has hitherto been implicated in it. Several of the conspirators have been capitally convicted, and others subjected to various degrees of punishment.

Holland and Sardinia have acceded to what is called the Sacred Alliance. (See our Number for February, p. 127.) May the principles of that alliance become universally influential!

The death of the queen of Portugal has been announced, and the succession of her son to the throne, by the title of Joseph II.

The atrocities recently committed by the pirates of Barbary have excited the indignation of the European powers. In the case of England, their conduct is aggravated by their having been committed almost immediately after the Barbary States had entered into conventions with us, renouncing their piratical practices. A large armament has been prepared, and placed under the command of Lord Exmouth, the object of which is said to be to suppress these freebooters entirely. It is supposed that he will be joined by the forces of other European powers.

EAST INDIES.

The Nepaulese war was about to be renewed when the latest accounts left India, in consequence of the refusal of the government of Nepaul, to ratify the treaty that had been signed. It was feared that a rupture with the Mahratta powers would also take place; in which case, the war will extend over a large portion of Hindostan.

WEST INDIES.

Letters have been received from Barbadoes, dated 16th May, 1816, which states, that "Martial law is still in force. The militia are much harassed by the constant and vigilant guard they are forced to keep, and by their frequent march about the country in search of the insurgents, and in escorting those who are to be hung to their different places of execution on their owners' plantations. The great number of prisoners on board the prison ships require a perpetual guard." "About 1,000 of the insurgents have already lost their lives. The slaves shew much sulkiness who remain quiet and keep at their

work." "Numbers of Negroes have been shot and otherwise destroyed, and a great many more remain to be executed. They were brought in by dozens every day."

Where is this work of death to stop? At the same time, the Barbadians seem to make it a crime that the quiet and peaceable part of the slave population should shew "sulkiness." What is it to *shew* sulkiness? To look grave and dejected? And is it in human nature to look otherwise, while executions, perhaps of friends and relations, are the regular order of the day; while farther arrests are daily multiplied (dozens every day); while the persons who so look know not but a similar fate awaits themselves; while the island presents one great Aceldama, and even the militia of Barbadoes are fatigued with their bloody labour! Would the Barbadians have them to look gay under such circumstances?

GREAT BRITAIN.

On the 2d instant the prince regent closed the session by a speech from the throne, acknowledging the interest that had been taken in his daughter's marriage, and the liberal provision made for her and her husband;—announcing his consent to the marriage of the Princess Mary with the Duke of Gloucester;—stating the assurances he had received of the friendly and pacific dispositions of the powers engaged in the late war;—expressing satisfaction with the financial measures that had been adopted; with the arrangements for discharging the civil list incumbrances, and rendering its future income adequate; and with the consolidation of the revenues of Great Britain and Ireland;—lamenting the tumults and disorders which had occurred, and the continuance of the pressure which prevailed so generally; but expressing a confident hope that that pressure has arisen from temporary causes, and will be relieved by the progressive improvement of public credit, and the reduction which has taken place in the public burdens.

A few days before the prorogation took place, the Archbishop of Canterbury, in the House of Lords, entered into some explanations, which were intended to vindicate the Church of England from the imputation of having neglected the spiritual interests of the Negro population in the West Indies. It appeared from his Grace's statement, that three Church-of-England Missionaries had at one time been employed in the West Indies; but that at present there are only two, one at Antigua and another at Nevis; and that these are supported from a fund left for the purpose by the great Boyle. In point of fact, therefore, the Church of England has done literally nothing towards the instruction of the Negroes, excepting that some of her dignitaries have acted as trustees of a fund left by an individual of her communion, for the support of West-Indian Missionaries; and that in that capacity they are now paying a salary of 300*l.* a year to two Church-of-England Missionaries. But surely such a statement as this, instead of vindicating the Church of England from the imputation of neglecting the Negro population of our colonies, confirms the opprobrious charge in its full extent. All the Church of England pretends to have done, for seven or eight hundred thousand of these wretched subjects of the British crown, is, that during the last thirty or forty years, she has kept two, or at most three, Missionaries employed among them, whose salaries have been paid from funds provided by the prospective benevolence of a single individual. It is a notorious fact, that the parochial clergymen of the colonies do not consider the Negro population as any part of their cure; and, therefore, that even where there are such clergymen, the Negroes are in the same state of absolute destitution, as to spiritual instruction, as in those colonies where there are no regular pastors. We are glad that the attention of his Grace has been called to this subject; and we trust that effectual means will speedily be adopted, under his patronage, for wiping away the reproach to which the Church is at present justly liable, of neglecting her sacred obligations towards this wretched race.

The Catholic claims have undergone a discussion in the House of Lords, the result of which has been more favourable to the hopes of that body than any parliamentary proceeding which has yet taken place. On a motion for taking the subject into early consideration in the next session of parliament, 69 voted for it, and 73 against it, leaving a minority of only four.

We are happy to state, that the mar-

riage of their royal highnesses the Duke of Gloucester and the Princess Mary was celebrated on the 22d instant. Their union has afforded universal satisfaction to the nation at large; and we sincerely trust that it will fulfil the fair hopes of domestic happiness to which it has given birth in the minds of all who are acquainted with the estimable qualities of these exalted personages.

The duke of Wellington has returned to England. His presence is hailed with enthusiasm in every place which he honours with it.

Dr. Herbert Marsh has been appointed the new bishop of Llandaff, in the room of Dr. Watson, deceased.

The defalcation in the revenue, during the last quarter, is stated to amount to considerably more than two millions. This strengthens greatly the argument for curtailing our expenditure in every possible direction, which is drawn from the present unexampled state of commercial and agricultural difficulty.

A most nefarious conspiracy has been discovered among the inferior officers of the police, the object of which has been to entice unwary persons into the commission of serious crimes, for the purpose of obtaining the rewards consequent on their detection and conviction. The Lord Mayor and the police magistracy are laudably exerting themselves to trace this diabolical plot through all its ramifications.

OBITUARY.

REV. THOMAS WOODD, M. A.

MR. Thomas Woodd was the son of George Woodd, Esq. of Richmond, Surrey, and was born Jan. 31, 1778.

His natural character was remarkable for integrity, plain undissembled honesty of expression, and strict regard to truth. His original designation was for the study of medicine; and, with that view, he was placed under the care of Mr. John Woodd, late of Old Burlington-street, London.

It pleased, however, the Almighty Disposer of events to disqualify him for this pursuit by an alarming inflammation of the eyes. This, at one period, threatened the total loss of his eye-sight. A cataract was formed; this was at length relieved, but only partially, by a surgical operation. By this circumstance, his studies were of course suspended; but by the force of a very observant mind, and retentive memory, with the aid of an instructor, he acquired *viva voce* a competent knowledge of the French language, which he spoke with ease and great correctness.

During this period, he regularly attended Divine service at Bentinck chapel, St. Mary-le-bone. His mind appeared gradually to receive a more serious conviction of the excellence of Divine truth, of the blessedness of the service of God, and the infinite importance of the concerns of eternity. Naturally shy and reserved, he always expressed himself with great caution and humility on these subjects; but his friends perceived, with much satisfaction, that his mind had acquired a heavenly direction, and that he seemed resolved, by the assistance of Divine grace, to dedicate the morning of his life to God.

As the interruption of his medical pursuits had unavoidably retarded his progress, and some years had now elapsed of the usual period for the regular admission of students in physic and surgery, a painful state of suspense occurred as to the future application of his time and talents. At this crisis, his relation, the Rev. Basil Woodd, after much mature deliberation, and from a full knowledge of his sentiments and disposition, suggested to him the idea of entering into the ministry of the Church of England.

He received the intimation with his usual caution, and associated, in his consideration of the subject, every possible difficulty. But his

chief ground of hesitation for a long time arose from delicacy of conscience, lest, as his dereliction of the medical profession was the result of accidental circumstances, rather than the dictate of inclination, it would be doing injustice to the sacred office of the ministry to permit his mind to be the least attracted towards it by temporal considerations and secular disappointments.

It was urged upon him, that of all offices it was the most honourable and useful; that it would enable him to promote the best interests of his fellow-creatures; and that in a country village especially, a moderate knowledge of physic would endear his character to his poorer parishioners.

Under these impressions, and feeling that a college education would at all events be creditable, even if he finally pursued the study of physic, he resolved on preparing for the university. He soon revived his knowledge of the Latin language, with the aid of his relation before mentioned, made a very rapid progress in the study of the Greek language, and began also to read with him the Hebrew Scriptures.

In the year 1804, he entered at St. Edmund's Hall, Oxford; where, by his piety, attention, diligence, and good conduct, he conciliated general esteem.

Having taken his degree of A. B., he was ordained March 22, 1807, by the late Dr. Madan, then Bishop of Peterborough, to the curacy of Lois Weedon, near Towcester, in Northamptonshire, on the nomination of the Rev. Thomas Lloyd, Rector of that parish.

This was the only curacy in which he ever engaged. His attachment to this rustic congregation was very firm and unshaken. He trusted that his labours in this vineyard were not in vain in the Lord; and he felt that affection for the Rector and parishioners, that, though advantageous proposals were made to him, he would never be persuaded to quit a spot where he hoped it had pleased God to prosper the first efforts of his ministry.

He was conscientiously attached both to the doctrine and discipline of the Church of England, rigidly exact in his conformity to the rites and usages of the Establishment, and very suspicious of whatever he apprehended to have a tendency to weaken or depreciate its importance. The following affectionate testimony of the Rector will exhibit his estimation of his services. In a letter written to Mr. T. Woodd the 15th of last March, he thus expresses himself:—

"You are indeed a friend and a brother. I am ready to say, I may perhaps not again have such a fellow-labourer, such a comfort to me;—one who will naturally care for me and my people, and to whom I shall be so united. What have I lost in yourself! Yet I dare not complain. Is not this the day of our probation? And must we not be 'tried stones,' if we are to bear our place in that spiritual temple, of which Jesus Christ himself is the chief corner-stone? Such thoughts reconcile me, and soothe my soul, now that I expect you will soon be admitted into the blissful regions of peace and glory. Your work and labour of love is not only remembered with melancholy pleasure among us here, but will also be remembered before your God in the last great day. When, however, you shall receive the crown of glory, you will know on whose head to place it; for you have found through all the road, and will to the end, the truth of those words, 'Without me ye can do nothing.' Leave to your Lord the way in which he shall bring you to himself in glory, and only beg that he will be magnified in you, whether by life or by death. We cannot forget you, till we forget ourselves."

To this gratifying encomium it is only justice to add, that his

mind was solid and perspicuous, his memory uncommonly retentive, his talents sound and good, his abilities as a preacher very acceptable; and that, though naturally reserved and silent, he conciliated the general esteem and regard of all who knew him.

It pleased, however, the infinitely wise God to cut him down like a flower in the prime of life, and in the height of ministerial usefulness.

Partly, it is conceived, by occasionally serving a church at a small distance, but principally by walking out in the spring of 1814, exposed to a warm sun and cold east wind, without his great coat, he caught a violent cold. This took a deep hold upon him; and the effects shortly appeared in a dry cough, continual irritation of the lungs, and loss of strength.

He came to town in the month of July, and officiated two Sundays at Bentinck Chapel, but evidently with much pain and fatigue. After this, he repaired to the hot wells, Bristol. During his stay, he preached twice at Clifton church. These were the last services of his public ministry. As the disorder gained strength and the debility increased, it was recommended to him to proceed to the south of France. Accordingly he left England in the month of November, and, after a very fatiguing and inconvenient journey, arrived at Nice. He found the winter season at this place unusually severe, and suffered greatly from the cold; so that the long and tedious journey answered only to increase his disorder, and to incur an expense far exceeding the general report of travellers.

In March 1815, during his residence at Nice, the city and neighbourhood were thrown into the greatest consternation by the landing of Bonaparte within a few miles of the place. All was bustle and exertion, in order to repair to places of safety; and in this dilemma he would have been exposed to serious suffering, had not the Honourable Colonel Barry and Lady Lucy Barry shewn him the most humane attention, and granted him an opportunity of removing in their suite to Genoa, for which his family feel gratefully obliged to them. From this place he obtained a passage in a ship bound to Lisbon, but destitute of every accommodation that pain and disease require. The voyage proved very sultry, the sea very boisterous; and once in the night they were in the most imminent danger of sinking, in consequence of a large ship running foul of them.

However, by the providence of God, he reached Lisbon in safety, and returned to England by the 24th of June.

From this period to his death, he resided under the roof of an affectionate and anxious parent at Paddington. The winter and the spring proved very trying to his constitution: his frame, now very susceptible of injury, was much affected by the great and sudden changes of the season. His chamber, which from the month of November he was not permitted to quit, was regulated to the warmth of about 55°; but the external changes of the atmosphere, which on February 9th and 10th, varied in twenty-four hours from the depression of 7° to the height of 32°, tended greatly to increase the havock which the consumption had already made on his constitution. In the month of April, the disorder violently increased; and on Sunday, April 21st, he complained of extreme exhaustion, accompanied with such a difficulty of respiration, that he seemed expiring; and was scarcely expected to survive that day.

Monday, April 21, he sent, early in the morning, for the Rev. Basil Woodd, and addressed him to this effect:—"You come to see a dying man. My days will soon be over; and I wished to see you before I die. I am deeply sensible

of my sins in thought, word, and deed, against the Divine Majesty. I make my humble confession, I trust, with a penitent, obedient heart. My only hope is in the death of my Redeemer, and that precious blood which he shed for sinners. I address you with great self-abhorrence, with an affecting sense of the great imperfection of my ministry, and the great forbearance of God towards me a sinner. I feel now it is an awful thing to die. I have no plea in myself: I look to the Son of God, who came into the world to save sinners. May I, as a penitent sinner, put my trust in Him!"

After this, he requested, that, about 12 o'clock, he might receive the holy communion, together with his family. It was a very affecting season: his eyes were frequently fixed on heaven; and the sacrament seemed to be a great refreshment and strengthening of his soul.

After this interview, he considerably revived, for a few days, though still very weak and confined to his bed. During this interval, a pious friend, who visited him, remarked, that the recollection of former sins, and particularly the sins of his youth, often distressed him. Upon this Mr. T. Woodd observed with peculiar emphasis, "The heart knoweth its own bitterness." Speaking of sin, he said, "Sin is altogether hateful, loathsome, full of deformity, to be avoided as a pestilence. Alas! that any individual should esteem it a light thing to sin, when its effects are so terrible in the world, and its end ruinous." At another time, speaking of the Saviour, he said, that He was all-sufficient, and on Him he solely relied for present comfort and eternal felicity.

He was exceedingly averse to praise, and with great modesty avoided talking of himself. When his friend observed, that he felt almost disposed to envy his humble faith and patience, he remarked, with a smile full of benignity, "You need not envy me in my situation: my sufferings in body and mind are possibly more than you may be aware of."

It was observable in every interview, that he never spake on secular topics, but discovered a lively interest in subjects which concerned the immortal soul and the enlargement of the kingdom of Christ, till extreme languor compelled him to desist.—At one time he remarked with much feeling, "It is a great thing, a difficult thing, to be a Christian indeed! —Many make a profession of Christianity. It is to be feared few are real Christians. Many, when young, are tenacious of very high doctrinal notions; but, when their judgment is more matured, they become more temperate and charitable. Self-knowledge teaches humility and candour." On the subject of faith he remarked, "A lively, stedfast faith contributes much to our present comfort; but the great comfort of a dying bed is, that the Lord Jesus does not despise weak faith; He breaketh not the bruised reed!"

On Saturday night, May 4, he seemed almost suffocated. He sent to Mr. B. Woodd, who staid with him till 12 o'clock that night. His mind seemed very low, and his strength nearly exhausted: he said, "Pray for me, I am scarcely able to speak, but God despiseth not the sighing of a contrite heart, nor the desire of them that be sorrowful."

May 5th. — Being told that ———————— had preached at Bentinck Chapel the preceding evening, he remarked, "He is a blessed man: I am not able to profit by his discourses now; but I can look to the great Shepherd and Bishop of souls. He is able to save to the uttermost all that come to God by him.....I feel quite overcome: I can only attend to a short prayer: come and see me again to-morrow, if I am alive."

.....After taking a little refreshment, he revived, and said, "To know Jesus Christ is life eternal." He then recollected the beautiful anecdote recorded by Bishop Burnet, of Dr. Fisher, Bishop of Rochester. When cruelly condemned by Henry VIII. to be beheaded, as he came out of the Tower of London, and saw the scaffold, he took out of his pocket a Greek Testament, and, looking up to heaven, he exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book, and his eyes glanced on the passage: "This is life eternal to know thee, the ONLY TRUE GOD, and JESUS CHRIST, whom thou hast sent." The Bishop instantly closed the book, with this ejaculation: —"Praised be the Lord, this is sufficient for time and eternity."

Mr. T. Woodd adverted to this anecdote, and remarked,—"Oh, for a more realizing view of the glory and grace of the Lord Jesus! Oh, that the Lord may lift up the light of his countenance upon me, before I go hence and be no more seen!"

May 7.—He seemed very low, but calm and tranquil. When Mr. B. Woodd came in, he said in a voice scarcely to be heard, "I was in hopes that, before you called again, I should have been beyond the reach of sin and sorrow." Mr. B. Woodd replied, "Well, you are languishing into life." He said, "I trust I am; but I feel such extreme exhaustion, such difficulty of breathing, such shortness of breath, I feel it very difficult to keep down the risings of impatience. I bless God I feel much more composed and happy than I did. Your visits and prayers have been a great consolation to me. I rest upon Christ; on Christ alone;—on that precious blood shed for sinners!" Mr. B. Woodd repeated those consolatory portions of Scripture:—Isa. i. 10; Matt. xi. 28; and John vi. 36. He remarked, "These are indeed precious promises to the heavy laden. Lord, I come to thee; and him that cometh, thou wilt in no wise cast out." It was then observed, that Heb. vi. 18. is full of divine encouragement: "That they might have strong consolation, who have fled for refuge to lay hold on the hope set before them." It was remarked, "This strong consolation is not limited to those who are rejoicing with holy triumph, but is the portion of those who are fleeing for refuge, *i. e.* who feel the burden of their sins, and with mixed fear and hope are applying to the Lord Jesus Christ for grace, pardon, and refuge. He will not cast such out." Mr. T. Woodd replied, "These indeed are words of great consolation. And being almost dying, he said, "God bless you, my dear cousin: many, many thanks for your kind, consoling visits." About half past nine, Mr. B. Woodd bade him *farewell* for the last time they were ever to meet on earth.

About eleven o'clock he said to his attendant, "I believe now I have taken leave of all my friends. Put my bed in order for the night. .....Now I feel comfortable and happy. Do not speak to me *any more*—I wish not to be disturbed." He was apprehensive that death was approaching, and was desirous to compose his mind to prepare for the solemn, awful, yet blessed moment, when he hoped to meet his God. He lay very quiet till about twelve, when he fell into a tranquil sleep, from which he never roused; and at half past four, Wednesday, May the 8th, expired, aged thirty-eight years and about three months.

He had expressed a great dread of the article of death; and thus, by this placid mode of removal, his merciful God spared him the consciousness of the last moment of life.

Such a death reminded the writer of this memoir of two similar

occurrences. The one took place in the instance of the celebrated Archbishop Usher. The language of this truly great man frequently was, "May I die with these words on my lips, God be merciful to me a sinner!"

The other instance occurred on the death-bed of a pious, laborious minister, Mr. Thomas Hooker. When he was dying, a friend said to him, "Brother, you are going to receive the reward of all your labours." He instantly replied, "Brother, I hope I am going to receive mercy."

On May the 14th, his remains were deposited in Paddington church-yard; and on Sunday evening, May 19th, his funeral sermon was preached, at Bentinck Chapel, by the Rev. Basil Woodd.

The foregoing memoir is a lesson of instruction; and its practical language is, "Remember thy Creator in the days of thy youth." Our deceased friend was once in good health, and bid fair for advanced years. His short history is a lesson, and repeats the admonition, "Boast not thyself of to-morrow."

Let youth then take warning, begin now to serve God, and without delay learn to be wise for eternity.

This short history also illustrates the usefulness of the parochial clergy. It is granted that in the sphere of a country parish, especially a small village, there is nothing brilliant, or attractive to the worldly-minded. But the conscientious, faithful, attentive pastor, has opportunities of personal usefulness and endearment among his parishioners which more large and populous spheres rarely admit of. There with quiet perseverance he sows seed for eternity—seed which, although it may long seem to be dormant, yet is not lost: it will in due time spring up, and bear blessed fruit.

Finally, this short narrative admonishes us, to prepare to meet our God.

Death is often lightly regarded, and lightly spoken of when at a distance; but, as our deceased friend often expressed it, it is an awful thing to die. The writer of this memoir has visited many hundreds on their dying bed, but never saw one whose mind did not at that period seem very solemn. He has often seen "consternation turn the good man pale."—May this short memoir prove a means of quickening his own spiritual diligence, and that of all who may read it! Work while it is called to day; for the night cometh when no man can work.

B. W.

THE REV. JOHN CROSSE, M. A.

Yesterday, in the 79th year of his age, deeply lamented by his numerous flock, and in the full triumph of faith, died the Rev. John Crosse, M. A. upwards of thirty years vicar of Bradford, in Yorkshire.

As a Christian, he was most exemplary in his conduct; and as a minister, most unwearied in his diligence and attention to the duties of his station. He was a zealous promoter of the cause of his Great Master; and though he had been blind for several years, yet he was continually going about doing good. In him his people have lost an affectionate and tender-hearted pastor—society an intelligent and useful member—and the poor a benevolent and faithful friend.

Some of his last words were, "All is well; all his right. I have no fears: I am quite resigned: Thanks be unto God which giveth us the victory."

J. F.

Bradford (Yorkshire),
June 18, 1816.

ECCLESIASTICAL PREFERMENTS.

Rev. H. Walter, M. A. Mathematical Professor in the East-India College at Haleybury.

F. H. Hutton, Master of Bideford Grammar School, Devon.

Rev. G. Morris, Head Master of Penzance Grammar-school, Cornwall, with Church annexed.

Hon. and Rev. Henry Lewis Hobart, D. D. Dean of the Chapel Royal Windsor, and of Wolverhampton, and Register of the Order of the Garter, *vice* Dr. Legge.

Rev. Hugh Percy, M. A. Prebendary of Canterbury.

Rev. Dr. Buckeridge, Archdeacon of Coventry, *vice* Vyse, dec.

Rev. Dr. Outram, Chancellor of the Diocese of Lichfield and Coventry.

Rev. John Hume Spry, Hanbury V. co. Stafford.

Rev. John James Watson, D. D. Archdeacon of St. Alban's.

Rev. C. Rose, Slapton, R. and moiety of Pattishall V. co. Northampton.

Rev. Robert Morgan Vane, M. A. Islip R. with Lowick R. co. Northampton.

Rev. Sir H. Rivers, Bart. Walcot R. Somerset.

Rev. Dr. T. Brookes, Avening R. co. Gloucester, *vice* Thornbury, dec.

Rev. Walter Gee, M. A. Lecturer of St. Andrew's the Great, Cambridge, *vice* Haggitt, resigned.

Rev. Henry Watts Wilkinson, M. A. St. Gregory and St. Peter Perpetual Curacy, Sudbury, Suffolk.

Rev. Dr. G. Austin, Maynooth R. near Dublin.

Rev. James Speare, M. A. Rotherhithe R. Surrey.

Rev. G. Alban, Llandvillo R. Denbigh.

Rev. H. A. Hughes, Chaplain in Ordinary to the Prince Regent.

Rev. Edward Rodd, D. D. Lamerton V. Devon.

Rev. William Eyre, M. A. Hillesden Perpetual Curacy, Bucks.

Rev. Robert Hamond, M. A. Penstthorpe R. Norfolk.

Rev. Edward Smedley, Powderham R. and North Bovey R. co. Devon.

Rev. Sir William Robert Kemp, Bart. M. A. Flordon R. and Gissing R. Norfolk.

Rev. Perry Dicken, Ponghill R. Devon.

Rev. W. Hicks, Whittington R. with Cubberley, co. Gloucester.

Rev. J. Parsons, Glinton R. with Peykirk, co. Northampton.

Rev. Henry Tayler, B. A. West Ogwell R. Devon.

Rev. S. J. Priest, Billingford R. Norfolk.

Rev. J. B. Tompson, LL. B. Tompson Perpetual Curacy, Norfolk.

Rev. J. Howard, Burnham Deepdale R. Norfolk.

Rev. John Coldham, Stockton R. Norfolk.

Rev. J. F. Williams, Phillip's Norton V. with Charter-house Hinton annexed, co. Somerset.

ANSWERS TO CORRESPONDENTS.

The proposal of Onesimus will be taken into consideration. We hope he will find, in the present Number, some solution of his doubts.

We are obliged to J. A. for his suggestions, and to An Overseer of the Poor, for his communication.

Stephanas has been received.

T. M.'s hint will be attended to in due time.

The paper of E. M. B. is left at the Publisher's.

To J. P. we beg to say, that we trust no degree of provocation will ever tempt us to make our work the vehicle of any thing which might wear the air of personal attack or defence. He will see, we are persuaded, the justice and propriety of our adhering rigidly to this rule.

We are desired by Mr. Bellamy to state, that his Answer to the Bishop of St. David's Reasons against publishing a New Version of the Bible, is contained in the Twenty-sixth Number of the Classical Journal, published on the 1st of July last.

ERRATA.

Last Number, p. 362, col. 1, l. 37, after *men*, instead of a semicolon, insert a period.
——— ——— l. 47, after Scripture, instead of a period, insert a comma.
Present Number, p. 450, col. 1, l. 2, for *their* read *its*.
——— ——— l. 23, after *had* insert marks of quotation.
——— p. 458, col. 2, l. 8 from bottom, for a comma, insert a semicolon.
——— p. 465, col. 2, l. 6 from bottom, for *inveterate* read *inveterate*.
——— p. 476, col. 2, l. 14 from bottom, in some copies, for *states* read *state*.

THE

CHRISTIAN OBSERVER.

No. 176.] *AUGUST*, 1816. [No. 8. Vol. XV.

RELIGIOUS COMMUNICATIONS.

REMARKS ON THE APPENDIX TO MR. JEBB'S SERMONS.

(*Continued from p.* 428.)

HAVING considered the former of the two subjects proposed in this letter, or that relating to the objections against the principle of the self-interpretation of Scripture, let us now proceed to the second. Let us examine whether, by holding this principle, or any other, the Continental Protestants have laid themselves open to the charge of leaving individuals to interpret Scripture exclusively for themselves—of feeling no reverence for pious antiquity—of not even pretending to revere it—of purposing to reduce the holy Catholic Church to a non-entity—of rejecting her guidance, and even disputing her existence.

It may, I cannot but hope, already have appeared, that the principle alluded to does not *necessarily* involve these consequences; but a particular application of the inquiry to the actual case of the Continental Protestant Churches will not be unsuitable.

The document which the author quotes on this subject—meaning it, I apprehend, rather as a specimen than a full proof of what the Foreign Protestants hold—is the passage already mentioned from the Protest of Spires. This celebrated instrument was subscribed by certain states and princes of the Germanic Body. I am not aware that it was ever publicly or authoritatively adopted by the Foreign Protestant Churches at large. Yet probably none of those churches would have hesitated to subscribe it, had they been in the same circumstances with those who did so; and at all events I will not demur to the production of it in the present case.

Considered as evidence of opinion, the Protest of Spires may be inspected, either in a detached point of view or as connected with other proofs and documents. Even regarded independently, and by itself, it is surely capable of a construction considerably different from that which it receives from Mr. Jebb. Let it be remembered that this instrument was drawn up as a sort of answer to a decree by which the Lutheran ministers had been commanded to await quietly the calling of a general council by the emperor, and to meddle with no disputable points in the interim, but to teach only "according to the interpretation approved by the Church." Sleid. Comm. lib. vi. In their reply, the Protestants admit, that the Scriptures are to be received according to the interpretation approved by the Church; but they very naturally add, that this expression afforded no determinate rule of peace whatever, since the question must immediately arise, What *was* the church? What was that body whose interpretations were to be thus conclusive? The Protestants (be it particularly noticed) do not say that there was any dispute or doubt *among themselves* as to the true church; but merely between themselves on the one hand, and the disciples of the Papacy on the other. Nor, again, do they (in the sequel of the passage) maintain that the principle of interpreting Scripture by Scripture is the *only* right rule of interpretation; or even that it is the *chief* rule, but simply that there

is none better: and the reason of their distinguishing this rule by a particular mention was, because it markedly justified the design which the Protest proceeds to profess—namely, that of circulating the Scriptures among the people. Lastly, when they speak of the "traditions of men" as being uncertain and fallacious, they plainly allude to the *oral traditions* or *unwritten verities* of the Roman Church, which, it is well known, constituted at that time a grand point of contention between the Romanists and the Reformed, and which were as strongly condemned by the Reformed Church of England as by the Reformed Churches of Germany.

This seems to be at least a very fair and admissible view of the document in question. For the sake of argument, however, let it be waved; and let us grant that the Protest, taken by itself, would naturally be understood as Mr. Jebb understands it. Still, the construction of this single instrument is liable to be controuled, both by the practice of those whose sentiments it is supposed to express, and by their other authoritative declarations.

As to their practice, I speak not of the modern or subsequent practice of those churches, in which they may possibly have degenerated from their own standards. But it is well known that *contemporary* usage is one of the best expositors of ancient laws. Now, so far as the practice of the Continental Reformers is to be collected from their confessions of faith, or other public documents, it will more conveniently be considered hereafter; but even their practice as individuals, if uniform and universal, affords no contemptible commentary on their collective opinions. The question is, whether, because they held the principle of interpreting Scripture by itself (or in virtue of any other principle), they "sent each individual to the Bible alone—thence to collect, as it might happen, truth or falsehood by his own interpretation or misinterpretation;" whether they "obliged every man to begin anew for himself, and to describe merely the same round which thousands had trodden before him;" whether they "gave unbounded licence to the fancy by the unrestricted exercise of private interpretation," and did not so much as pretend to revere "antiquity." I need not observe, that, were these charges just in the most severely strict and literal sense, the persons to whom they relate could not consistently have published even a detailed confession of their faith, since even this would have trenched on the fundamental principle of leaving every individual to form his creed for himself from Scripture explained exclusively by Scripture. In that case, there could have been but one common or collective article of belief; and that was, that there could be no others. It is not in a spirit of trifling that I make this remark, but to shew that the question is necessarily one of degrees. Understanding, however, the above charges in a much more relaxed and popular sense, they seem at least to imply that the Protestants encouraged individuals to study the Bible with little or no human help whatever; to discard human teachers pretty much in the mass, especially the ancient ones, and to rely almost exclusively on their own untutored, unassisted, solitary judgment. Now, when I reflect that the leading Continental Reformers were themselves all active teachers, and teachers on doctrinal subjects; that all of them, I believe, without exception (and one or two exceptions would not matter), published commentaries, more or less extensive, on Scripture, for the use of the world; for thus did Luther, Zuinglius, Calvin, Melanchthon, Bullinger, Junius, Beza, Bucer, and several others;—and when I recollect that some of them

(as Musculus and Gaspar Hedio) even translated works written by the ancient fathers into the modern languages, and that these persons were never frowned on by their brethren, but on the contrary were highly esteemed; I do not think it can justly be contended that the Continental Protestants encouraged individuals to study the Bible with little or no human help whatever; to discard human teachers pretty much in the mass, especially the ancient ones, and to rely almost exclusively on their own untutored, unassisted, solitary judgment. If then I have rightly interpreted the charges under consideration, surely they require a good deal of qualification to be correct.

Let us, however, proceed to evidence of a more authoritative kind. The excellent author of the Appendix has shewn the respect of the Church of England for pious antiquity and ecclesiastical authority, by a detail of proofs deduced from the language of her public statements, declarations, and formularies. It seems possible to prove the respect of the Foreign Reformers for pious antiquity and ecclesiastical authority in a similar manner. I will therefore endeavour to follow the course of Mr. Jebb's demonstration, and to match the authorities produced by him in favour of our own church, or at least the most prominent and weighty among them, by parallel or tantamount authorities in favour of the Foreign Reformers.

But it must be remembered, that the author directly contrasts the sentiments he ascribes to the Anglican Church with the Protest of Spires; or rather, he sets the Anglican respect for antiquity in opposition to the continental principle of interpreting Scripture by Scripture. I will therefore venture to attempt a reverse of this contrast. As an appendix to the authorities proving the respect of the Continent for pious antiquity, I will endeavour to produce other authorities proving that the Church of England very strongly holds the principle of interpreting Scripture by Scripture.

It may be necessary, however, to interpose here two cautions. First, I have already mentioned, and hope hereafter to justify, my sincere though perhaps bold opinion, that the author of the Appendix *overstates* the reverence of the Church of England for pious antiquity; in other words, that the authorities he adduces on that point do not bear him out through the whole length of his conclusions. But it is not inconsistent with this opinion to admit most cheerfully, that our Church holds the opinions of pious antiquity in *high* respect; that she reverences them, though not with the *absolute* reverence contended for; and that her reverence for them is proved by the evidence which the learning of Mr. Jebb has collected on the subject, though not to the full extent supposed. And, in the same manner, the parallel evidence for the Foreign Reformers may satisfactorily prove that they also held the opinions of antiquity in high, though not in absolutely unqualified, reverence. Yet, secondly, because a parallel is thus drawn between the sentiments of Foreign Protestants and those of our own Church on the subject under consideration, let me not be understood to assert, that the sentiments of these parties on that subject are precisely and in all points identified. I do not undertake to say, that there may not be differences between them here, as there certainly are in some other respects. All I would submit is, that in the present case the difference, if any, is not material or essential; involving no principle, nor affording any ground for such a classification as would place the English Church in a species by herself, equally divided from the Roman See and from the Protestant world at large.

The course of Mr. Jebb's proofs

is epitomized by himself in the following words: "That implicit reliance on the first four general councils, in the famous Act of Queen Elizabeth; that anxious caution in the same reign, lest preachers should overstep the limits of Scripture, and Catholic tradition; and that plain direct appeal to tradition and the fathers, in the Preface to our Book of Prayer; these abundantly mark the character of our Church." The author, however, proceeds to expand the last head of proof into a more special examination of the liturgical department of evidence. He also adds a series of individual authorities; through which ground it will not perhaps be necessary to follow him, if he can successfully be paralleled in his appeal to higher and more public documents.

The order in which these points are considered does not appear to be material. I will adopt that which is followed in the passage above quoted; taking first, the reliance on the four first councils; next, the caution that preachers should teach nothing contrary to Scripture, and that which was collected from Scripture by the ancient fathers; and thirdly, what the author denominates the Liturgical Department of Evidence.

I. Reverence for the first four councils.

The evidence here is, the Act of Supremacy of the 1st of Elizabeth: by which act the sovereign was empowered to appoint commissioners for restraining heresy; and these commissioners, in their judgment of heresy, were to adhere, in the first place, to the authority of the canonical Scriptures; secondly, to the decisions of the first four general councils; and thirdly, to the decision of any other general council, founded on the express and plain words of holy Scripture.

On this passage Mr. Jebb observes, that though the enactment is not now in force, because the High Commission Court has been suppressed, yet our Church cannot be supposed to have changed her criterion of heresy. He observes also, that the latest of the four councils sat in the year 451, and that "a point of time is therefore fixed, previously to which the Church of England unreservedly recognizes the guidance of the Catholic Church in the interpretation of Christian verities." The inference is surely a little strained; as the enactment seems clearly to imply, that the decisions of the first four councils are to be received *because* founded on the express and plain words of holy Scripture: and this sentiment is exactly agreeable to the Twenty-first Article, which says, that things ordained by general councils, as necessary to salvation, "have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture." However, this is not now the question.

In a note, Mr. Jebb quotes a parallel passage in praise of the four councils, from St. Gregory surnamed the Great, the father of the English Liturgy.

I will attempt to exhibit a few similar passages from the Confessions of the Continental Protestants; first transcribing the authorities for the Church of England. Only, with the opinions of both parties in favour of the four councils, the author will allow me to join, as belonging to precisely the same head of evidence, their sentiments respecting the three creeds. I am satisfied the author would have considered this as strengthening his case; and I cannot but hope that it may be found to strengthen mine.

THE CHURCH OF ENGLAND.

The "commissioners, in their judgment of heresies, were enjoined to adhere, in the first place, to the authority of the canonical Scriptures; secondly, to the decisions of the first four general councils; and thirdly, to the decision of any other general council, founded on

the express and plain words of holy Scripture." Act of 1st Elizabeth*.

"The three creeds, Nicene Creed, Athanasius's, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture." Eighth Article.

CONTINENTAL PROTESTANT CHURCHES.

1. *Saxon Confession.*

"We distinctly affirm, before God and the universal church in heaven and in earth, that we embrace with sincere faith all the writings of the Prophets and the Apostles; and according to that genuine interpretation of them which is set forth in the Apostles', the Nicene, and the Athanasian Creeds. And these creeds themselves, in their genuine and unsophisticated sense, we have always held fast hitherto, and by God's blessing will always hold fast in time to come." Cap. i.

"We also condemn most decidedly all the wild errors opposed to these creeds: such were the portentous notions of the Heathens, the Jews, the Mahometans, Marcion, the Manicheans, Samosatenus, Arius, the Pneumatomachi, and others; opinions, condemned by the true decisions of the Church." Ibid.

2. *Wirtemberg Confession.*

We believe and confess the Trinity, "according as is taught in the Prophetic and Apostolic Scriptures, and explained by the three Creeds, the Apostles', the Nicene, and the Athanasian." De Deo.

We believe and confess Jesus Christ to be God, "according to the doctrine which the holy fathers in the Nicene, the first Ephesian, and the Chalcedonian councils, set forth by testimonies drawn from holy Scripture." De Filio Dei.

"We believe and confess, that the Holy Spirit from all eternity proceeds from God the Father and God the Son; and that he is truly and eternally God, of the same essence, majesty, and glory, with the Father and the Son; according as the holy fathers in the council of Constantinople, on the authority of the sacred Scripture, rightly explained the doctrine, in opposition to Macedonius." De Spiritu Sancto.

3. *Helvetic Confession.*

"Concerning the mystery of the incarnation of our Lord Jesus Christ, whatever things are laid down out of the sacred Scriptures, and comprised in the creeds and decisions of the four first and chief councils so highly celebrated; namely those of Nice, Constantinople, Ephesus, and Chalcedon, together with the creed of the blessed Athanasius and all the similar creeds; we believe with a sincere heart, and profess ingenuously with pure lips, condemning all doctrines contrary to these. And in this manner we retain, inviolate and entire, the orthodox and catholic Christian faith, being satisfied that the above-mentioned creeds contain nothing which is not agreeable to the word of God, and altogether conducive to the right understanding of the faith." Cap. xi.

4. *Belgic Confession.*

"And this sacred doctrine of the Holy Trinity, the true church has always retained even from the apostolic age down to these times, and has defended against Jews, Mahometans, and other Pseudo-Christians and Heretics; such as Marcion, Manes, Praseas, Sabellius, Samosatenus, Arius, and others; all of whom were justly condemned by the orthodox fathers. Therefore we cheerfully adopt the three Creeds, namely the Apostles', the Nicene, and the Athanasian, and whatever they (the fathers) have taught, concerning this doctrine, agreeably to the purport of those creeds." Art. ix.

* I quote from Mr. Jebb's own account, who gives, I doubt not, the substance of the enactment most correctly.

See also the Augsburgh Confession, "De Conjugio Sacerdotum;" and the Bohemian, Art. iii.

These extracts may, it is hoped, be satisfactory. But Mr. Jebb has accompanied his authorities for the Church of England with a striking commendation of the four councils by St. Gregory. The language of the passage is indeed extremely strong; certainly stronger than that of the act of Elizabeth. Yet, with some little abatement, I should apprehend that similar declarations might be found in the writings of the Continental Reformers; and perhaps I may be allowed to exhibit, by the side of Gregory, one, of whose society he surely needs not to be ashamed.

SAINT GREGORY THE GREAT.

"As I adopt and venerate the Four Gospels, so I avow that I adopt and venerate the four councils. I embrace them with full devotedness of heart; I guard them with perfect approbation of judgment; because on these, as on a stone of four sides, arises the structure of our holy faith; and he who does not adhere to the mass which they form, whatever may be his life and conversation, although he appears to be a stone, yet in fact lies without the precincts of the building."*

CALVIN.

"So those ancient councils, the Nicene, the Constantinopolitan, the first Ephesian, the Chalcedonian, and others similar to these, which were held for the confutation of errors, we embrace cordially; we revere them as sacrosanct, so far as respects points of faith; for they contain nothing but the pure and genuine interpretation of Scripture, applied by the spiritual wisdom of the holy fathers to beat down the enemies of religion." Instit. lib. iv. c. 9. sec. 8.

* I translate the passage as quoted by Mr. Jebb. The construction of the latter part is hard; and I am not sure that I have hit the precise rendering of the words, though I have no doubt of what is substantially the sense.

II. So much may suffice for the councils. We have next to consider the general respect which preachers are enjoined to pay to the Catholic fathers and ancient bishops. An injunction to this effect occurs, as Mr. Jebb shews, in a canon passed by the convocation of 1571. Preachers are there directed to teach nothing as matter of religious belief, except that which is agreeable to the doctrine of Scripture, and which the Catholic fathers and ancient bishops have deduced from that very doctrine.

To me, I confess, this appears only another way of saying, that the Church of England adopts the doctrines *authoritatively* set forth by the ancient and Catholic fathers in the three creeds and the decisions of the four councils; in which view, the subject has already been considered. As the words, however, are not specifically confined to the creeds and councils, but seem to convey a general recognition of pious antiquity, it may be worth inquiry, whether similar recognitions do not occur on the part of the Continental Protestants.

I will proceed as before, giving first the English, then the foreign authorities. Only on the part of the former, let me be allowed to follow up the canon just mentioned, with a passage quoted by Mr. Jebb from Jewel's Apology: for surely that work is entitled to the character of a public document of the English Church, and therefore an extract from it should not be exhibited merely as the individual testimony of the admirable person whose name it bears.

CHURCH OF ENGLAND.

"Let preachers, above all things, be careful that they never teach aught in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament, and which the Catholic fathers and ancient bishops have

collected from that very doctrine." Coll. can. Lond. 1691, p. 233. (Jebb's App. p. 395.)

"We have come as near as we possibly could, to the church of the Apostles, and of the old Catholic bishops and fathers; and have directed, according to their customs and ordinances, not only our doctrine, but also the sacraments, and the form of common prayer." Jewell's Apology.

CONTINENTAL PROTESTANT CHURCHES.

1. *Augsburgh Confession.*

"This is the sum of the doctrine which is delivered in our churches. And we judge it to be in consonance with the Prophetic and Apostolic Scriptures, and with the Catholic Church; and lastly even with the Church of Rome, so far as that church is to be known from writers of approved authority. For we do not reject the consent of the Catholic Church; nor are disposed to introduce into the church any dogma new and unknown to the holy church. Nor would we patronize impious or seditious opinions which the Catholic Church has condemned. For it is not by motives of base cupidity, but by the compelling authority of God's word and of the ancient church, that we have been influenced to embrace this doctrine, in order that the glory of God might be rendered more manifest, and the advantage of pious minds in the universal church be duly consulted." Cap. xxi.

"Nor do we introduce any new doctrine into the church. For this doctrine concerning faith is delivered at large in Scripture, and St. Paul particularly treats the point in some of his Epistles; and the same doctrine is taught by the holy fathers." Ibid.

"We have made no alteration, except according to the example of the ancient church." Ibid.

2. *Saxon Confession.*

"This is the sum of the doctrine which, by the blessing of God, we proclaim with one voice in our churches. Nor have we the smallest doubt that it is an incorrupt transcript of the doctrine divinely delivered in the Prophetic and Apostolic writings, and in the creeds; and, from the more genuine ancient writers, it may be perceived to accord with the faith of the old and purer church." Vers. fin.

3. *Wirtemberg Confession.*

"We directed our preachers to draw up a summary of their doctrine, as a public testimony that nothing but the true Apostolic, catholic, and orthodox doctrine has any admittance into our churches.

"We have therefore thought proper to make public this written exposition; and we trust the universal church of the pious will thus be satisfied by actual proof, that nothing can be more foreign from our churches, than the adoption, either of any doctrine to be preached, or of any rite to be administered, which is at variance with the Prophetic and Apostolic Scriptures and with the consent of the true Catholic Church." Præfat.

4. *Bohemian Confession.*

"These things irrefragably prove that we, as well as our predecessors, belong to the holy and catholic church; and that we do not in the smallest degree dissent from her, with respect either to rites, or to the teaching of the word*, or to religious worship, or to the function of the keys, or to the administration of the sacraments." Præfat.

"The writings of learned men of the church, particularly of the ancient ones, we hold to be true, and worthy of belief, and useful for the instruction of the people, yet always in those points in which they do not differ from the Scriptures. For they themselves thus prescribe the measure of respect due to them, that they are to be believed and allowed so far as they

* Doctrina verbi, religioné, &c.

agree with the Divine Scriptures. Thus Augustine," &c. &c. &c. Art. i.

"Further, we teach the catechism, or that catholic and orthodox doctrine of the fathers, which is comprised in the Decalogue of God's Commandments; in the Apostolic faith, digested into twelve articles and delivered in the creed, and also confirmed and set forth by the Nicene council, and in other places, and in the Lord's Prayer." Art. ii.

5. *Helvetic Confession (of* 1536.)

"Art. 2. The interpretation of Scripture is to be sought only from Scripture itself, that thus Scripture may be its own interpreter; under the directing rule, however, of charity and faith.

"Art. 3. So far as the holy fathers have adhered to this species of interpretation, we not only accept them as interpreters of Scripture, but venerate them as beloved instruments of God."

6. *Helvetic Confession (of* 1566.)

"We therefore hope that the churches of Christ, when they shall see and perceive that, in the doctrine of the holy and eternal God, also in the orthodox sense (of Scripture), and in brotherly love, we in all respects agree with themselves, and above all with the ancient Apostolic Church, they also will willingly agree with us, in the unity of faith and doctrine, in the orthodox sense (of Scripture), and in brotherly love." Præfat.

7. *Polish Confession* (1645.)

After stating that the whole of the Salvific Christian doctrine is contained in the Scriptures, and epitomized in the Apostles' Creed, Decalogue, and Lord's Prayer, it proceeds as follows:—

"Lest, however, any doubt or controversy should arise with regard to the genuine interpretation of these leading documents of the Christian faith, we further profess that we embrace, as undoubtedly exhibiting the true meaning of Scripture, the Nicene and Constantinopolitan creed: we adopt it in the very words in which it is proposed in the third session of the Council of Trent; that is, as that principle in which all who profess the faith of Christ necessarily agree, and as that firm and only foundation against which the gates of hell shall never prevail.

"With this creed we acknowledge to agree the creed which is commonly called the Athanasian; likewise the confessions of the first Ephesian and Chalcedonian councils; and further, the doctrines which the fifth and sixth councils opposed to the remains of the Nestorians and Eutychians, and those which the Milevitan and Aransican councils formerly taught out of the Scriptures, in opposition to the Pelagians. And, indeed, whatever the primitive church, from the times of the Apostles downwards, believed and taught, with unanimous and notorious consent, as an essential article of the faith, we also profess to believe and teach out of the Scriptures.

"By this profession of faith, therefore, we, as true Catholic Christians, separate ourselves and our churches from all heresies, ancient and modern; heresies, which the ancient universal church, with one consent, and on the authority of Scripture, rejected and condemned."

III. We have now, in the third place, to consider the evidence supplied by modes, rites, and formularies of worship; or that which the author of the Appendix calls the Liturgical Department of Evidence.

The argument on this point for the Church of England appears conveniently divisible into two branches: 1st, the general accordance of her forms with those of the primitive worship; 2dly, her express recognition, in those forms, of the holy Catholic Church, and her thankful commemoration of the pious dead.

First, a great many of our forms

are immediately borrowed from those of catholic antiquity: others, of modern date, are yet studiously formed on the same model: our whole ritual breathes a primitive spirit; and the Preface to our Common Prayer contains direct and pointed references to the primitive order of worship, or what is there called the "godly and decent order of the ancient fathers," as the standard of our own.

On this head Mr. Jebb strongly insists, in support of that view of the Church of England which he so ably labours to establish. Whether his premises will support his conclusions in all their fulness, is not now the point at issue; but how far an argument of a similar nature might be framed in favour of the Foreign Reformed Churches.

It is necessary for me to confess, that I have not seen, and that I have no means of consulting, any of the Foreign Protestant Liturgies, with the exception of the modern Genevese Liturgy; which, as I understand, is altered, and, as I suspect, is altered very considerably, from that instituted by the Reformers, and which therefore, even if it were admissible at all, would be proof of the weakest kind.

In the absence of those Liturgies, allow me at once to wave every advantage that could possibly be derived, and to provide against every evil that could fairly be expected, from their production, by conceding that none of them will bear a comparison with the Liturgy of our own church, either in intrinsic excellence, or in a happy accordance with the forms and spirit of primitive devotion. To the English ritual, none can be conceived superior, and there seems no evidence of any subsisting equal. It does not absolutely follow, however, that the continental liturgists did not zealously copy pious antiquity, although they may not have fully succeeded in the attempt. Still less does it follow that they did not hold, as strongly as our own reformers, the principle of a conformity with the primitive rites, although they might not think it necessary to apply that principle with the same particular minuteness. It is with a view to this question that the following authorities are submitted to the reader.

CHURCH OF ENGLAND.

"The first original and ground whereof (*i. e.* of Divine Service) if any man would search out by the ancient fathers, he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year." Preface to Common Prayer.

"But, these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories and legends, with multitude of responds, verses, &c. &c. &c." Ibid.

"Here you have an order for prayer and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old fathers." Ibid.

"It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood of the people." Art. xxiv.

CONTINENTAL PROTESTANT CHURCHES.

1. *Strasburgh Confession.*

"In the chaunts and prayers of the ecclesiastics, the members of our churches have found a great deal to condemn. For it abundantly appears that these have degenerated from the original order and use of the fathers. No man who is acquainted with the writings of the ancients can be ignorant that their practice was, &c. &c." Cap. xxi.

"This is prescribed as the sole end and use of prayers and fasts,

both by Scripture, and by the writings as well as the examples of the fathers." Cap. x.

"Concerning the venerable sacrament of the body and blood of Christ, all those things which the Evangelists, and St. Paul, and the holy fathers have transmitted in their writings, the members of our communion with the utmost sincerity teach and commend and inculcate." Cap. xvii.

"To this fault in worship (the use of images) we also oppose the authority of the ancient church." [They proceed to quote the fathers against the practice.] Cap. xxii.

2. *Augsburgh Confession.*

"Nor is there any mention of private masses before the age of Gregory; but, whenever the ancient writers speak of the Mass (or Eucharist), it is apparent that they speak of a Mass partaken in common. Since therefore the rite of the Mass, as established among us, may plead the authority of Scripture and the example of the ancient church, and that we have removed only certain intolerable abuses, we trust that the practice of our churches is not open to any objection." Cap. xx. Art. *De Missa.*

After quoting the fathers; "It was evidently, therefore, the practice of the ancient church to admit the laity to communion in both kinds. They have been deprived of one part of the sacrament only by a custom of no great antiquity. And we will not dispute what judgment is to be formed of a custom received contrary to the authority of the Apostolical Scripture, contrary to the canons, contrary to the practice of the ancient church." Ibid. *De Utraq. Specie Sacramenti.*

"We have, in this confession of faith, recited only essential matters, in order to shew, that neither in doctrine nor in ceremonies has any thing been adopted by us contrary to Scripture or to the Catholic Church." *Epilog.*

3. *Saxon Confession.*

"In the rite itself (of the Eucharist) we preserve the usage of the ancient universal church, both Latin and Greek." Cap. xv.

"That this method of celebrating the rite, and this participation of it in common, is agreeable to the writings of the Apostles, and to the custom of the ancient church nearly as low down as the age of Gregory, will be admitted by every man not totally ignorant of antiquity." Ibid.

4. *Wirtemberg Confession.*

"It is also manifest, that the ancient church administered the sacrament in both kinds for many years after its foundation. And some of the ancient writers plainly testify, that those who receive the bread alone do not receive the full sacrament *sacramentally* (as they express it), and that a division of one and the same mystery cannot be effected without grievous sacrilege. We therefore believe, that the use of both kinds is a practice truly catholic and Apostolic, and that no man is at liberty to alter at his own pleasure this institution of Christ and this practice so long prevalent in the old and true church." *De Eucharistia.*

"This injunction of Christ (*Drink ye all*) the old and true catholic church observed with such rigour, that those who, being present, did not partake in the ordinance were excommunicated."—[They proceed to quote the fathers.] Ibid.

"The consent of the catholic church requires that the necessary services of the church should be performed in the vulgar tongue." [Proved from St. Paul and Innocentius.] *De Horis Canonicis.*

"If, by the blessing of God, and the diligence and care of excellent men, whoever they may be, these abuses shall be reformed according to the Prophetic and Apostolic writings and the truly catholic consent of the ancient and purer church, not only will a manner of

worship be established most pleasing to God the Father of our Lord Jesus Christ, but the whole Christian world will be excited to give every demonstration of its gratitude and of its compliance with the model proposed. For ourselves, we are not conscious that our preachers labour under any error, either in doctrine, or in their general administration of the church; but such is our opinion of their modesty and piety, that, should they be admonished of any such error, either on the authority of proofs derived from Revelation or on that of the true consent of the catholic church, we are satisfied that the church will in no respect find them wanting to her edification." *De Cerem.*

5. *Helvetic Confession* (1566.)

"That the body of Christ is corporally, or in essence, chewed by the bodily mouths of the communicants, pious antiquity did not believe, nor do we." Art. 21.

"Canonical hours, that is, prayers composed for certain given hours in the day, and chaunted or recited by the Papists, were unknown; to antiquity." Art. 23.

6. *Bohemian and Polish Confessions.*

[See under the last head.]

On the principle of a general conformity with the primitive ritual, these authorities may be sufficient; nor will I attempt to increase their effect by expatiating on the force of particular passages.

The next point insisted on for the Church of England, is her marked recognition of the holy catholic church in her worship, and her thankful commemoration of those who have died in the communion of that church, and in the Christian faith and fear.

(To be continued.)

FAMILY SERMONS.—No. XCII.

Gal. iii. 10.—For *as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

THE law consists of two parts—its precepts and its sanctions. It is the rule of our obedience, shewing what we ought to render unto God. It is also the rule of the Divine justice, and shews what God will render unto us. The sanctions of the law are two-fold: first, a promise of life and happiness to those who keep it; a promise, however, from which we can derive no comfort nor any hope of salvation, "for all have sinned and come short of the glory of God." The law convinces us of sin, and our sins convince us that we have no right to the promise of the covenant of works. The second sanction of the law is the threatening of a heavy and tremendous curse on all who transgress it—a curse which will destroy the soul for ever—according to the words of the text, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

The great design of the Apostle in this chapter, and indeed in this whole Epistle, is to shew that justification cannot be obtained by the righteousness of the law; and one of his strongest arguments to this effect is contained in the words we are now considering. But let us first inquire their meaning.

1. To be "*of the works of the law,*" signifies to expect justification and eternal happiness from our own performances; to depend on our obedience to the law, as the ground of our acceptance with God, and our title to eternal life. And it is obvious that they who are thus "of the works of the law," who rely on their own righteousness for salvation, are opposed to the grace of the Gospel, and to the way of obtaining justification by faith in a crucified Saviour. But, says the Apostle, "as many as are of the works of the law are under the curse." They are condemned

by the sentence of that very law which they hope will justify them; for "it is written" in the law, "Cursed is every one that continueth not in all things that are written in the book of the law to do them."

2. To be "*under the curse*," or "*cursed*," is to experience, or to be liable to that punishment which the law threatens to inflict on transgressors for their offences. The curse is the sentence, or the execution of the Divine wrath on those who have violated the precepts of the Divine law. Some are as yet only under the sentence which the law denounces against offenders. Thus the wicked, though enjoying in this world all that wealth, and honour, and ease, and pleasure can impart, are liable every moment to the actual infliction of all that misery which is threatened by the law. On others the curse is already executed. Sometimes even in this life the work of punishment is begun, and the cup of trembling put into the hands of the impenitent. This, however, is only a foretaste of that bitter draught of wretchedness which they must ever drink in hell. There the infliction of the sentence is complete and eternal. In short, the curse of the law comprises all the dreadful ingredients of the wrath of God, whatever misery we can endure, either in this world, or in that which is to come. It is true that the good also experience severe afflictions in this life; persecutions from men, and chastisements from God; but these are not inflicted in wrath, but in mercy, for the growth and manifestation of their grace and holiness. But the evil inflicted on the wicked is the fruit of the curse which will at last be fully executed in hell.

The passage may be thus paraphrased:—It is impossible that any man should now be justified by the observance of the law; for as many as rely on their own righteousness and works to justify them, instead of relying on the grace of Christ, and seeking justification through faith in his blood, are under the curse, are liable to all the punishment which is threatened in the law. For even in the law (plainly referring to Deut. xxvii. 26.) it is written, Cursed is every one that continueth not to fulfil all its precepts. And as no man can do this, therefore all lie under this sentence of condemnation; and on those who persist in looking to the law for justification, that sentence will without doubt be executed.

We see, then, what an universal curse these words denounce, a curse which affects all the sinful sons of Adam without any exception, and which none of them could possibly escape, if God should judge them according to the tenor of the covenant of works.

Some there are who flatter themselves with the hope of heaven merely on the ground of what they have not done. They have not been guilty of any notorious sins; they have committed no offences of which conscience accuses them. But the law requires not only that we should forbear from gross acts of sin, but that we should perform all the duties of holy obedience. It is not satisfied with our avoiding what may be an occasion of open scandal, or may subject our names to reproach, but demands perfect purity and devotedness to God, not only in the outward act, but in the inward thought and imagination. We can escape the curse only by doing *all* that is written in the book of the law. And where is the man who will dare to advance this plea for himself? Is there then no one duty relating either to God or man which we have neglected; no one sin which we have committed? Consider the vast extent and comprehensiveness of the law of God; consider our own ignorance, weakness, and corruption. We can scarcely know, much less perform, all its requirements; and yet a failure in any one particular renders us liable to the curse of the

law. And even supposing that during a part of life we had performed all that the law requires of us, yet have we *continued* in all things that are written in the book of the law to do them? Has there been no remission, no interruption in this course of holy obedience? Have we been constant in the warmth of our zeal for God's glory? Have we been actuated by his faith, fear, and love all the days of our life? Have our affections never languished, our thoughts never turned aside even to look on vanity? Have we never uttered a word, or done an action, which was not in all respects agreeable to the law of God?" If not, (and where shall such perfection be found?) we are still exposed to the curse of the law; "for cursed is every one that *continueth not* in *all things* that are written in the book of the law to do them."

And let us consider for a moment the nature of this curse. The person who is the subject of it is cursed in all his temporal enjoyments. As even the afflictions of true believers are blessings, so, on the contrary, the very mercies of the wicked prove curses. His plenty and prosperity do but minister to his worldly passions and sensual lusts: they furnish only stronger temptations to sin, and easier means of indulgence, and thus qualify him the more to promote the dominion of Satan, not only in his own soul but in the world around him. Nor is the curse confined to his temporal enjoyments. The sacred ordinances of Jesus Christ, the means appointed by God for our growth in grace and holiness, do but harden and confirm him in sin, and ripen him for destruction. The rain which causes the living tree to bud and bear fruit, serves but to rot that which is already dead and withered. In the same manner the ordinances of religion, which are the means of implanting and cherishing the graces of the Christian life, calling them forth into action, and causing them to abound in all the fruits of holiness, are to the wicked and impenitent only an occasion of falling, of hardening them in their sins, and of repelling them to a greater distance from God. What a dreadful condition is theirs, to whom the same word of God, which to others is *the savour of life*, proves, through the wickedness and corruption of their hearts, *the savour of death!* Instead of humbling them under the power of the truth, the preaching of this Divine word only exasperates them against it, and against those who dispense it, so that the blessed sound of the Gospel serves but to deafen their ears, and its light to blind their eyes. Even the sacrament of the body and blood of Christ, that source of joy and consolation to the penitent believer, only aggravates the guilt of the impenitent and unbelieving. In partaking of it, they eat and drink their own condemnation. As clay is hardened by the heat of the sun, so are their souls only hardened by the bright beams of the Sun of Righteousness, and made more incapable of receiving the impress of his grace and Spirit.

And if the favours of God's providence and the dispensations of his grace are thus, through the wickedness of their hearts, turned into curses, still more the chastisements of his hand. Believers, indeed, may with peace and calmness, endure all afflictions. They are medicines employed to cleanse them from their sins, and to make them partakers of a divine and holy nature. But with respect to those who are yet in their sins, who are strangers to Christ and the hope of salvation by him, the afflictions, pains, and losses, that befal them, are but the beginning of sorrows; the earnest of that vengeance which will hereafter overwhelm the workers of iniquity; a foretaste of that wrath which will come upon them to the uttermost, in the

day when their final doom shall be pronounced—"Depart, ye cursed, into everlasting fire prepared for the devil and his angels." Then will they be separated for ever from the sight and enjoyment of God, from the influence of his grace, and the hope of his glory, which alone constitute the happiness of rational creatures. God is present with them, only in the power of his wrath, by which they are doomed to the society of devils and wicked spirits, whose employment is cursing and blasphemy; and are made to suffer the punishment of unquenchable fire, and the stings of the never-dying worm.

Let us now apply this awful subject to ourselves.

1. We see in this exposition of our text, what an accursed thing sin is, which brings with it, as its unfailing consequence, the wrath of God, endless misery, a death that never dies. The law of God is not to be blamed for condemning those who transgress it; nor the justice of God to be censured for exacting the penalty of our transgression. Our misery is to be charged to ourselves alone, to our corrupt natures and sinful lives. We ourselves cherish in our hearts those evil affections which prey on our vitals, and at last destroy us. As God is a holy God, he hates all sin; and as he is a just God, he will assuredly punish it. Such, indeed, is his abhorrence of it, that when his own Son became our surety, and took upon him the load of our sins, his heavenly Father loaded him with sorrows, filled his soul with agony and darkness, nailed him to the cross, and there exacted from him the penalty of our guilt, to the utmost demand of offended justice. It was sin which converted the glorious angels of light into ministers of darkness, and drove them for ever from the presence of God, into the abyss of hell. It is sin which feeds those unquenchable flames to which they are now for ever doomed. It was sin which stripped man of his innocence, turned him out of paradise, and which, if not repented of and forsaken, will certainly fix his future lot in the same place of torment. Therefore as we love our own souls, let us hate and abandon every evil way. The curse of God is inseparably affixed to sin, and must cleave to us, if we cherish it in our hearts or practise it in our lives.

2. If such be the consequences of transgression, how desperate is the folly of those who "make a mock at sin," and regard the commission of it as a matter of trivial concern! Shall we regard that as of small moment, which is big with everlasting damnation? Let us but seriously reflect with what a tremendous curse every sin is loaded, and we shall be more fearful to touch or approach it than to encounter death in its most dreaded forms. Let us not be induced by the madness and folly of those around us, to consider any sin small. The least we can commit is still a transgression of the law of God, and exposes us to his displeasure. All sin, whether in the eye of the world it be great or small, is hateful to God and destructive to the soul. Let us, therefore, shun it in all its kinds and degrees, as the worst of evils, as the only bane of our peace.

3. But lastly, if such be the dreadful effects of sin, what reason have we to bless God for Jesus Christ, and redemption through him. No sooner has the Apostle exhibited to us this alarming view of our condition, than he hastens to point out its only efficacious remedy. "Christ hath redeemed us from the curse of the law, being made a curse for us." "For God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," "Who his own self bare our sins in his own body on the tree, that we being dead unto sin, should live unto righteousness." "He hath redeemed us to God by his blood." "And by

him all that believe are justified from all things from which they could not be justified by the law of Moses." What then, under these circumstances, is the course we ought to pursue? It is no longer to depend on the works of the law for acceptance with God; but, renouncing our own righteousness, to seek that which is through the faith of Christ. It is to give ourselves up wholly to Jesus Christ, that justified by his grace, and renewed by his Spirit, we may be saved from wrath through him. He only can deliver us from the power and love of sin, introduce us into communion and fellowship with God here, and fit us for dwelling with him in heaven hereafter. The wrath of God is indeed revealed, as we have seen, against all ungodliness and unrighteousness of men: but he willeth not the death of the sinner, but rather that he should turn unto him and live. Now is the day of grace and salvation. To-morrow may be the day of vengeance. Let us now, therefore, accept his offered mercy, lay aside the arms of our rebellion, and fall prostrate before him. He will reject none who come to him, repenting of their sins, and pleading the merits of his Son. On the contrary, he will receive us graciously, he will bestow on us pardon and peace. In the use of prayer and the various means of grace, his Spirit will carry on the work of sanctification within us; and we shall be cheered and comforted, amid all the trials of mortality, by that hope which maketh not ashamed, while the love of God is shed abroad in our hearts, as the spring of all holy obedience. Amen.

For the Christian Observer.

ON DELIVERANCE FROM THE FEAR OF DEATH. HEB. ii. 14, 15.

MOURNFUL were the feelings which drew from the proud monarch of Persia a sudden burst of tears, when, seated on his imperial throne, he surveyed his million and a half of soldiers in battle array, and reflected that of all that vast multitude not one would be alive in the course of an hundred years. Had his mind, intent only on the means of selfish aggrandizement, expanded itself in benevolent sympathy still further; had it beheld, in idea, the swarms of weeping relatives and bereaved survivors soon to be scattered over his vast empire, as the hand of death gradually performed its office on these men, how much keener had been the anguish of his heart. Calculators have told us how many persons in each minute, throughout the world, fall under the fatal stroke; and if we consider that the larger part of such were parents, or children, or bound to some one or more by conjugal or paternal ties, what a wide surface of grief and woe must this earth exhibit to the eye of compassionate humanity!

If this more than supposition be extended further to those whom the experience of others, or their own, has led to fear what they have not yet felt: if the many be estimated, whose earthly happiness is all infolded in the existence of some one beloved relative or friend more to them than their own soul; and if the apprehension of that loss, which would seem to be loss of all, be duly weighed in its effect on present enjoyment, we should arrive nearer to one view, in which the Apostle may be supposed to have said, "Through fear of death we are all our lifetime subject to bondage."

All, it is true, have not this fear respecting themselves; yet, if to those before enumerated, be added all who in their own persons are possessed of an immediate fear of death; who feel it as the appointed lot of all; who are tremblingly conscious of the silent approaches of sickness or age; or, who have so lively a perception of the comforts of their present situation in life,

as ordinarily may be said "to make death terrible;" how many more will be added to the list embraced in the comprehensive description of the Apostle? It might perhaps appear a questionable use of the expression, "subject," which would lead us to speak of *all*, without exception, as *liable*, through the very condition of mortality, to fears which they may in no shape at present feel. But we ask who are the remainder, that even in their *present* feelings are conscious of no such apprehensions as that which we have described? Not surely the happiest or the highest of their race—at the best, the young, the inexperienced, the thoughtless, the dissipated—perhaps those who are tied by hard necessity to the cares of the passing moment, or those who by a depraved course are hardened against anticipations of the future. Inconsideration, from whatever source, may for a moment mock the words of the wise: but in proportion to the exercise of our highest, our rational faculties, the verdict of the Apostle stands good against all the boasts of "sublunary bliss." "Through fear of death, we are all our life-time subject to bondage."

The attempt to analyse this common emotion will be so far profitable, as it may lead to a knowledge of those remedies which are of such powerful efficacy to "*deliver* them who are all their life-time subject" to its power. The fear of death, then, in all its varied modes, may be traced to two sources—instinct and reason. Instinct obviously inspires this "horrible dread" even prior to rational reflection. It is instinct which prompts us to fly from the stroke of violence, and to shrink from the infection of mortal disease. Through an instinctive impulse of nature we shudder at the sight of a lifeless corpse. It is that same impulse, which induces the dying, if possible, to forget the event, which they may nevertheless, from circumstances, know to be certain and not far distant. It is instinct, in part, which invests the chamber of an expiring relative with a deeper gloom than that which attends any other scene of departure, even should we in both cases be equally without the hope of meeting again. These feelings are more or less participated with the brute creation.

But to *reason* we owe the deepest emotions of the fear of death. It is meet that the faculty which has been most abused by our lamentable fall, should be that which most enhances the curse it has entailed on us. Reason heightens every pang occasioned by instinct, whilst it recals, and retains in vivid recollection, a thousand images which might have escaped or only faintly impressed the mere animal faculty. Reason also provides new terrors of its own, by associating the idea of death with many of the most distressing and naturally revolting conditions of the human mind:—*e. g.* loss—"I have lost a friend, a parent, a child; I have lost them finally; and there is nothing I expect on this side the grave, that can possibly replace them. I have lost their society, their advice, their sympathy, their necessary assistance, their approbation to cheer, their censure to improve me." It is the mournful account of one who offers from the house of mourning these humble thoughts to suffering fellow-mortals.—Dependence—on what a slender thread does that happiness and do all those hopes depend, which an accident, a disease, a breath might for ever fatally undo.—Uncertainty—the heart-rending stroke, of which nothing is certain, but the final issue, may take again, as possibly it has taken before, that which we are the least prepared to lose. The fairest flower that ever threw its fragrant sweets over the field of nature, "to-day is, and to-morrow is cast into the oven:" and the umbrageous gourd may only flourish to deceive.—Disappointment—

hopes defeated, fond expectations unfulfilled, and many plans intercepted in the midst, are almost the sure companions of the fatal hour. The heights of fame or prosperity may have been just scaled by youth, new comforts gathered around the seat of age, and each preparing for something like the enjoyment they had hitherto missed, when the sentence is pronounced, "Thou shalt die, and not live." And why should we add to these "the dread of something after death, that undiscovered country from whose bourn no traveller returns;" but in order to prove still more forcibly the influence of reason in this last extremity, and to shew the nature of that bondage to which, through fear of death, we are all our lifetime painfully subject?

Is this then all? If so, what is our boasted reason but a source of accumulated suffering;—what is our Creator himself, but one who has made us with the intention of our being unhappy in proportion to the development of our highest faculties? Truly, thoughtlessness in this case were our best refuge; for "where ignorance is bliss, 'tis folly to be wise."—Thank God, there are medicines in the moral as well as the physical world. And the same gracious Being who, in the foresight of natural disease, infused medicinal virtues into plants and minerals, has also to the moral sense "destroyed him that had the power of death, and provided a means of deliverance for them who through fear of death are all their lifetime subject to bondage." The healing influence of Christian truth, "the balm in Gilead, and the Physician there," now present themselves to the aching mind: and it is a well known fact, to which the writer of the present thoughts can distinctly testify, that where no other considerations whatever have been potent to assuage the sting of grief, this single consideration, "It is the Lord," has restored not only calmness but even cheerfulness to the afflicted heart.

Let us retrace our former melancholy footsteps with this new light. The Gospel, indeed, is not to be expected to heal, or but very imperfectly, the wound inflicted on mere natural instinct by the dart of death. The Gospel is addressed to reason. It medically removes no bodily pain. It reverses no disaster. Neither does it restrain the sympathising tear which involuntarily flows at sight of "death and all our woe." The wounds of nature, whether mental or corporeal, require time to heal: and never, but in the arms of death itself, will even the Christian warrior cease instinctively to shudder at the grim aspect of his "last enemy."

Much less to the *reasoning* faculty does Christianity present those fallacious remedies which do but mock the patient, and "skin and film the ulcerous sore." In the sacred volume we find little of self-called philosophy, little of Zeno or of Seneca. The dying heathen well rejected the argument of the sage, "It is a debt of nature we all must pay." "That," replied he, "is the very subject of my grief; and I sent for you, not to tell me what I knew, but to offer to my mind some topic of consolation, labouring as it is under the consciousness of this sad necessity." Thus "the fancied medicine heightened the disease." And can we treat with more respect that class of arguments which, for comfort under the loss of one earthly blessing, sends us to other sources of happiness equally frail and transitory with that which has been just dried up for ever? These are not the triumphs, but the disgrace of reason; the refuge only of despair.

Christianity "delivers" from the fear of death. It pours the *true* antidote into the seat of the disorder, by presenting to reason the highest considerations, and to faith and hope the noblest objects.

It sheds a light on the darkness of the tomb. Its first happy effect is to take off the air of mystery to which the king of terrors owes half his power. It gives the history of death, the origin and the close of its fatal usurpation. And though the worst is told us in fearfully connecting it with the curse of God, yet, whilst an answer is provided to that disclosure, some satisfaction results to the mind from accounting for that which before was unaccountable, and familiarizing it to an object which no one yet had ever dared to contemplate.

The word of God tells indeed of death as the consequence of a curse; but it points at the same instant to the removal of that curse; and thus at once proclaims the truth, and extracts "the sting." In the new covenant of grace through Jesus Christ, coeval with the fall of man, a place is assigned to the fatal sentence which wholly alters its character, office, and final effects; and thus, on the basis of unalterable truth, an absolute deliverance is offered to the believer from its terrific influence.

Through the medium of that "Gospel which brought life and immortality to light," we now discern the dreaded object in all its parts, and find it, not as we had feared before, extinction of being, nor even cessation of life. It becomes, in our view, nothing more than the suspension of certain lower and animal faculties, preparatory to the exercise, at an appointed time, of the same or similar ones in a purer state and highly improved condition. In the mean time, we are led to hope that the higher and more distinguished mental and spiritual faculties remain in their full action, through an intermediate state of existence. Consequently the event that leads to such a change assumes the milder name of a "dissolution," a "separation" of the mortal from the immortal part, the corruptible from the incorruptible. Death becomes a "departure," the grave a "gate," "that unknown land" the "place of our rest;" "and paradise is opened in the wild."

Nothing more effectually tends to lighten our apprehension of pain or danger, than the trial having been endured by another, and safely and triumphantly passed. Accordingly, it is said, with great meaning, by the Apostle, "*Through death*, He destroyed him that had the power of death." Jesus Christ having, in his own person, "become obedient unto death, even the death of the cross," has set the example of patient submission to that last appalling stroke. But he has also done more. He has risen from the dead. He has surrounded the tomb with inexpressible glories. Angels hover around this appointed mansion for all living. A power greater than its own renders its tenure short and insecure. "The first fruits of them that slept" give more than hope that the harvest ere long will be gathered in. Thus the highest of earthly joys, "the joy of harvest," becomes associated in prospect with sepulchral gloom; and the awful night of death is illumined by the breaking rays of the morning of the resurrection. The single expectation of future life cannot but overcome (to reason) much of the fear of death. Perhaps the peculiar nature of those events which Christianity teaches us to expect in the future world may operate still more forcibly to this end; more especially the future judgment. That dread hour, so abundantly important in its own nature and ultimate consequences, fixes and absorbs attention. The mind is drawn off from the solitary contemplation of death itself, considered as a last scene. We behold it in connection with something, and with much beyond it. We "behold the dead, small and great, stand before God." And those imaginary terrors of the dying hour, which have been justly remarked to yield to almost every

other human passion, lose themselves in the reflective bosom, before the real and solid anticipation of "judgment after death."

It remains only further to shew, then, in what manner these anticipations of judgment and the final sentence, which become connected in the Christian's mind with the event of death itself, act with their united influence in "delivering him from all his fears."

Through the merciful tenor of the new covenant of grace, the event of the last trial, though future, is not permitted to appear as wholly uncertain to the believer in Christ. By the apprehension of a lively faith, he is enabled to feel himself already in the favour of God, and the sentence as virtually, if not formally, passed upon his soul, "Neither do I condemn thee." This confidence, it is true, does not proceed to the length of a proud presumption. It does not diminish the Christian's zeal and watchfulness and care. On the contrary, it makes him strive the more earnestly that he "may not lose the things which he hath wrought, but that he may receive a full reward." It serves only to relieve him from uneasy solicitude, and to invest his mind with pleasing hopes. It inspires him with a lively gratitude, as the motive of his conduct, and with that "perfect love which casteth out fear." Hence, though he looks to death with deep seriousness, and to judgment with profound humility, yet he looks beyond them both with entire composure; and every other feeling is overbalanced in his mind by a full conviction, that "nothing shall separate him from the love of Christ." "All things are made his; whether life or death, or things present, or things to come." Death is no longer *loss* to him, but great gain: it no longer suggests the idea of *dependence*, because he feels himself totally independent of its stroke: it opens to him the *certainty* of bliss—the *fulfilment* of all his *hopes*. He is no longer "in bondage," but enjoys "the glorious liberty of the children of God."

The same brightening prospects and realizing views which lend enchantment to the event of our own mortality, are not wanting in the mournful hour which carries us to the tomb of some departed friend and fellow-Christian. We yield, in idea, to his portion all that we had habitually appropriated to our own. We overlook in his case, as in our own, "the flaming bounds of space and time." We consider him not as dead, but as departed. We inscribe on his tomb, not like the Epicurean of old, Εβιωκε, but RESURGAM. "He has finished his career, not of life, but of mortality." His spirit we know to be fled to an happier region, where all is life, and joy, and immortality; and but for the consideration, that the corrupt mass which is left behind must hereafter, like a seed, spring forth to light in a more glorious, an incorruptible and immortal form, we should lay it by as merely the exterior garment, decayed and waxed old. The *friend* we know really exists elsewhere; and we feel an assurance that *all* we loved and valued in him as of lasting worth, still lives, more truly lives, and will for ever live, where we aspire to join him,

High in salvation and the climes of bliss.

If, however, with these considerations must be connected one subject more, and that of a most painfully affecting nature; viz. the death of friends or relatives, concerning whose final end the judgment of an enlightened mind cannot but hold itself in fearful suspense; it might be sufficient on this to remark, that perfection is not the quality for which we are entitled to look in any of our present feelings, nor even our Christian consolations. The comfort which Christianity affords us under the death of others, must, of course, be greatly diversified, in proportion to the degree of hope

we are conscious of entertaining with respect to their meetness for the last hour. It is often the privilege of true Christians, and we might even consider it the merciful appointment of an all-wise Disposer, that similar sentiments pervade a considerable portion of the circle which is enlightened by the presence and example of a righteous man. At least his bosom friends will be, by choice, of his own description. Where it has been otherwise, perhaps the doubt itself, when it has occasion to be felt, may be a salutary warning to him against any future choice not in harmony with his eternal prospects.

But in the case of dying relatives, perhaps a parent or a child, where the pious but agonizing mind longs to repose itself in some pleasing recollection of the past, or anticipation of the future, and almost longs in vain; where fear cannot but predominate over hope; and where the bitterness of death seems to remain in all its native force; it should be considered as a call for other, but perhaps not less profitable, exercises of mind than in cases of happier sort. We, who are required to look forward with eager hope on the one side, are, on the other, commanded "to *judge* nothing before the time." It is not for us to pronounce, in any particular case, on the mode in which God will apply the general principles of his moral government. We cannot be sufficiently acquainted with all the circumstances necessary to form a *correct*, much less to anticipate an *unerring*, judgment. Death, under the most unfavourable circumstances, may be considered as mercifully sent, if it were only to prevent a further accumulation of guilt. The possibility of repentance, on a longer continuance in a state of trial, would doubtless have been foreseen by Him "who willeth not the death of a sinner." A conviction that "our dear brother or sister here departed" is gone into the hands of One who is wisest and best, cannot but be a high consolation to the humble and well-regulated mind. That he has chosen the fittest and most seasonable hour for the removal of his creature from the land of the living, cannot for one moment be doubted. And if, in the place of triumphant hope for the creature, we must content ourselves with the exercise of a submissive faith and acquiescence in the will of the Creator, perhaps the gain may be on our side. The trial passed may be more abundantly blessed; and the effects of our deeper mourning may be expected more fully to appear on that day, when "we shall have rejoicing in ourselves alone, and not in another."

After all, it must be considered that death, though it cease to be a curse in application to the true Christian, yet, in this season of trial, must ever come into his lot in the shape of an affliction. Whether mourning over the bier of a friend, whatever that friend might have been, or preparing for his own dissolution, he must ever consider the event as a debt he owes to God, the wages of his sin. As such, it is intended to teach him many important lessons, which it should be his privilege to learn from it. By a due attention to these instructions, he attains the "blessing of those who mourn," who "shall be comforted." He is brought into immediate discipline in the school of God, that he may hereafter profit in the fruits of holiness. He is directed to another country, a city which hath foundations, by every fresh experience that here he "never continueth in one stay." He enters into the sanctuary of God, that he may understand at once the end of others, and his own. He is reminded, that "the end of all things is at hand," and is therefore "sober, and watches unto prayer." He is raised to honour amongst those "who are come out of great tribulation,

and have washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the Lord continually, and serve him day and night in his temple. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. But the Lamb which is in the midst of the throne shall feed them, and lead them by the living fountains of waters, and God shall wipe away all tears from their eyes." M.

MISCELLANEOUS.

DR. PINCKARD'S NOTES ON THE WEST INDIES.

(Continued from p. 443.)

OUR next extract from Dr. Pinckard's work will afford a farther exemplification of the feelings of the West-Indian oligarchy towards the Negro race, drawn not from the insulated acts of private individuals, but from the proceedings of the criminal judicature of the colony of Demarara. On the 25th of May, 1796, Dr. Pinckard thus writes:—

"Among the distressful scenes it has lately been my lot to witness, I chanced to be at Stabroek a few mornings ago, at the time of the execution of the captain of the Bush-negroes whom I mentioned to you in a former letter. He died faithful to his cause, and no information could be obtained from him regarding the encampment said to be still remaining in the woods. He was sentenced to be suspended by the neck for a short time, and then taken down, while yet alive, to have his head severed from his body. The executioner was a Negro, who, without any feelings of compunction, or of sorrow for his countryman, exulted in the adroitness with which he took off the head at a single blow.

"After the execution, I sat a short time with the officers, at the barrack of the 99th regiment; when another painful scene was exhibited to our observation, in the flogging of a party of Negroes, before the fiscal's door, upon the public street.

"On one of them being released from the stakes, to which he had been tied down, with his face to the earth, during his punishment, I thought that I recognised his features, and, upon going out to ascertain the fact, discovered him to be one of the carpenters, who had been set apart to work, under my direction, at the hospital. It happened, too, that he had distinguished himself by his industry, and was the man with whom I had most conversed, on account of his speaking English, and being able to explain my instructions to his fellow-workmen.

"You will believe that I felt an interest regarding him, and that I was anxious to learn by what offence he had brought upon himself the severe punishment which we had witnessed. To this end, in company with Major Say and other officers, I followed the bleeding slave to his home, where we learned that the alleged crime, for which he had been punished, was—striking a White man; although, in fact, it appeared to have been a refusal to get up from his bed, at nine o'clock at night, to work for an European inhabitant of the town, after labouring at the hospital during the whole of the day. It was further hinted by those about him, that something of pique or prejudice, on account of the poor man expressing himself pleased with his employment at the British hospital, might possibly have operated in deafening the ear of justice against him.

"A Dutchman who chanced to be present at the time we were making

inquiries, in the carpenter's shop to which the Negro belonged, told us, with an air of confidence, that he had been punished for striking *him*, and cutting his elbow with a *large chisel;* shewing us the very instrument with which the wound had been made, and the precise spot whereon the offence had been committed, at the same time exhibiting his arm supported in a sling. All this being so circumstantially stated, four of us, Major Say, the surgeon of the 99th, another officer, and myself, begged to see this frightful wound which had been cut in the elbow. Some objections were offered, on the ground of disturbing the dressings, unsewing the bandages, and the like: but as Mr. Blackader promised to replace all these in fit order, we persisted in the request; and the Dutchman, finding that we were urgent, and rather inclined to be peremptory, at length submitted: but the coat was said to fit inconveniently tight, the shirt sleeve to be tied in a hard knot, and other little difficulties and delays were thrown in the way. Still we determined to subdue them all; and when, at last, we succeeded, lo! instead of the many bandages, and complex dressings which we had been taught to expect, we could neither find a plaster, nor the wound. Instead of a deep cut from a chisel, a slight bruise only appeared upon the elbow, the skin being neither cut nor broken. This strengthened our suspicions that the slave had been unfairly treated; and by prosecuting the inquiry, we learned the following history.

"The Dutchman had gone to the carpenter's shop in the evening, in search of a carpenter to do some work at a house in the town; and finding this Negro sleeping in the room over the workshop, ordered him to get up and accompany him. The poor fellow pleaded that it was night, that he had toiled through the whole of the day, and further that he was directed, by the commandant, to work only at the hospital, until that was completed. The Dutchman, nevertheless, insisted upon his going. The slave unhappily refused. Words ensued; and the White man, seizing the Black by the hair of his head, dragged him down into the workshop; where, in the scuffle, the Dutchman happened to receive a bruise of the elbow.

"The following morning a complaint was made to a public officer, high in power, stating that the Negro had struck the Dutchman, and wounded him; and it being an offence utterly unpardonable for a Black man, under any circumstances, to lift his hand against a White one, the miserable slave was sentenced, without further inquiry, to receive the punishment we had witnessed.

"We could not feel satisfied that the proceedings had been conducted with a due regard to justice: we therefore waited upon the person who had decreed the punishment, to inquire more into the merits of the case; and were told by him, that the Negro had been punished 'for striking a White man, with a *heavy stick*, and a *large nail* in it, and therewith cutting a deep wound in his elbow.' As this account differed from that of the Dutchman himself, we asked this man of power, if the sentence had been pronounced barely upon the man's own report. Certainly not, he replied; the deposition was also sanctioned by the testimony of *four respectable* witnesses, who appeared in evidence, having seen the Negro strike the White man with the *great stick* with a *great nail* in it.

"We then used the freedom of asking, if he had taken the trouble to look at this wounded elbow *himself*. He had, he said, 'and a sad cut it was.' If we had not been stricken dumb with the reply, we might have exclaimed, 'Alas! unhappy Blacks! what hope have ye of justice, if not only private, but also public punishments be thus awarded?'"

"As soon as our surprise and indignation would permit, we informed this *man of equity*, that four of us had minutely examined this frightful cut of the elbow, and that, with all our eight eyes strained as wide as they could stare, we had not even been able to discover the wound; adding, for his further information, that the Dutchman had, himself, assured us that it was cut with a large chisel: but that, in fact, it had neither been cut with a chisel, nor with a nail in a stick, nor cut at all; being only a slight bruise which had probably happened in the struggle, when the Dutchman was pulling about the Negro by the hair of his head. We also ventured to add, that the whole tale of this mighty wound was a scandalous imposition; and the punishment which had been inflicted upon the Negro a gross injustice. We then appealed to this arbitrary guardian of the laws, very earnestly demanding whether, in justice to the injured Negro, to the public, and to himself, who had been thus imposed upon, he would not feel it incumbent upon him to institute an inquiry regarding the fact, and to have the cruel wretch, and his four perjured witnesses, severely punished! Of course, we made no remark upon his having seen the sad cut in the elbow *with his own eyes!* Whether from feeling himself implicated, or from a reluctance arising out of any other cause, this great officer of *justice* did not seem to be of accord with our sentiments upon the subject; but endeavoured to divert us from the question by expatiating upon the paramount necessity of holding slaves in subjection, and the great danger and impolicy of overlooking, in any instance, the crime of their lifting the hand against a White man. We readily conceded to him that, upon the present system, it was absolutely necessary to be tenacious of the privileges assumed, but we could never agree that it was either just or wise to punish an unprotected man upon the false accusation of a set of perjured wretches, merely because nature had covered him with a dark skin, and them with fair ones; nor that it was fit not to expose such wanton malice to public shame, whenever the falsehood and injustice of the testimony should be detected. Therefore, pledging ourselves to appear in evidence, whenever called upon, we left the office, obtaining a promise from this man of power, to institute an inquiry, and to have justice done to the poor injured slave!

"Whether our endeavours in his behalf may be crowned with success, is extremely doubtful, but the unhappy history of our carpenter's punishment will convey to you some idea of the kind of justice to be expected by slaves. The alleged offender is not heard in mitigation, nor are any of his colour admitted in evidence, although they might be able wholly to disprove the charge; hence, whenever a White man is base enough to perjure himself in accusation, the Negro can have no hope of escaping from punishment."

Let the reader call to mind, that it was one of the criminal judges of this very colony, Mr. J. Clayton Jenyns, who, in November 1815, published in the Colonial Gazette, with the sanction of his name, and in an address to the planters of Demarara, his deliberate opinion, "that the authority of the master over his Negroes is not to be encumbered with official formalities;" "that his power cannot without danger be brought into doubt or discussion, and should never be opposed or thwarted by any intermediate authority."—Let the reader call this to mind, and then let him judge whether the administration of justice, as between master and slave, is likely to have undergone any material improvement in that colony.

From the commencement of the

Abolition-controversy in 1787, to the present hour, the colonial party have been in the habit of triumphantly adducing the testimony of officers of high rank, admirals and generals, who have served in the West Indies, in favour of the mildness and humanity of their system. Had Dr. Pinckard's acquaintance with that system been of the same superficial nature with theirs; had he known the West Indies only by the hospitalities he experienced during the first weeks of his residence at Barbadoes, we might have expected from him a similar testimony. Dr. Pinckard, however, was not satisfied with first impressions. He was determined to judge for himself, and, exercising a proper diffidence in the force of interested logic, or the accuracy of ex parte assertions, to rely only on the evidence of facts. What a different view might have been given of the very transaction which is narrated above, but for the intrepid and persevering curiosity of Dr. Pinckard! And in what a light does the result of his humane interposition place the good faith and justice of the parties concerned; not merely of the unfeeling complainant, but of the judge commissioned by his Majesty, and bound by his oath, to dispense impartial justice! Does not such a fact countervail a hundred general declarations in favour of the colonial system?

But it may be supposed that Demarara forms an opprobrious exception from the claims of the other colonies to the praise of humanity and justice in the administration of their slave code. Let the reader turn to our volume for 1811, p. 431, for a striking proof of the impunity with which the most express enactments in favour of the slave may be openly and contumeliously set at nought by masters, in the confidence doubtless (a confidence which in this instance proved to be but too well founded) that a jury of planters would act in the spirit of Fiscal Jenyns's principles, and deem it dangerous to interfere between master and slave.

Let him turn also to our volume for 1805, p. 217, and to our Number for June last, p. 403, for an illustration of the condition of the slaves in the island of Barbadoes, the oldest of our colonies, as it respects their legal protection. A farther illustration of their state will be found in Dr. Pinckard's work. It was in Bridgetown, the capital of that island, the seat of its government, that the following occurrence took place. The narrative is contained in a letter dated in March, 1796; and with an extract from it we close this paper.

"I witnessed a scene of cruelty, which strongly exemplified the abject and wretched condition to which human beings are subjected in a life of slavery. It happened that I was waiting upon the quay for the Lord Sheffield's boat, when two men, apparently White Creoles, came up, and seized a Negro, who was standing near me, accusing him of having run away from his master. The poor Black assured them, that he had no master; that he belonged to Mrs. ——; that he was well known in the town; and that they must, certainly, have mistaken his person! Upon these grounds he strongly urged the impropriety of their taking him to prison: but, regardless of his remonstrances, and of their own error, they tied him with a thick cord, fastened his hands, and forced him towards the place of confinement! Curiosity led me to follow them. The poor man still pleaded his innocence, and the wrong they had committed, begging and praying to be allowed to refer them to his mistress, or to another family in the town, to identify his person. Heedless of his protestations and entreaties, they still dragged him on; and from his only expressing a reluctance at being thus, unjustly, hurried to a prison, one of these hardened

wretches struck him a violent blow on the head, with a large stick, calling out to the other, in broad Barbadoes accent, and with a great oath, 'Cut him down.'

"A little before they reached the prison they had to pass a doorway where there happened to be a strong light, by means of which one of these cruel instruments of the law of *force* instantly recognised the poor ill-treated slave, and finding that they were actually guilty of the mistake which the Negro had stated, he called out to his savage comrade, who had struck the helpless Black upon the head, 'I know the fellow: we must let him go:' upon which, they both, with dreadful imprecations, ordered him to stand, *without stirring*, whilst they should untie him; and, upon his only moving his arm to expedite the loosening of the cord, they swore, that if he dared '*to stir*, or *look savage*,' they would 'cut him down,' or put him 'directly into prison.' Such was the compensation dealt him for the unjust and cruel treatment which he had already received. The wretches not only dragged the unoffending slave to a prison, in defiance of his solemn assurances of their having erroneously seized him, and without allowing him an appeal to any one who knew his person, but, because he ventured to say they were committing an error, had the inhumanity to strike him with a force sufficient to have fractured his skull, and to threaten him with the further severity of death, or a dungeon, should he dare only to cast a *look* of displeasure*.

"What must have been the feelings of this injured man! who, after being abused and maltreated, was put in fear of his life, if he should only permit nature to assume her seat on his brow,—if the cruelty, pain, and injustice which he had suffered, should only cause a mark of disapprobation to appear upon his countenance! But nature, however proscribed, was not to be restrained by such command! While the power of memory remains to me I can never—*never* forget the indignant, but hopeless, expression of injury which overspread the features of this poor slave, as he retired! He felt aggrieved, and was conscious that ..... he had no remedy,—no appeal!"

* We are told, on Barbadian authority, that at the present moment the slaves are guilty of the crime of *looking sulky*.

JOURNEY TO SWITZERLAND, &c.

(*Continued from p.* 438.)

I LEFT Stutgard early on the 27th of September: the weather was remarkably fine. On coming out of the town we ascended a winding road over a high mountain, from which at every hundred yards we obtained a new and different aspect of the town and its beautiful environs of cultivated hills, intermixed with narrow valleys and abounding with trees and water. It is, I think, without exception one of the finest coup d'œils I ever saw. The country between this and Switzerland, a distance of about 36 leagues, runs through a chain of mountains covered with wood, and the land below is in a state of high cultivation. Vines are planted wherever they can grow; but although the wine continues to be called Rhenish, it ceases to be of the superior quality which grows between Bonn and Mayence. I was obliged to give up my daily walks before the coach, when I had advanced a few leagues from Stutgard; for the rain began to fall incessantly till I arrived at Schaffhausen, so that I was contented to observe and admire the beautiful country from the inside of the carriage. I had only *one* good resting-place between Stutgard and Schaffhausen, and this was at Tuttingen, at the Stag, where

comfort and neatness were conspicuous. At all the great inns in Germany I found the *table d'hote* far preferable to dining alone; one meets there foreigners from different parts, and has often the pleasure of hearing very interesting and instructive conversation. The company is generally very good, though sometimes there is a strange mixture. The convenience of such tables, however, is great: the price is fixed, and always moderate, generally about two shillings a head, which includes a bottle of the wine of the country.

I arrived at Schaffhausen on the 29th of September; and I own that my feelings were much excited on beholding again the town of my nativity, where also I received my first education, and afterwards spent the happiest years of my youth. The impression of the last years I passed there will never be effaced from my mind, nor the gratitude I owe to the worthy clergyman who led me to the knowledge of Christian truth, and sowed and nurtured in me principles which have since supported me through the various trials of my life. My separation from him was a severe blow. That excellent man, whilst he lived, continued by his correspondence to be my guide and comfort; but he died a few years after. I carefully preserve the written certificate he gave me when he himself for the first time admitted me to the holy communion.

With my feelings excited by these recollections, it is not to be wondered that I should experience great emotion on entering the old mansion of Mr. Oswald, now inhabited by his only daughter, a lady of my own age, with whom I had been brought up. She recognised me at first sight; but she was so much altered since her marriage that I did not know her. I staid three days at Schaffhausen, and during that time saw a good deal of her and her family. Those were to me interesting days. With what pleasure did we recal the days of our youth, and talk of her excellent father and mother, who also died a few years after, and whose memory we greatly venerated! I sat at table in Mr. Oswald's place, and then in his own chair (for every thing in that house remained as I had left it thirty-two years before) where he used to compose his sermons. I then went to look in an armoir for a little fowling-piece which he had given me, and with which I used to shoot: it was still there.

I found living in the house a woman who had attended the garden and the vineyard, and had grown old in the family: she remembered me, and blessed me.

Lanchengen is five leagues from Schaffhausen. The road all the way to this place is highly picturesque, being a fine mixture of cultivated fields, and woods rising between ridges of sloping hills, from whence peep out, every two or three miles, cheerful neat villages always adorned with a white church and an elegant steeple, placed higher and at some distance from the village. I have renewed acquaintance with Beringen, Gechlengen, *ober* and *under* Hallow, where the dress of the men and women is exactly what it was a century ago—the old Swiss dress. The men wear a round sugar-loaf hat; a long beard; a coat made of black coarse cloth, with small black wooden buttons; a red waistcoat; a black girth round the waist; black leather straps hanging over the waistcoat, which support a pair of Swiss breeches of an enormous size plaited lengthways; white or blue stockings; with their shirt generally open at the neck. They have a fine, manly, composed appearance. The women wear a black jacket, red corset, short black petticoats, and red stockings, which are visible more than a mile off.

Whenever the business of the fields, or of the family, requires a little journey, the man and woman are always seen going together—the man first, carrying the greatest part of the luggage; the woman, however, always bearing her share. The women take part also with their husbands in the toils of husbandry. — Immense fields of turnips, potatoes, carrots, and other roots are to be seen here.

In the afternoon I passed Waldshut, a little town of some strength, belonging to the Emperor, where my passport was demanded and registered. I slept at Sechingen a very indifferent place and inn, but which is conveniently placed for reaching Basle the next evening.

When the following day I passed through *Lauffenburg*, I left my carriage and walked over the bridge in company with a man of the place, who, seeing me look with great attention at the Rhine foaming through the arches over a bed of rocks, said to me, pointing with his hand to a sharp angle, "There the two *English Lords were swallowed up.*" This was, in fact, the place where, a few months ago, Lord M——— and Mr. B——— made so deplorable an end. When one sees the rapid and deep course of the Rhine at this place, dashing its water through a narrow bed of rocks, presenting for three hundred yards acute and sharp winding angles, it is not easy to believe that so desperate an attempt would have been hazarded as that which cost those unfortunate young men their lives. They were travellers; the beauty of the country tempted them to stop for a few days at Lauffenberg. The novelty and danger of this unattempted navigation excited in them the wish to do what other people deemed impossible. The moment their idea was known, it was strongly opposed; and the opposition only served to confirm them in their purpose. They proceeded, however, with some caution. They first pushed an empty boat into the stream, and unfortunately for them, and incredible as it appeared to the spectators, who had crowded both sides of the Rhine to see this experiment, the boat went through undamaged. This success, achieved in the presence of five hundred people, was a spur to the foolish pride of the two young Englishmen, who thought that they could not now relinquish their scheme without being laughed at. A second boat was prepared, and the next morning appointed for the experiment.

Deputations were sent to them from the magistrates, who strongly remonstrated against the guilty madness of the enterprise, but without effect. Next came some of the clergy to warn them against perdition, and to prophecy certain death: their efforts were equally unsuccessful; and on the appointed morning they sallied forth, both dressed in white waistcoats without coats, and slippers. They gave their money and watches to their servants: they knew, therefore, that there was a great chance of death. Mr. B— went to the boat with a heavy heart, and even said he would not go, and remonstrated with Lord M—: but his lordship jumped into the boat, and said he would go alone; upon which poor Mr. B—, unwilling to leave his friend, went in after him. They pushed off. They had each a long pole, with which they hoped to keep the boat clear of the rocks. On both shores stood an overawed multitude, some crying, all vociferating entreaties to desist, and not to rush into eternity. It was now too late: no human strength could have stopped the boat once it had got into the rapid current. To the amazement of the trembling spectators, they went unhurt over the first breakers, and, rushing into the foaming torrent, evaded the first threatening angle. Life was then

for a few seconds once more in their power. They might have jumped on the rocks, from which they were not more than three or four feet distant. The people on the shore screamed out to them to do it: instead of which, elated with this momentary success, they huzzaed, and waved their hats. Alas! blind unfortunate youths! that salute was a last farewell to this world: they were just plunging into eternity. With the swiftness of an arrow they were carried to a tremendous vortex: their boat was instantly overset: they struggled for a short time against the roaring billows, swam even the space of two hundred yards on their backs, calling out for help and mercy. No help could be given. The distressed multitude gazed on them as they passed, and saw them swallowed up — never to appear again.

I did not hear this affecting narrative with a dry eye. The man who gave me the particulars of it had been himself a witness of the whole, and was much agitated on recounting it. He told me that not so much as a button of their waistcoat had been seen afterwards; and that two English gentlemen, who had come on purpose from England, had staid at Lauffenburg some weeks, endeavouring by every possible contrivance to find the remains; but they had no success.

(To be continued.)

To the Editor of the Christian Observer.

THROUGH the medium of your publication permit me to communicate the pleasing intelligence, that the Chapel in the Forest of Dean was consecrated, with the usual solemnities, by the name of Christ Church, on the 17th of July, by the Hon. and Right Reverend the Lord Bishop of Gloucester. His lordship was supported on the occasion by his chaplains and upwards of twenty clergymen. After an admirable, highly appropriate, and impressive sermon, delivered by his lordship, to a crowded congregation, from Matt. xviii. 20, the holy sacrament was administered.

To our many excellent friends, it becomes my duty to offer congratulations of the most grateful kind, requesting them to unite in thanksgiving and praise to God, for raising for the poor of this place a house of prayer to the honour of his Name.

It is scarcely credible, but it is an afflictive truth, that in the large, desolate, extraparochial tract of land, in his Majesty's Forest of Dean, *not a place of worship of any sort or denomination was ever before known.*

After the lapse of so many centuries, to the lovers of pure religion in the present age this honour has been reserved, of shewing their attachment to the established service, their love of souls, and their gratitude to God for his spiritual blessings, by raising a temple in this extraparochial district. Being engaged, at the request of many distant friends, in drawing up an account of my first entrance into the Forest, and of the interesting death of Thomas Morgan, I shall take that opportunity of giving to the subscribers a general statement of the expenditure of the funds, and the particulars of all our proceedings.

I am, &c.

P. W. PROCTER.

Vicarage, Newland, Aug. 1, 1816.

REVIEW OF NEW PUBLICATIONS.

A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ. By THOMAS BELSHAM. 8vo. London: Johnson. 1811.

The Claims of Dr. Priestley in the Controversy with Bishop Horsley. By THOMAS BELSHAM. 8vo. London. 1814.

Three Addresses to Persons calling themselves Unitarians. By the BISHOP OF ST. DAVID'S. Rivington and Hatchard. 1816.

THE controversy between Dr. Horsley and Dr. Priestley was concluded by the former disputant upwards of thirty years ago. The arguments on both sides have been long before the public; and the generality of readers, we believe, have found little difficulty in deciding upon the merits of the case, and the character of the respective combatants. With this decision, however, Mr. Belsham appears to have been dissatisfied, and has deemed it expedient to review the subject. This gentleman entertains a pious regard for the memory of his master, and is animated by great zeal for the interests of his party. He possesses considerable weight with the members of his own persuasion; and his name has been long known as one of influence and authority in the Socinian school. If, therefore, it were incumbent upon any man, after the lapse of so many years, to correct the public taste, with respect to Dr. Priestley and his labours, we are inclined to think that Mr. Belsham was the man. The field was open to any Unitarian who felt himself aggrieved; and with the opinions entertained by this writer, we neither complain that he has come forth at all, nor that he remained silent during the days of Bishop Horsley.

It must have been obvious to any man of reflection, that the field, which had been contested with Dr. Priestley, would not be given up without an effort to his zealous successor. The character of Dr. Horsley was not less dear to many advocates for the orthodox faith, than was the fair fame of his opponent to Mr. Belsham; and as they considered themselves to be engaging in the cause of truth and justice, they have shewn no reluctance to examine the reasonings and to meet the charges which have been levelled at the reputation of that distinguished prelate. Among these the Bishop of St. David's deserves particular mention. To literary attainments of the first order, he unites high rank in the church, eminent talents, judicious and well-regulated zeal, a thorough conviction of the excellence of his cause, and a spirit of Christian independence, which makes the interests of truth its only object. He pursues his adversary into every corner: he grapples with him like a man conscious of his own powers; and if ever the enemy seems to make his escape, it is only to be again pursued, and again discomfited.

The friends of Mr. Belsham talk of some want of courtesy in his learned assailant; and it must be confessed that the Bishop has not weakened the force of his reasoning by any superfluity of idle compliments. But before this circumstance can be urged by them as a ground of accusation, we should examine the nature of Mr. Belsham's charges, and the spirit in which they are produced. If it should appear that he has paid little attention to courtesy in his attack, he cannot have much reason to think himself aggrieved, if the forms of politeness are not very strictly observed on the opposite side. We doubt, however,

whether any persons besides those who feel the castigation, will complain of the severity of the Bishop of St. David's.

Among the several specimens of incapacity adduced by Dr. Horsley, against the historian of the Corruptions of Christianity, was Dr. Priestley's "capital argument for the antiquity of the Unitarian faith, founded on the opinions of the Nazarenes*." The historian maintained, that the ancient Hebrew Christians were Nazarenes; and that the Nazarenes were the same people with the Ebionites, the Socinians of early times. This opinion Dr. Horsley controverted.

The subject of the Nazarenes naturally led to the history of the church at Ælia or Jerusalem; and arguments and authorities were confidently produced on both sides to establish their opposite views. Dr. Horsley contended, with Mosheim, that the church at Ælia was orthodox; while Dr. Priestley denied every statement which was hostile to his own system.

These are the main questions now to be discussed; and we cannot enter upon them with more advantage to perspicuity and truth than by commencing with a few extracts from Mr. Belsham.

"Dr. Horsley, upon the authority of Mosheim, taxes the veracity of Origen; and charges him with *notorious falsehood*, in asserting that the Hebrew Christians, in general, had not renounced the Mosaic law." Claims, &c. p. 19.

"Dr. Priestley - - - indignant at the outrageous attack upon the unsullied character of the illustrious Origen," &c. Calm Inquiry, p. 424.

"Surely no human being but the Archdeacon of St. Alban's (Dr. Horsley) would have ventured, upon such feeble grounds, to have attacked the character of the great and venerable Origen with notorious falsehood."

"In the points at issue between him and the learned prelate, the victory of the great advocate for the Divine Unity was decisive and complete. This the Bishop well knew. And though his lordship was no doubt gratified to see the effect produced by his pompous and imposing style upon the unthinking crowd, he would have been the first to laugh to scorn the solemn ignoramus who should seriously profess to believe that the advantage of the argument remained with him. No, sir, Bishop Horsley KNEW that he had inadvertently given too much credit to the great name of Mosheim. HE KNEW that Mosheim's authorities would not bear out his assertions. HE KNEW that he had in vain sought for other authorities to support Mosheim. HE KNEW that having failed in these he had sported a hypothesis of his own, which would not bear examination for a moment. HE KNEW that in this state he had retired from the field, leaving his adversary in full possession of the ground. All this the Bishop KNEW, though his son may not; nor am I afraid of being contradicted in this statement by any one who is qualified to judge in the case, and who is under no temptation to conceal his real sentiments." Claims, &c. pp. 29, 30.

"Both the contending parties retired from the field equally well satisfied with the result of the conflict: Dr. Priestley with his VICTORY, and Dr. Horsley with his MITRE." Calm Inquiry, p. 439.

Dr. Priestley's evidence, that the Nazarenes were Unitarian Ebionites, and constituted the primitive church at Jerusalem, is founded, as we have said, mainly upon the authority of Epiphanius and Origen. The testimony of Epiphanius is proved, in Dr. Horsley's Sixth Letter, to be of no service to the argument: he makes a distinction between the Ebionites and the Nazarenes, which justifies the supposition, that although in perverseness of character there was a general resemblance, yet on the subject of Christ's divinity their sentiments did not correspond. It is a fair conclusion from the words of Epiphanius, that the Nazarenes were orthodox in relation to the person of Christ.

"Concerning Christ," says that ancient writer, "I cannot say with certainty, (or I am not informed to

* Horsley's Letters, p. 108.

say ἐκ οἶδα εἰπεῖν) whether they too, *i. e.* the Nazarenes, carried away with the impiety of the aforementioned Cerinthus and Merinthus, think him a mere man, or affirm, as the truth is, that he was begotten of Mary by the Holy Ghost." Here is a confession that he had no ground to assert that the Nazarenes denied our Lord's divinity. It amounts, as Dr. Horsley observes, to much more than a doubt: it is the unwilling confession of a base accuser. It is reasonable to suppose, that if at any time he really doubted, the doubt was done away; for in the summary to his second volume, after the work was finished, which contains the account of the Nazarenes, he says, "They confess that Jesus is the Christ, *but* live in all respects according to the law." They were orthodox with respect to Christ, *but* they Judaized. It may be proper to observe, that these summaries were evidently written after the completion of the work.

Grotius viewed this subject pretty much in the same light with Bishop Horsley. "Epiphanius doubts whether these also (the Nazarenes) asserted that Christ was a mere man, &c. But others do not plainly ascribe any thing peculiar to them, besides the observance of the Hebrew rites. As Irenæus makes no mention of them in his account of heresies, we are to judge favourably of them; and so much the more, because Augustine, who *consulted more ancient writers*, expressly affirms, that the Nazarenes confessed Christ to be the Son of God; *diserte affirmat confiteri Nazaræos Christum esse Dei Filium.*"

The grand witness is Origen. But as he never mentions the Nazarenes, his evidence must be made to bear by a circuitous process. Dr. Priestley therefore traces from Origen the faith of the Jewish Christians in his own age, and from *their* faith infers that of their ancestors. The strength of his argument lies in two passages, very remote from each other, in the books against Celsus. It is by taking them in connection that he gives any colour to his assertions.

Celsus, in the person of his Jew, brought a charge against the Hebrews, that they had deserted the law. How does Origen meet it?

The charge having been made generally, and without exception, Origen as positively and as generally denies it. He introduces particular instances of persons, who formerly had not deserted the law, such as Peter and Barnabas; adding, that Paul himself to the Jews became a Jew that he might gain the Jews, and brought an offering to the altar that he might convince the Jews of his adherence to the law, &c.

Now Origen must have been conscious that these *particular* instances could never disprove the general charge*; and what is still more reprehensible, he refers to the conduct of the Apostles, when they were only imperfectly informed of their duty, or acted in an improper manner by reason of human infirmity. And with respect to St. Paul, Origen followed in this matter the rule of expediency: he could not be ignorant that the Apostle acted on a totally different principle from the Ebionites; for they maintained that the law was *obligatory* both on Jews and Gentiles. If any man had put the distinct question to Origen, Do you, or do you not, mean to affirm that St. Paul, in his Epistle to the Galatians, labours to establish the obligation of the law *to the letter* of it? it is impossible that he should not have answered in the negative; yet his reasoning leads us to suppose that he would have replied in the affirmative.

* If it should be said in our time, "You Socinians advertize about your lectures in the public papers," it would be no satisfactory answer, that Mr. A. or Mr. B. have never adopted the practice.

Observe also the manner in which he speaks of the Ebionites. "This," he says, "Celsus' Jew *did not* understand, that the Jews, who have believed in Christ, have not left the law of their fathers. For they live according to it, being named after the beggarly expectation of the law. For a poor man is by the Jews called Ebion; and those of the Jews who have received Jesus as Christ, are called Ebionites."

What are we to infer from this passage? That the Ebionites were the only believers of Jewish extraction? This is its natural purport, and thus, it seems, he wished it to be understood. Did Origen himself, then, believe this to be the fact? No: let the following passage decide*.

"How confusedly does the Jew introduced by Celsus speak, when he had it in his power to have said with more appearance of truth†, 'Some, indeed, have renounced our customs under the pretext of interpretations and allegories; and others also interpreting as you profess spiritually, while ye nevertheless observe the customs of the fathers; and others of you, without any interpretation, incline both to receive Jesus as foretold, and to observe the Mosaic law, according to the custom of your ancestors, as having all the mind of the Spirit in the letter.' But how could Celsus clearly distinguish these things, who in the progress of his discourse has made mention of heresies the most impious and foreign to the doctrine of Jesus, and of others renouncing the Maker of the world; but did not know that the Israelites believing in Jesus had not renounced the law of their fathers? For it was not his intention, with a sincere love to the truth, to examine all these things in their proper order, that if he found any thing useful he might receive it; but he wrote such things as an enemy, and one wholly bent on perverting what he heard."

How singular is this statement! Origen had himself intimated before that the Ebionites were the only Jewish believers: he now tells us that there were three kinds of believing Hebrews! The first considered themselves as released from the letter of the law, because they had obtained the substance: the second observed the law, but probably did not press it upon others, looking to its spiritual intention as the great matter: the third believed it to be obligatory upon all; as necessary to salvation. Of the three classes, the last alone were the Ebionites.

The error of Celsus was involuntary: but charity itself cannot thus apologize for Origen. In his former reasoning, he clearly maintained an argument, which he did not believe. Celsus' Jew speaks as every other Jew would have done, of forsaking the *letter* of the law: Origen quibbles most unwarrantably about it, and seems to talk of observing the *letter* of the law when he has a mental reservation about the *spirit* of it. He might as well have contended, that all the *Gentiles* were observers of the law; for in his reserved sense they *did* observe it.

Upon the subject of the Nazarenes and the veracity of Origen it is unnecessary to enlarge. If Mr. Belsham can vindicate the honour of Dr. Priestley on no better grounds than these, we suspect that the judgment of the public will remain pretty much what it has hitherto been, and that the victory will still be adjudged to the Mitre.

But Origen and the Nazarenes are to be considered only in a subordinate view: the great battle is to be fought about the church of

* Some of the reasoning connected with this subject is taken from Dr. Jamieson's reply to Priestley;—a work in which the question is ably and fully discussed.

† δυναμενος πιθανωτερον ειπειν:—the Socinian translation of πιθανωτερον in this place is "more *plausibly*:" this corresponds better with their purpose than with the Greek.

Ælia. Dr. Horsley, it should seem, has committed himself, in relation to the Christians of that church, in a way which reflects no credit either on his integrity or his talent; and if Mr. Belsham's statement be correct, the annals of controversy can scarcely furnish us with a picture of humiliation more abject, and of demolition more perfect and complete, than that of the learned prelate.

Dr. Horsley states his view of the subject in the following propositions:—

"I take for granted these things.

"I. A church of Hebrew Christians, adhering to the observance of the Mosaic law, subsisted for a time at Jerusalem, and for some time at Pella, from the beginning of Christianity until the final dispersion of the Jews by Adrian.

"II. Upon this event a Christian church arose at Ælia.

"III. The church of Ælia, often, but improperly, called the church of Jerusalem, for Jerusalem was no more; the church of Ælia in its external form, that is, in its doctrines and its discipline, was a Greek church; and it was governed by bishops of the uncircumcision. In this my adversary and I are agreed. The point in dispute between us is, of what members the church of Ælia was composed. He says, of converts of Gentile extraction. I say, of Hebrews; of the very same persons, in the greater part, who were members of the ancient Hebrew church, at the time when the Jews were subdued by Adrian. For again, I take for granted,

"IV. That the observation of the Mosaic law, in the primitive church of Jerusalem, was a matter of mere habit and national prejudice, not of conscience. A matter of conscience it could not be; because the decree of the apostolical college, and the writings of St. Paul, must have put every true believer's conscience at ease upon the subject. St. Paul, in all his Epistles, maintains the total insignificance of the Mosaic law, either for Jew or Gentile, after Christ had made the great atonement; and the notion that St. Paul could be mistaken, in a point which is the principal subject of a great part of his writings, is an impiety, which I cannot impute to our holy brethren, the saints of the primitive church of Jerusalem. Again, I take for granted,

"V. That with good Christians, such as I believe the Christians of the primitive church of Jerusalem to have been, motives of worldly interest, which would not overcome conscience, would, nevertheless, overcome mere habit.

"VI. That the desire of partaking in the privileges of the Ælian colony, from which Jews were excluded, would accordingly be a motive, that would prevail with the Hebrew Christians of Jerusalem, and other parts of Palestine, to divest themselves of the form of Judaism, by laying aside their ancient customs." Tracts, pp. 409—411.

The chief points in debate are these: Of what persons did the church at Ælia consist? And what were their opinions with respect to Jesus Christ? Are the views of Dr. Horsley on these subjects correct or not?

Let us hear Sulpicius Severus, as quoted by Mosheim.

"At which time Adrian, thinking that he should destroy the Christian faith by the defilement of the place, set up images of dæmons both in the temple and in the place of our Lord's passion. And because the Christians* were thought to derive their origin chiefly from the Jews (for the church of Jerusalem had then no priest but of the circumcision), he ordered a cohort of soldiers to hold constant guard, and to keep off all Jews from access to Jerusalem. Which thing was beneficial to the Christian faith: for at that time almost† all united the observance of the law

* "Quia Christiani ex Judæis potissimum putabantur:" "because the Christians were thought to consist chiefly of Jews," Dr. Priestley: a wrong translation.

† "Tum pæne omnes Christum Deum sub legis observatione credebant." Dr. Priestley mistakes the meaning of the passage: he construes it, as if "pæne omnes" referred to their belief in Christ; whereas that expression is meant merely to exemplify the "observator legis."

with their belief in the Divinity of Christ: the Lord so disposing it, that the servitude of the law should be taken away from the liberty of the faith and of the church. Thus then was Mark the first Gentile Bishop of Jerusalem*."

From this passage we deduce, with Mosheim and other writers, the following conclusions:—That the Jewish Christians, who lived in Palestine, so long as there was any hope of the rebuilding of Jerusalem after its destruction by Titus, joined the rites of Moses with the worship of Christ. When this hope failed them, and Adrian's rescript banished all Jews, all observers of the law, from his new city, the greater part of these Jewish Christians rejected their ritual observances, and elected Mark, a Gentile, for their bishop. They were thus qualified to partake of the privileges of the colony without giving any umbrage to the government. Thus the edict of Adrian was of advantage to the Christian faith. It could have been of no advantage to the faith, if all the Hebrew Christians had left Jerusalem and preserved the servitude of the law: it would, in that case, have been injurious, since it would tend to disturb the Gentiles to whom these observers of the law had fled, and to introduce questions and divisions among them. To the same purport is the expression, that the servitude of the law was taken away from the liberty of the church: for of what church does he speak? If he be supposed to refer to the Christian church generally, yet he must be considered as having a special respect to that part of it which had been under bondage—the Hebrew Church of Jerusalem. And this view of the subject is confirmed by the last sentence: *Ita tum primum Marcus, &c.* Thus at that time Mark was made the first Gentile Bishop. Had Sulpicius meant that a Gentile *Church* was established by the expulsion of the Jews, he would not have confined himself to the appointment of a bishop: a fact so novel and important would doubtless have been particularly noticed.

Our next evidence shall be Celsus' Jew.

In the sentence which immediately follows the former extract from the 2d book against Celsus, Origen proceeds thus: "With him the Jew goes on addressing the believers of that nation, 'Yesterday and the day before, even when we suffered punishment from that person, who drove us away like beasts, ye *apostatized from the law of your fathers*,' 'απεςητε τȣ πατριȣ νομȣ,' while, as we have shewn, he knows nothing exactly (ακριβως) concerning the things of which he speaks."

According to the testimony of Origen himself, in his first book, Celsus lived in the time of Adrian and afterward: and he is here introduced as speaking of an occurrence which took place *very lately*, "yesterday and the day before." No doubt, therefore, can exist that the person, whose name he deemed it either improper or unnecessary to mention was Adrian: and the statement of cruelties exercised upon the Jews is confirmed by others. If Celsus represents them as driven away like wild beasts, Jerome informs us, that after the war of Adrian, "an incredible number of every age and sex were sold like horses, and dispersed over the face of the earth." Now at that time, saith the Jew, addressing his countryman, "ye apostatized from the law of your fathers." Would he have ventured to assert this fact, if it had not been true? It is impossible to conceive it. He fixes upon a recent date: he mentions

* "Ita tum primum Marcus ex Gentibus apud Hierosolyman Episcopus fuit." Dr. Priestley's translation is, "Then was Mark the first Bishop of the Gentiles at Jerusalem;"—a palpable error, if he means by "Bishop of the Gentiles," a Bishop *over* the Gentiles.

a circumstance, the truth or falsehood of which must have been notorious, and Origen himself does not venture to contradict him. Instead of asserting boldly, as he would have done if the notoriety of the case did not prevent him, that the charge was unfounded, he endeavours to get rid of the subject by hinting that the Jew was not very *exactly* informed! He refers us back to his general sophistry, and thus satisfies us completely that he cannot refute the allegation.

We proceed next to the testimony of Epiphanius.

"Therefore," says this writer, "Adrian thought of rebuilding the city, though not the temple; and taking Aquila, that interpreter of Scripture formerly mentioned, who was a Greek and his father-in-law, and deriving his origin from Sinope of Pontus, appointed him to oversee the work of building the city. But Aquila living in Jerusalem, and seeing the *disciples of the disciples* of the Apostles flourishing in faith and working great signs of healing and other wonders: for they were returning from Pella of Decapolis to Jerusalem and teaching: ησαν γαρ υποστρεψαντες απο Πελλης και διδασκοντες: for when the city was about to be taken by the Romans all the disciples were forewarned by an angel to depart from the city now about to be destroyed; who leaving their home dwelt in Pella, the above-mentioned city, beyond the Jordan, &c.; but having returned, as I mentioned, after the destruction of Jerusalem, they did mighty works: Aquila therefore, being convinced, believed in the Christian religion."

Whether the return from Pella occurred in the interval between the destruction of Jerusalem by Titus and that which took place under Adrian, or whether this event was after the second ruin of the city, is of little importance. There seems at any rate to be no great difficulty as to the time when Aquila saw and conversed with them: the *disciples of the disciples of the Apostles* were the persons by whom he was converted to Christianity; and this circumstance brings us very naturally to the date of his superintending the works of Ælia.

If it should be said, that the conversion of Aquila was *prior* to the destruction of the city, it follows that even before the war of Adrian the Hebrew Christians had in part rejected the ritual of the law; for he received the seal of Christianity, that is baptism, but his subsequent apostacy and circumcision prove that he was not then circumcised. If it occurred, as we believe, after the war, there were then Hebrew Christians living at Ælia who admitted Gentiles to their communion without the legal rites. In either case, the members of the church could not be of the sect of the Ebionites.

In addition to his six positions, Bishop Horsley mentions, as a circumstance strongly corroborating his views, a seventh position, that a body of orthodox Hebrew Christians were actually existing in the world much later than the time of Adrian. This fact he proves by the testimony of St. Jerome. Hence at some time preceding, the practice of the Hebrew congregations had undergone a great change: they had forsaken the Mosaic law: and since large bodies of men do not change their opinions without a powerful motive, some adequate cause must be assigned. "Now in what period of the church," says the Bishop, "shall we find a posture of affairs so likely to induce the Hebrew Christians to forsake the Mosaic law, as that which obtained in Palestine upon the final dispersion of the Jews by Adrian?" If we recollect the uncontradicted declaration of Celsus' Jew, this reasoning comes near to demonstration.

We shall content ourselves with one additional proof, which is furnished by the Bishop of St. David's. It is taken from Eusebius, and is to

the following purport: "From written records I have learnt that to the siege of Jerusalem in the time of Adrian, fifteen bishops presided over that church in continued succession, and that all of them were of Hebrew origin, and that they held and professed the genuine knowledge of Christ*." What is meant by the genuine knowledge of Christ we know from his account of Paul of Samosata. Eusebius informs us, that Malchion was rewarded by an honourable appointment in the church at Antioch, for the eminent sincerity of his faith in Christ: he had rendered signal services, in detecting the sophistries of Paul, who was deposed for denying the Divinity of Christ.

It seems unnecessary in this place to dwell longer upon the churches of Jerusalem and of Ælia. Their orthodoxy on the subject of our Lord's divine nature, appears to be fully established; and little doubt can be entertained by any candid inquirer that the latter church consisted for the most part of Hebrew Christians, who abandoned, in the days of Adrian, the ritual of the ancient law.

Mr. Belsham seems not to have comprehended the nature of Bishop Horsley's proofs, nor the manner of his reasoning. He says, that the Bishop begins with six professedly gratuitous assumptions, "which, however, he frankly acknowledges, prove nothing." Dr. Horsley makes no such acknowledgment; neither are his positions gratuitous. The three first are historical facts—Eusebius, and Epiphanius, and Orosius sufficiently attest them: the three last are connected with the third, and assign probable reasons for the renunciation of the Mosaic rites. And "So far from acknowledging that they proved nothing, he says in the words before quoted, that they *determined* him to *abide* by Mosheim's account of the transaction. They prove the existence and orthodoxy of a church of Hebrew Christians, retaining the Mosaic ordinances, to the time of Adrian, and renouncing them in consequence of his decree, and of the privileges annexed to his new colony at Ælia. To 'complete therefore the proof' by the evidence of the existence of an orthodox Hebrew church to a *later period*, the Bishop added his seventh position.

"4. This seventh position is that upon which Mr. Belsham says 'the *principal stress* is laid.' The Bishop expressly says (p. 490), that the principal stress is *not* laid upon it. He particularly reminds the reader that his proof of the existence of an orthodox Jewish Church at Jerusalem rests *only in part* upon it. 'The learned reader will be pleased to recollect that my proof of the existence of such a church rests in part only on Jerome's evidence. The entire proof rests on *seven* positions.'

"Of the seventh position Mr. Belsham says, that 'the Bishop in his last Disquisition *very fairly owns* it proves barely and singly the existence of a body of orthodox Hebrew Christians existing somewhere in the world in the time of Jerome, 250 years after the reign of Adrian.' This is very unfairly, and incorrectly stated. The force of the seventh position is in its *connection* with the six preceding. Its object is, *with them*, to prove that this orthodox church existed, not *somewhere* in the world, but *at Ælia*. St. Jerome's testimony does not, of itself, prove the existence of the Hebrew Christian church in the time of Adrian: it is not a part of that evidence; but it is a proof of the existence of that church to a much *later period*. Epiphanius and Orosius testify for its existence at Ælia in the time of Adrian; Celsus, and Origen (in his *corrected* judgment) respectively answer for the latter half of the third century, Eusebius for the whole of the three first centuries and the beginning of the fourth, and Jerome for the latter part of the fourth. Celsus, Origen, and Jerome speak, indefinitely and generally, of *Hebrew Christians*. And where should we seek to verify their testimony, but at Jerusalem, the primitive seat of *Hebrew Christianity*, where this Apostolical Church was subsisting not only in the third and fourth centuries, but has continued, through all the revolutions of the country, to this day.

"To the orthodoxy of this church in Adrian's time Sulpicius bears witness in the words before quoted: *Christum Deum credebant*. But Eusebius's inestimable document of the succession of

* Second Address, p. 10.

the bishops of Jerusalem and Ælia for more than three centuries, (collected by himself from *tables of succession* and *written records*, in the library at Jerusalem) with his testimony to the orthodoxy and apostolical character of this church from its first institution to his time, comprehends all other evidence, and effectually disproves the assertion of Dr. Priestley and Mr. Belsham, that the great body of Hebrew Christians, in the two first centuries, were unbelievers in the Divinity of Christ. If you confine your attention to this substantial fact,—*the orthodoxy of the primitive Christian Church in Palestine*, under both its appellations of Jerusalem and Ælia, as attested by Eusebius, and before him by the Bishops of Ælia, Cæsarea, and others, in their letter to Paul of Samosata (see the Postscript), you will easily perceive the error of Dr. Priestley and Mr. Belsham, and will find no difficulty in disentangling the subject from the dispute about the continuance or discontinuance of the Mosaic ordinances; and about the *three* sorts of Nazarenes, and *three* of Ebionites, which they have either ignorantly or artfully confounded." Second Address, pp. 15—17.

We cannot but consider assertions of the kind just noticed as ingenious devices to maintain the credit of a cause which, on other grounds, Mr. Belsham believes to be just: hence his declaration, that Dr. Horsley was a plagiarist from Mosheim, and that the church of Ælia was now for the first time heard of: hence also his warm indignation at the convicted artifices of the spotless Origen; and his witticisms about those illustrious Octogenaries, "our holy brethren the saints of the primitive church at Jerusalem," with many pages which are equally just and equally becoming. To the same cause, if it did not imply a degree of unfairness which could hardly be designed, we should attribute the marvellous blunders which are sometimes to be found in his writings, with respect to dates and quotations: such, for example, as mistaking a note of the translator for a part of the work of Mosheim; and informing us that Mosheim's Anti-constantine History was written prior to his General History, whereas it was published later by sixteen years. These and similar errors are to be considered, perhaps, as specimens of haste and inaccurate investigation.

But the direct attacks in which Mr. Belsham has so frequently indulged upon the moral character of Bishop Horsley in particular, and of the clergy in general, can be explained upon no such principle. Not a word can be said in his defence. He tells us, that the Bishop *knew* that he had retired from the field, leaving his adversary in full possession of the ground; that he did not, and could not, claim the victory; whereas the Bishop repeatedly, and in the strongest terms, avers his conviction of Dr. Priestley's utter defeat. Mr. Belsham would persuade us that Dr. Horsley had given up the church of Ælia as an indefensible and desperate cause. The Doctor himself says, "Upon these foundations," (viz. his seven positions, &c.) "which a stronger arm than Dr. Priestley's shall not be able to tear up, stands the church of orthodox Jewish Christians at Jerusalem; to which the assertors of the Catholic faith will not scruple to appeal in proof of the antiquity of their doctrine." p. 376. And again—"The disturbed foundations of the church of Ælia are again settled. I could wish to trust them to their own solidity to withstand any future attacks. I could wish to take my final leave of this unpleasing task of hunting an uninformed uncandid adversary through the mazes of his blindness, and the subterfuges of his sophistry." Mr. Belsham may perhaps be provoked at this language, as applied to his master in the school of Socinus; but it is too much for him or any man to affirm, that Bishop Horsley did not believe the statements which he so strongly and so repeatedly made.

And on what principle can his extraordinary attacks upon the

clergy in general be defended? Does he really believe, as he pretty strongly intimates, that truth must necessarily be the object of their aversion and abhorrence? He distinctly affirms this of Mr. Horsley, *because* he is a clergyman; and other parts of his writings leave no doubt of the way in which he meant it to be applied. Is this then the deliberate opinion of Mr. Belsham; and does he think this language to be just in itself, and creditable to its author? We might be forgiven, if we should pause for a few moments, to express those sentiments and feelings which must rise up in the mind of every candid and intelligent person on the perusal of calumnies like these; but we are rather disposed to refer the reader to the Addresses which have been published on this controversy by the Bishop of St. David's. He has discharged the task, which he undertook, with good effect; and if the due exposure of misrepresentation and calumny can prevent the repetition of such evils, the public will be much indebted to his lordship;—and Mr. Belsham himself will surely not be the last to acknowledge the obligation; for in the present state of things, he must feel that we can repose little trust in his statements, and that we cannot avoid being offended by his manner. If he wrote in a different spirit, and with a determined regard for the interests of truth, rather than that of party, he would be heard at least with civility, and even with respect. Whatever might become of his argument, the cause of charity would not suffer; and his antagonists would give him no worse character than that of a well-meaning man, whose unhappy prejudices were in a great measure redeemed by the gentleness of his disposition and the courtesy of his manners.

In this article we have confined ourselves to the question at issue between Dr. Horsley and Dr. Priestley. It is our intention to examine Mr. Belsham's "Calm Inquiry," at some future day, on more general grounds.

A familiar Exposition and Application of the Epistle of St. Paul to the Colossians, in a Course of Eight Sermons, including an Examination of the general Nature and Use of the Epistles of the New Testament. To which are subjoined, two Sermons on Parts of the Example of St. Paul. By THOMAS GISBORNE, M. A. London: Cadell and Davies, 1816. 12mo. pp. 194.

FEW, probably, will read this article to whom the name and writings of Mr. Gisborne are not familiar. It would be superfluous, therefore, to enter upon any very detailed examination of the present work, bearing, as it does, the clear impress of the same hand which has already contributed so largely to the instruction and edification of the Christian world. For Mr. Gisborne's general merits as an author, we must refer to our preceding volumes, in which those merits have been amply discussed. There is only one additional remark we would now take the liberty of offering, which has been suggested to us by the peculiar circumstances of the times in which we live; and it is this, that amid the various and contradictory errors which prevail around us, Mr. Gisborne, without assuming the port of a controversialist, has been of signal use in discountenancing those errors, and in upholding the cause of vital Christianity. What numbers may have yielded their prejudices against spiritual religion to the weight of his authority, the force of his reasoning, and the influence of his practical wisdom; or how many may have been preserved from the delusions of Antinomianism by his scriptural exhortations and his pointed appeals to the heart, will

never perhaps be fully known. We confess, however, that our own estimate of the good which he has effected in these opposite directions is very high; nor is it the less so because of the noiseless and unobtrusive manner in which the effect has been wrought.

The theological writings of Mr. Gisborne are remarkable for two qualities, which operate very powerfully, but almost insensibly, in their favour; we mean, moderation and good taste. They neither alarm by their violence, nor offend by their coarseness. We meet with no exaggerated statements—no angry discussions—no sectarian language. His general manner is tranquil, correct, and dignified; and yet pointed and powerful. There is a total absence of what may be called the grimace and cant of religion; its substantial beauties, and its awful sanctions, are exhibited to the view without any of those injudicious combinations which disfigure the one or weaken the other. The impression felt by the preacher he seems intent on conveying to his hearers, in language, the terms of which all may understand, and the drift of which none can mistake. With such an opinion of Mr. Gisborne's merits as a writer of sermons, we cannot but hail with satisfaction the appearance of another volume; and we embrace an early opportunity of introducing it to the knowledge of our readers.

The present volume is chiefly of the expository kind. Seven of the ten sermons of which it is composed, contain a running comment on the whole of St. Paul's Epistle to the Colossians. In each sermon a portion of the Epistle in its order is familiarly explained, and the exposition is followed by a few practical inferences. The discourses being intended for parochial and domestic use, the author has judiciously avoided all critical inquiries into the force of particular expressions, and all elaborate discussion of disputed doctrines. He has aimed at conveying, in intelligible language, the meaning of the Apostle, and deducing from his communications to the church at Colosse such lessons of practical piety as they are calculated to afford to Christians of the present day. We agree with our author in thinking, that it would prove highly useful for ministers, in their parochial preaching, to enter on a succession of expository discourses on somewhat large portions of Scripture. "A comprehensive view of the word of God; a habit of tracing the connection between one part of it and another, and of discerning and pursuing a train of religious reasoning and inquiry; a clear understanding of doctrinal and of practical truth; and a consequent steadiness against the seductiveness of erroneous opinions, seem more likely, under the blessing of God, to result from such an intermixture, than from an uniform continuity of unconnected sermons on short or insulated texts." It cannot be doubted that a plain and faithful exposition of the Epistles of St. Paul, of that to the Ephesians for example, would be likely to arm the minds of a congregation against the fascinations of error, whether of the legal or Antinomian kind. The former would be encountered by the distinct exhibition of the doctrines of grace: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast:" while the latter would be confounded by the force and minuteness of the Apostle's exhortations to the subjects of Divine grace, and by the awful and affecting sanctions which are employed to enforce such exhortations. It is *those* who had been "dead in sins," but were now "quickened together with Christ," whom the Apostle beseeches to "walk worthy of the vocation" wherewith they were called. It is the very same persons whom he

describes as "predestinated unto the adoption of children," whom he warns against being deceived by vain words into the commission of sin, seeing that "the wrath of God cometh upon the children of disobedience." It is those who have been made "accepted in the beloved," who are exhorted to put away all bitterness, and wrath, and clamour, and evil speaking; to be kind one to another; not to be drunk with wine; to love their wives; to obey their parents; faithfully to serve their masters. —But we return to Mr. Gisborne, and shall first give a specimen or two of the style of his expositions.

"The Apostle, having enforced with the most decisive energy of expression the universal obligation of mankind to Christ for every blessing present and to come, suddenly brings to the remembrance of the Colossians the signal goodness of God in having admitted themselves, heathen sinners as they had been, to a personal interest in the free mercies of redemption. 'And you, that were some time alienated and enemies in your mind by wicked works;' you who were idolatrous Gentiles, 'aliens from the commonwealth of Israel, and strangers from the covenants of promise;' you who, through the dominion of wickedness to which you had surrendered your hearts, were full of hatred against a God of holiness, and were justly hateful in His sight: yet now 'even you hath He reconciled,' even you hath Christ brought into a state of peace and favour with God, 'in the body of His flesh through death,' by taking upon himself human nature for your sake, and suffering for your sake, in the body, on the cross. And why? 'To present you holy, and unblameable and unreprovable in his sight;' that, when he shall return to judge the world, he may look upon you as cleansed from guilt by his blood, and may welcome you, as though you had never sinned, into the mansion prepared for his servants. But were the Colossians to conclude that, because they were now reconciled to God, they were certain of being received into happiness after death? St. Paul diligently guards them against so dangerous a mistake, by clearly stating the indispensable condition, on which the inheritance of glory was suspended. What is the condition? 'If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which,' conformably to the final command of our Lord, 'was preached to every creature under heaven.' It is only by rooted and stedfast continuance in that evangelical faith, through which salvation has been offered to you as unto every man, a continuance to be proved by the habitual fruits of pure and zealous and unreserved obedience, that you can be authorized to retain the hope set before you in the Gospel, that an entrance shall be ministered unto you through Christ into the everlasting kingdom of God.

"This, proceeds the Apostle, is the evangelical faith, this the universal Gospel of salvation, 'whereof I Paul am made a minister;' whereof I am not a self-appointed teacher, intruding into a sacred office to which I have no title, delivering a message which I am not commanded to bear, but a minister duly commissioned and ordained: 'who now rejoice in my sufferings for you,' having cheerfully endured many former persecutions, as at this hour I gladly support imprisonment, in consequence of having preached the Gospel to yourselves and other Gentiles. 'And' I hesitate not to 'fill up that which is behind of the afflictions of Christ in my flesh,' to sustain in my own person every portion which may yet remain of my full share of the tribulations on account of preaching Christ, which his faithful followers, and the Apostles in particular, must encounter, after the example of their Lord, 'for his body's sake, which is the church.' Of this church I, Paul, 'am made,' am duly appointed and ordained, 'a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.' For from God Himself have I received a special commission for your unspeakable benefit—a commission to make known to you his whole counsel, to publish to you the fulfilment of a promise which, though He has again and again confirmed it by his prophets, has never until the present day been understood; 'even the mystery which has been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what are the riches of the glory of this mystery among the Gentiles.' Did the Colossians inquire what was that mystery,

so rich in glory, that hitherto secret purpose of Divine mercy and grace, the accomplishment of which St. Paul was now sent to declare to them? The mystery, he replies, 'which' I unfold 'is, Christ, in you, the hope of glory.' Do not you read in the Scriptures of the Old Testament, that in the name of Christ the Gentiles should trust? Looking forward of old to the incarnation of the Son, does not the Father thus address Him: 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'—'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel.' 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.' To you, Colossian Gentiles, who heretofore were without hope, and without God in the world, to you I proclaim the mystery, the 'eternal purpose of God purposed in Christ Jesus our Lord;' a purpose according to which 'he has predestinated us and all the Gentiles to the adoption of children by Jesus Christ unto Himself, to be fellow-heirs with the Jews, and of the same body, and partakers of His promise by Christ in the Gospel.' To you I proclaim Christ Jesus, a light to lighten the Gentiles, the hope and the author of glory to you, no less than the glory of Israel, the ancient people of God. Salvation, of which ye, O Gentiles of Colosse, sunk in idolatry and corruption, never entertained a thought; salvation, of which the Jews, wrapped up in prejudice and arrogance, endured not to think that any nation except their own should be a partaker: salvation I announce and offer to you as purchased by the blood of the Son of God. 'Whom we preach' as the only source of salvation, the *only* refuge of sinners, 'warning every man, and teaching every man in all wisdom,' pressing upon every man the genuine doctrines of redemption, and practically applying them to the heart of each individual in the manner which his situation particularly requires; 'that we may present every man perfect in Christ Jesus:' that, so far as our ministry can avail, we may contribute to place and to uphold in the way of life every person committed to our care, and to stand clear, if any man finally perish, of his blood. 'Whereunto I also labour,' concludes the Apostle; unto which glorious end I exert myself with unabating earnestness; not in dependence on strength of my own, but 'striving according to his working,' but relying wholly on the arm of that Omnipotent Lord, 'who worketh in me mightily' both to will and to do, and can render, by His all-sufficient grace, the weakest instrument successful." pp. 54—60.

Again—

"'As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving.' As ye have publicly avowed that there is *no* salvation but in the Lord Jesus Christ, and to that Saviour have committed your souls; continue to hold fast the Gospel of life eternal through Him, and to manifest by your daily conduct that your minds are not corrupted from the simplicity which is in Christ. Give proof, by growing in grace, that you progressively become more deeply grounded, more firmly settled, in the faith as originally delivered to you and to all the saints; more advanced in Christian edification; more abundantly filled with gratitude for the unmerited and unspeakable mercies of redemption. Many deceivers are abroad, beguiling unstable souls. Stand therefore constantly on your guard: and 'beware lest any man spoil you,' taint the soundness of your faith, and thus rob you of your prepared reward, 'by philosophy and vain deceit;' by ensnaring you to give heed to subtle speculations, to delusive reasonings against evangelical truth, to pretended doctrines and unauthorised commandments. These delusions are framed 'after the tradition of men:' they are invented by human teachers, and handed down from one blind leader of the blind to another. They are 'after the rudiments of this world:' carnal imaginations, extolled by the world as curious and sublime and salutary wisdom; but in reality despicable as dreams of presumptuous folly, and to be held in abomination as 'not after Christ,' as radically inconsistent with his word, and subversive of dependence upon him. Well may you beware of being in any point estranged from exclusive reliance on this appointed Saviour, and from scrupulous submission to his laws: 'for in him dwelleth all the fulness of the Godhead bodily.' Obscured as his glories may have been under the veil of human nature, He

is God manifest in the flesh; God over all, blessed for ever; One with his Father in majesty, in every perfection, in every Divine operation. 'And ye are complete in Him, which is the head of all principality and power.' In this Almighty Deliverer you have complete redemption. Think not that besides his atonement and grace, and the means which He has ordained to render you partakers of those blessings, any thing can be either needful or available to your salvation. Think not that the very angels of God, to whom I know that deceivers, already insinuating themselves among you, counsel you to look with superstitious regard, and even to address idolatrous adoration; think not that the very angels can of themselves contribute the smallest aid to the saving of your souls. For to Christ all the principalities and powers of heaven are subject; by his will, as ministering spirits, they are in every circumstance directed and controlled. 'In whom' also, in which all-sufficient and omnipotent Redeemer, 'ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.' You are admitted into covenant with God, and established in his favour, not by the ceremony of Jewish circumcision, but by the true circumcision of the heart, in the spirit and not in the letter; by that complete change of heart wrought through the power of Christ, and purchased for you by the meritorious obedience of your Lord to every point of the law of God; that sanctification of which the outward ordinance of circumcision was a type and an emblem. 'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead.' In baptism, that truly significant institution, now appointed in the place of circumcision to be the method of admission into the church of Christ, you figuratively express a cordial desire to be cleansed from all spiritual defilement; you pledge yourselves to die through grace unto sin, in conformity to the purposes of the death of your Lord; and to rise in newness of life unto universal holiness, as He rose from the dead for the glorious accomplishment of the entire will of his Father. And for this figurative birth to newness of life, this practical resurrection from sin unto righteousness, you trust not to any strength of your own: but to the energy of that Divine Power, by which the Son of God was raised from the grave. You trust that, through the merits of Christ, the same Almighty Arm, which rescued him from the fetters of the tomb, will break the chains of sin with which you are bound; will set you free from the dominion of Satan; will preserve you from returning again into bondage to the flesh; will enable you to live as a new man to the service and praise of the Father, the Son, and the Holy Ghost." pp. 73—77.

We add the practical inference which Mr. Gisborne deduces from the passage last explained:—

"Turn your thoughts, in conclusion, to the real proof of religion, obedience founded upon faith. It was not circumcision that made the Jew. It is not baptism that makes the Christian. It was the grace accompanying and succeeding circumcision that made the Jew. It is the grace accompanying and succeeding baptism that makes the Christian. Still, if a Jew neglected the ordinance of circumcision, that man was to be put to death. If any one of us neglects the sacrament of baptism, he presumptuously disobeys the positive commandment of Jesus Christ. The ceremony must be faithfully performed; for it is the appointment of the Son of God. The sign must be faithfully received; for it is a mean to the attainment of the thing signified. But if he, who disregards an outward observance ordained by Christ, disregards it to the peril of his soul; in what peril is that man who rests on the outward ordinance, and falls short of the spiritual grace? If wilfully to neglect the emblematic washing of water be presumptuous guilt; how dreadful is the guilt of not 'putting off the body of the sins of the flesh,' of living polluted, unhallowed, unrenewed, unsanctified? 'To what purpose is the multitude of your sacrifices to Me,' saith the Most High to the Jews by the mouth of Isaiah? 'Bring no more vain oblations. Incense is an abomination to Me. The new moons and sabbaths, the calling of assemblies, I cannot away with. Your new moons and your appointed feasts My Soul hateth.' Yet these offerings, this incense, this observance of the Sabbath, these religious assemblies on the day of the new moon, and at other appointed seasons were expressly ordain-

ed by God Himself. Why then, when they were punctually performed, did He abhor them? Because they were not accompanied with a change of heart, with holiness of life in the worshippers. To attend with regularity on the service of the church, to be constant at the supper of the Lord, to be punctual in private prayer, to be diligent in reading the Scriptures; these are among the duties most clearly enjoined on a professed disciple of Jesus Christ. Suppose them all to have been scrupulously discharged; have they been acceptable to God? If the heart has remained unconverted, they have all been odious in His sight. 'Think not,' said John the Baptist to the Jews, 'think not to say within yourselves, We have Abraham for our father:' We shall be saved by the privileges which belong to us as descended from the father of the faithful. 'I say unto you, that God is able of these stones,' which you are trampling under your feet, 'to raise up children unto Abraham;' to bring from the darkest and most despised regions of the Gentiles true children of Abraham, imitating Abraham's faith, and like Abraham testifying their faith by obedience. However scrupulous, my brethren, may have been your attention to all the forms of religion: however great may have been the religious advantages which in this favoured land you have enjoyed: yet, if your life be a life of sin, you will behold at the day of judgment multitudes from the most degraded corners of the earth welcomed into the kingdom of God, while you are yourselves cast into hell. 'Wash you, make you clean, put away the evil of your doings; cease to do evil, learn to do well.' They that love the world shall perish with the world. If you live like the men of this world, with the men of this world, you will perish." pp. 79—82.

We will confine ourselves to one more extract from these expository sermons. It is the practical application which Mr. Gisborne makes, at the close of the Sixth Sermon, of Colos. iii. 1—17.

"Among the circumstances which display the unwillingness of our hearts to receive the lessons of Divine truth, there are few more striking than the difference between the manner in which men speak of sin, and that in which the Scriptures characterise it. Take, for an example, covetousness. In many cases, covetousness, or the sin under another name, is among men the subject of praise. Observe a person intent on acquiring money; toiling late and early in the business of his station for that object; eagerly seeking, and never neglecting opportunities of effecting a profitable bargain; continually revolving in his mind plans for the improvement of his property; and for the same purpose watching every article of his expenses, and by saving, as well as by gaining, habitually pressing forward his favourite design, and manifestly having his heart fully fixed upon it. If this man pursues his course silently, keeps clear of palpable dishonesty, is careful to avoid notorious shabbiness, and causes little offence by other parts of his character, you hear the world commending him. His darling sin takes the colour of a virtue. He is applauded as a man of prudence, of frugality, of diligence, of perseverance, of understanding in his business. How speaks the Scripture of this man? It declares, that he is the slave of sin; that his ruling principle is 'covetousness, for which thing's sake the wrath of God cometh upon the children of disobedience;' for which thing's sake, unless before his death he be changed into a new man, the wrath of God shall rest upon him through all eternity. Again; suppose another person's covetousness to be so gross and offensive, that the world agrees in blaming it;—in what manner and on what grounds do men generally blame it? They commonly censure it as injurious to his reputation, or to his comfort, or to the comfort and the benefit of others. They pronounce it mean, pitiful, disgraceful, infamous. 'What a wretch,' they exclaim, 'not to have the spirit to enjoy the wealth which he possesses! What a miser, to wear such coarse apparel, when he might command elegance of dress: to live in so old and inconvenient a house, when he might build a new and spacious mansion without feeling himself the poorer: to mope in solitude, when he has every fashionable amusement within his reach: to spend only such a sum within the year, when he can afford to disburse three times the amount! His family too'—they add —'how does he pinch them! Articles of indulgence are out of the question. It is well if his household can obtain necessaries. Then as to his neighbours— With such power of doing good he

scarcely ever gives away a farthing. And as to his country, he contrives to escape almost every public burthen: and his treasures, closely locked up from circulation, are of as little advantage to the community as they could be were they sunk in the ocean.' Is it under these views, however just some of them may be; is it by these particulars, sinful as some of them are; that the Scriptures mainly teach you to abhor covetousness? What is their language? Covetousness is *idolatry*. They point at once to the real sinfulness of sin; the breach of God's commandment, the opposition to the will and the authority of God; the love of a worldly object in preference to God. Herein consists the heinousness of covetousness; that it robs the Lord our God of his dominion over our hearts, makes us worshippers of money, makes us idolaters like the heathen.

"In the next place, we are instructed in the difference between the way in which men are accustomed to fight against sin, and that in which the Scriptures require it to be withstood. Men, who profess themselves resolved to oppose sin, often seem to look upon it as an enemy indeed who must not be allowed to gain continual and great successes over them; yet as an opponent for whom they are conscious of a lurking regard, as one who may safely be permitted to win occasional advantages, and even considerable advantages of particular kinds. How frequently do we hear language, or witness conduct which speaks language, such as the following: 'I abstain from transgression as carefully as is to be expected from my present time of life. I contend against evil as steadily as my station and my profession allow. If I give ground, it is only under special circumstances; and not more frequently, nor to a greater extent, than the most respectable of my neighbours. If sometimes I take undue advantage in my dealings; it is only within the custom of trade. If I transact some business on the Sabbath; it is out of the hours of Divine service, and only because my interest would suffer if I were more scrupulous than others are. If I sometimes offend against sobriety; it is only at a season of public festivity, or when I have cheerful friends around me. If there are particular trespasses in which I more commonly indulge, I have no reason to be alarmed: they are not sins of a dark dye; and I can mention various temptations, to which I am never known to yield.' What a contrast between this language and the voice of Scripture! According to the word of God, sin is an enemy with whom you are to enter into no terms, to hold no parley; an enemy whom you are to detest and to destroy. All his baits you are to reject; all his wiles you are to resist. Under all his forms, throughout all his movements, in all his attempts to make a progress in your bosom, or to retain possession of any corner of your heart, you are habitually to *mortify* him, to encounter him with resolute opposition, to pursue him as an outlawed rebel unto death. Do you *mortify* sin, if you knowingly commit wickedness? Are you a soldier of Christ Jesus, if with open eyes you comply with the will of Satan, his adversary?

"Farther; Observe how amiable, how conducive to present happiness, is religion. What are the desires and practices which it calls upon you to renounce? St. Paul produces as instances, impurity in all its branches, selfishness and rapacity, anger and resentment and revenge, slanderous and corrupt discourse, together with every modification of falsehood and deceit. Are not these proceedings in themselves odious? Does not each of them, in proportion as it prevails, render a character justly odious? Does not each of them breed unhappiness? Are not they among the principal causes which overspread the earth with misery? Are not they underminers of health, of comfort, of peace, of property, of security? Turn your eyes to the examples by which the Apostle illustrates a Christian spirit: mercy, kindness, humility, meekness, patience, forbearance, forgiveness. Is not this a picture of qualities entitled by their very nature to your affectionate approbation; of qualities rendering the person distinguished by them highly amiable; and manifestly, and as it were purposely, suited to produce happiness, public and private, and to diffuse it through every rank of society?

"Finally, my brethren, let the practical reflections which have been offered incline you to pray and to labour that the word of Christ may dwell in you richly in all wisdom. Judge of the guilt of sin by the language in which the Scriptures describe sin. Their verdict is the verdict of God. Fight against sin in the manner, and to the extent which the Scriptures pronounce to be indis-

pensable to salvation. The faithfulness and the exertions which they require, God requires. Believe universally, that whatever the Scriptures approve is necessarily worthy of your love, and instrumental to your happiness; that whatever they condemn is in its nature hateful and productive of misery. Their wisdom is the wisdom of God. Walk thus with God through Christ, in the devout acceptance and the constant application of His Word; and you have 'the promise of the life which now is, as well as of that which is to come.'" pp. 114—120.

Mr. Gisborne has judiciously prefixed to his expository discourses, a sermon "on the general Nature and Use of the Epistles of the New Testament." This was the more necessary, since even learned doctors of divinity have of late presumed to question the propriety of our continuing to circulate these writings among the mass of ordinary readers. It is the opinion of a divine no less eminent than Dr. Maltby, that the Epistles were not even "designed," because, he adds, "they are evidently not calculated, for general diffusion." "There are," he admits, indeed, "parts in the Epistles wholly practical and of great general use; but perhaps none differing in substance either from the moral maxims of the Proverbs, or from the lessons so beautifully and energetically delivered by our Saviour himself*." On this ground he would exclude from the use of all but the learned, the whole of the epistolary part of the New Testament, excepting 1 Timothy, Titus, Philemon, 1 Peter. 1 John, and James. The general objection of Dr. Maltby's school to the use of the Epistles is thus stated, and thus ably and satisfactorily answered, by our author:—

"The first of these erroneous opinions is, that the Epistles are to be regarded as relating mainly to circumstances, tenets, doubts, and controversies, in their nature local and temporary; and that, in consequence, these writings, however useful and necessary in the season in which they were promulgated and during a short period afterwards, contain little that is important to the faith or to the practice of the Christian Church in later times, particularly in the present era, so remote from the apostolic age.

"How stands this opinion as to consistency with rational probability? Here are various Apostles, fully instructed and inspired by the Holy Ghost, who at different times, during the course of not less than twenty years, occupy themselves in deliberately addressing public letters, many of them considerable in point of length, to the Christian world: letters addressed, some primarily to Jewish converts, some to churches consisting chiefly of Gentile disciples; addressed severally to bodies of Christians of different nations, and situated in regions widely separated or belonging to distinct quarters of the globe; addressed, one Epistle to the Christians of Rome, another to those of Ephesus, others to the Macedonians of Philippi or of Thessalonica, another to the believers in Pontus, Galatia, Asia, Cappadocia, and Bithynia; another to the twelve tribes of Israel scattered over the face of the earth. These Epistles, too, embrace, as is manifest on the most cursory inspection, discussions on numerous topics appertaining to Christianity; and evidently come into continual contact (I forbear from speaking more strongly in the present stage of the argument) with the peculiar and the highest subjects of Christian belief and of Christian duty. Is it consistent with rational probability, is it consistent with the lowest degree of actual probability, that a collection of such Epistles, that any one of such Epistles, should dwell on little beyond allusions to local and temporary concerns; should be slenderly furnished with matter eminently important to the faith and to the practice of every follower of Christ in this our day; of every follower of Christ hereafter to be found in any future generation of mankind?

"From the question of probability we advance to the question of fact. Take the Apostolical Epistles no longer for cursory inspection, but for detailed examination. Subduct from the Epistle to the Corinthians the portions which relate to the propriety or the impropriety of partaking of meats which had been offered to idols. Subduct from the Epistles to the Romans and the Ga-

* See our volume for 1812, p. 718, for a review of this work.

latians every portion which in reality refers exclusively to the ceremonial law. Subduct from the Epistle to Titus every allusion to the established character of the Cretans. Withdraw from every Epistle every verse, of which justly, or but with decent plausibility, you can affirm that it treats solely of concerns and interests attached to the first ages of the Christian Church. Observe, as to quantity, what a mass remains upon your hands; a mass of which you are totally at a loss how to dispose! Observe what potent sanctions, what grand illustrations, this mass contains of every component part of Christian belief, of every division of moral duty. What models of love to your Redeemer; what exhortations to holiness; what denunciations against sin; what heavenly-minded affections; what examples of a life according to godliness! Take the Epistle by far the most abundant in discussions appropriate to primitive times, the Epistle to the Hebrews. Yet where shall we discover more conclusive avowals, more magnificent developments, of the eternal existence, the perfect Godhead, the all-sufficient atonement, the omnipotent and ever-present protection, the unbounded and immutable love of our Lord; and of the indispensable and universally offered sanctification of the Holy Spirit, through Him 'who by the grace of God tasted death for every man:' or more energetic exemplifications of the necessity and the efficacy of stedfast faith in God, faith proved by holy obedience? Are all these things topics merely of local and transitory moment? Are they topics interesting only to the infancy of the Christian church? Are they topics of little importance to the faith and to the practice of modern Christians? Are they topics of little importance to your faith, to your practice?

"But farther. Every part of every Epistle rests not on particular, but on general principles; on principles universally and equally applicable to every clime, to every age, to every individual. God is unchangeably the same. So in its essence shall sin be while it subsists. 'Your adversary the devil, as a roaring lion, walketh about,' at the present moment no less sedulously than in the days of the Apostles, 'seeking whom he may devour.' Human nature is still the same. If Saint Paul truly said of himself, 'I know that in me, that is in my flesh, dwelleth no good thing; I laboured, yet not I, but the grace of God that was with me:' is the nature of him who is transcribing, or of him who is reading, the declaration, better than that of the Apostle? Those portions of any Epistle which discuss Judaical prejudices, or ensnaring tenets of Gentile philosophy, or any other point of local and temporary influence, bear the mind at once, and are designed at once to bear it, to sources of strength and righteousness, of temptation and sin, in profound and habitual attention to which your salvation is not less involved than was that of the primitive Christians. Nay, even while you may be looking back with contempt on the doubts and the errors which harassed the consciences of many among the early converts to the Gospel; those portions are placing before you, in the way of instruction and of warning, ancient forms of spiritual danger, sometimes similar, always analogous, to trials by which you may be at this hour beset: and examples of tenderness of conscience, of scriptural reasoning, of pious prudence and discrimination, to which, if, through the grace of God, you would be enabled to act aright under the trials, you must owe your safety. The urgent admonitions of Saint Paul to the Colossians against the idolatry of worshiping angels, specifically stigmatize that will-worship, that assumed shew of 'voluntary humility, intruding into things unseen, vainly puffed up by a fleshly mind,' through which the same idolatry darkens at this day every part of the globe where the Roman or the Greek Church is established. The vehement earnestness of his expostulations against reliance on ceremonial observances, cautions you against resting in the outward ordinances of the Gospel, instead of labouring to feel and to manifest its power. His rules and distinctions as to the participation of meats offered to idols, instruct you to regulate on every occasion the use of your Christian liberty, both by a prospective view to the good of your own soul, and by a brotherly sympathy for the edification of your neighbour: and will powerfully assist every man, who is solicitous 'to keep himself unspotted from the world,' in appreciating his scruples as to joining in questionable pursuits and amusements, which may be the modern idols of many around him.

"Still farther; there are various portions of the Epistles, the main relation of which is incontrovertibly to our own

times, and to times yet to arrive: those portions, namely, which are predictive. Of this description are the Epistle of Saint Jude; a part of the Second Epistle of Saint Peter; of Saint Paul's Second Epistle to the Thessalonians, and of both his Epistles to Timothy; and of the Epistles of Saint John. It is needless to name other passages, or to enlarge on those prophecies which have been specified. Who will deny them to pertain to the faith and the practice of the present age?" pp. 7—13.

Mr. Gisborne then proceeds to examine and confute the opposite error of those who regard the Epistles "as communications of religious doctrines not disclosed before; as displaying the perfection of a system of which merely the rude elements had been indicated in the writings of the four Evangelists." He shews such a view of the subject to be inconsistent both with probability and with fact; and he calls on those who maintain it to state what is the new article of faith revealed in the Epistles which had not been previously recognized in the Gospels, or in the writings of the Old Testament. Is it the doctrine of "the unity of God;", or "of the union of three persons in one Godhead?" Is it "the agency of our Lord in creating the universe;" "the propitiatory sacrifice of our Saviour;" "the universality of the offer of redemption;" "our Lord's exaltation in his human nature to glory;" "the corruption of human nature;" "the necessity of the entire renewal of the heart by the Holy Spirit;" "justification by faith in the blood of Christ;" "the resurrection of the dead, the final judgment, the glory of heaven, the damnation of hell?" All these great and fundamental verities Mr. Gisborne shews to have been clearly enounced in the preceding Scriptures of the Old or New Testament. And even the peculiarities of Calvinism, which he professes that he cannot himself discover in any part of the sacred volume, are deduced, by those who hold them, not from the Epistles alone, but from the Old Testament, and from the writings of the Evangelists.

"The post then," he concludes, "which the Epistles occupy in the sacred depository of revelation, is not that of communications of new doctrines. They fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths already revealed, of commandments already promulgated. In some few instances a new circumstance, collateral to an established doctrine, is added: as when Saint Paul, in applying to the consolation of the Thessalonians the future resurrection of their departed friends, subjoins the intelligence that the dead in Christ shall rise first to meet the Lord in the air before the generation alive at the coming of our Saviour shall exchange mortal life for immortality. In the explication of moral precepts, the Epistles frequently enter into large and highly beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine; and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, of the unholy.

"If the Most High, my brethren, who in ancient times spake unto the fathers by the prophets, has in the latter days spoken unto us by his Son: if by narrative and by commandments, by psalms and by prophecies, by gospels and by epistles, He has revealed to us His will, provided for our spiritual necessities, opened to us the way of salvation: let us devoutly reverence His holy word; for 'all Scripture is given by inspiration of God.' As 'he who offends against one point of the law is guilty of all,' is guilty of setting at defiance the authority of the whole law, and of the Lawgiver; for God who delivered one of the commandments delivered all: he who rejects one portion of Scripture rejects all; for 'all Scripture is given by inspiration of God.' Is the warning at the close of the Apocalypse without application to the rest of the Scriptures? 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall

take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life.' While one son of presumption, little understanding the full import of the chapters which he deigns to receive, exclaims, 'My religion is the Sermon on the Mount: there I have morality without mysteries, and I trouble not myself farther:' while another, to escape the resistless force of particular parts of the Epistles, labours to disencumber himself from the whole: while various men of piety may misconceive their import, and seek to find in them new doctrines which they do not convey: be it our unceasing care, under the grace of God, to welcome every part of the Scriptures with faith, to interpret every part with understanding, to follow every part with obedience." pp. 23—25.

Two sermons remain to be noticed "on Parts of the Example of St. Paul;" but it will be only necessary to say of them, that they are of the same general stamp with the other discourses of this excellent writer and able minister of Jesus Christ. We recommend them, and indeed the volume at large, without qualification or reserve, to the attention of our readers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—Observations on the Ruins of Babylon, as recently visited and described, by C. J. Rich, Esq. Resident at Bagdad, by the Rev. T. Maurice, Author of Indian Antiquities;—A Catechism on the Social Rights and Duties of Young Britons, by the Rev. S. Barrow;—The Botanist's Companion in two small volumes, by Mr. Salisbury;—Annotations on the Epistles of the Apostles, by the Rev. I. Slade, M. A.;—Travels in Brazil, by Mr. H. Koster;—Annals of the Fine Arts, No. I., to be continued quarterly;—Mr. S. Mason's second volume of the Statistical Survey of Ireland.

Preparing for publication:—Travels from Calcutta along the Banks of the Tigris and Euphrates to Babylon, including observations during a residence of three weeks among its ruins, by Captain A. Lockett of the East-India Company's Service, Author of a Commentary on Arabic Syntax, and Secretary to the Council of the College of Fort William, with plates;—and A History of Nepal.

A new steam vessel of 110 tons, has lately been tried on the Thames; going from Blackfriars Bridge to Battersea Bridge in 30 minutes, and back to London Bridge in 52. A steam vessel now works daily between London and Twickenham, and two between London and Margate, all at fixed hours, without regard to wind or tide.

The Report of the National Vaccine Establishment for 1816 states, that in the last year the surgeons of the establishment had vaccinated 6,581 persons, and distributed 32,821 charges of lymph by which 42,667 persons have been vaccinated; that the blessing of vaccination has been extended to Hayti, where King Henry Christophe had put it into immediate use; and that means have been devised for preserving the lymph in a fluid state, by which, it is hoped, it may be rendered efficient in any climate and for any space of time. They add, "that in consequence of the decisive measures adopted in Russia, Sweden, Germany, France, and Italy, the small pox has become a very rare disease in those countries; and that, by like means, it is no longer known in Ceylon and at the Cape of Good Hope. It is a source of sincere regret to us, that it *should* not be equally so in this kingdom; and still more so, as this is not attributable to the casual occurrences of that disease; but, we believe, entirely to the practice of inoculation, which seems to be adhered to on interested or mistaken motives. In Edinburgh, Glasgow, and Norwich, inoculation is disused; and, in consequence, the small pox is scarcely known. In the country about Aberystwith in Wales, and Bawtry in Yorkshire, it has entirely disappeared. The reverse is found unhappily to be the case in Portsmouth, Bristol, and London. In the metropolis

alone, the mortality by small pox may be estimated at a thousand annually: perhaps, throughout the United Kingdom, it is not less than ten times that number.

We beg to conclude by stating, that it appears to us, this waste of human life can be prevented only by such legislative enactments as will entirely put a stop to inoculation for the small pox.

ITALY.

Messrs. Rosini, Passetti, and Scotti, at Naples, continue their assiduity in unrolling the MSS. of Herculaneum. Several works which have been transcribed are proceeding at the press.

The excavations at Pompeii are advancing with great activity. Since 1806, three hundred men have been labouring at removing the earth, &c. in order to get at the ruins: before that time the number employed was scarcely more than a dozen. A portion of the marble ceilings and beams which have been recovered, have been carried to the gallery of the Royal Museum, and others to the Academy of Arts as objects of study to the young artists.

The Abbé Mai, to whom the learned world already owe the discovery of a manuscript of Homer, with figures, and several considerable fragments of Cicero, the works of Julius Fronto, &c.; has also found in the Ambrosian library, a work entitled, *Epitome Dionysii Halycarnassensis*. It supplies the lost books of Livy.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Discourses on several Subjects, addressed to the Congregation assembled in Christ Church, Bath; by the Rev. Charles Daubeny, Archdeacon of Sarum. Vol. III. 8vo. 10s. 6d.

Sermons on Moral and Religious Subjects; adapted for the Use of Families, as well as for the Pulpit. 10s. 6d.

Sermons, particularly addressed to Young Women in the Higher Ranks of Life; by a Lady, Author of Sermons on the Duties of Children, &c. 12mo. 4s.

A Sermon, occasioned by the Death of the Rev. William Goode, M.A. late Rector of St. Andrew by the Wardrobe, and St. Anne, Blackfriars: preached at the Church of the above Parishes, on Sunday morning, April 26, 1816; by Daniel Wilson, M.A. Minister of St. John's Chapel, Bedford-row, and Chaplain to the Right Hon. Lord Galway. 1s. 6d.

On the Truth of the Gospel; by J. Duvoisin. 12mo. 7s.

On the Trinity; by J. Oxlee. Vol. I. 8vo. 12s.

Visitation Sermon; by R. Smallpage. 4to. 1s.

The History of an Old Pocket Bible, as related by itself; by the Rev. R. Cox, A.M. 3s.

A Collection of Family Prayers, from the Devotional Writings of Baxter, Henry, Willison, Bennet, Watts, Doddridge, and others; with various occasional Forms; selected and revised by the late Rev. Samuel Palmer. 12mo. 3s. 6d.

Memoirs of the late Andrew Fuller; by Dr. Ryland. 1 vol. 8vo. with a highly finished Portrait. 12s.

Sermons, by T.S. Jones, D.D. Minister of Lady Glenorchy's Chapel, Edinburgh. 8vo. 10s. 6d.

Sermons preached before the University of Cambridge, by the Rev. T. Webster, M.A. Vicar of Oakington. 8vo. 5s. 6d.

Winter Evening Recreations at M——. 12mo. 3s. 6d.

Plain Scriptural Sermons, in two vols. by the Rev. R. P. Beachcroft, M.A. Rector of Blunham, Bedfordshire. 8vo.

Sermons, by the Rev. D. Superville, formerly Pastor of the French Church at Rotterdam: translated by J. Allen 1 vol. 8vo.

MISCELLANEOUS.

The Biographical Dictionary. Vol. XXVIII.; by Alex. Chalmers. 12s.

J. Hatchard's Catalogue of his Books, both Ancient and Modern; including History, Law, Divinity, Miscellanies, &c. 2s.

Outlines of Natural Philosophy, being Heads of Lectures delivered in the University of Edinburgh; by John Playfair, 2 vols. 8vo. 19s. 6d.

An Essay on a more Efficient Method of Classical Instruction, in its Early Stages, together with a Statement of its Practical Application: in which the general Principle of the new Mode of Application is systematically applied, and other Improvements suggested; by R. Keynes, of Blandford. 12mo. 3s.

A Practical Treatise on Day Schools; exhibiting their Defects, and suggesting Hints for their Improvement; by J. Haigh. 18mo. 3s.

On the Elgin Marbles; by J. Visconti. 12s.

Select Views in London. 8vo. 3l. 13s. 6d.

A Treatise on the Coal Mines of Durham and Northumberland; by J.H.H. Holmes, Esq. F.A.S. 10s. 6d.

Scientific Swimming; by J. Frost. 8s.

History of the Buccaniers of America; by W. Burney. Royal 4to. 1*l.* 11s. 6d.

Memoirs of the Ionian Islands; by General Guillamme de Vaudoncourt; translated by W. Walton, Esq. 15s.

Supplement to the Encyclopædia Britannica, printed in 4to. with twenty-two Plates. Vol. I. Part II. 1*l.* 5s.

Oppression and Persecution; or a Narrative, &c.; by Joseph Lancaster. 1s. 6d.

Thoughts on the Poor Laws, and on the Improvement of the Condition and Morals of the Poor; by the Author of the History of the House of Romanof, the Orphans, &c. &c. 1s. 6d.

Picturesque Rides and Walks, with Excursions by Water, thirty miles round the British Metropolis; illustrated in a Series of coloured Engravings: with a topographical Description of the Country within that Circle, and an Account of the Royal Palaces and Works of Art. No. I. 12mo. 2s. 6d.—8vo. 4s.—to be published monthly.

History of the Isle of Wight; by J. Englefield. 2 vols. imp. 4to. 7*l.* 7s.—large paper, 10*l.* 10s.

Cobbett's Parliamentary History, Vol. XXVII. royal 8vo. 1*l.* 11s. 6d.

The Speeches of the Right Hon. Edmund Burke, in the House of Commons and in Westminster-hall. 4 vols. 8vo. 2*l.* 16s.

The History of the Isle of Man, with a comparative View of the past and present State of Society and Manners; containing also Biographical Anecdotes of eminent Persons connected with that Island; by H. A. Bullock. 15s.

History of the Royal Residences, No. I. royal 4to. 1*l.* 1s.

Voyages and Discoveries in the South Sea; by W. Burney. Vol. IV. royal 4to. 2*l.* 10s.

Tour in Germany; by T. James. 4to. 3*l.* 3s.

A Voyage round the World, from 1806 to 1812, in which Japan, Kamschatka, the Aleutian Islands, and the Sandwich Islands, were visited; including a Narrative of the Author's Shipwreck on the Island of Sannack, and his subsequent Wreck in the Ship's Long-boat: with an Account of the present State of the Sandwich Islands, and a Vocabulary of their Language; by Archibald Campbell. With a Chart, 8vo. 9s.

RELIGIOUS INTELLIGENCE.

ABSTRACT OF THE REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(*Continued from p.* 474.)

II. Asia.

The translation and printing of the Scriptures in the various dialects of the East, are proceeding without relaxation. The Corresponding Committee of Calcutta are carrying on the various works in hand, and, with the Calcutta Bible Society, are making rapid advances towards the accomplishment of their common object.

The exertions of the Baptist Missionaries are continued. These diligent labourers, in addition to their numerous versions of the Scriptures, publish grammars and dictionaries in various languages, which will be of inestimable service to future students.

The effects produced by the communication of the Scriptures to the natives, there is reason to hope, may ultimately prove great and permanent. Those who have learned the English language, even imperfectly, insensibly acquire new sentiments with respect to the Author of their being. Thus the foundations of Polytheism are undermined; and, with the sacred Scriptures in their hands, there can be no doubt as to the system that will rise on its ruins.

To encourage and assist the Corresponding Committee, the annual grant of 2000*l.* has been renewed for three successive years, commencing with 1816.

A copy of the Persian translation of the New Testament, by the late Rev. H. Martyn, has been received at Calcutta; the printing of which and of the Arabic New Testament (by Sabat) are among the objects of the Corresponding Committee. To the excellence of the former of these, the King of Persia has borne a decided testimony: of the latter, Mr. Thomason speaks, as being "in idiomatical Arabic, such as natives can read with pleasure, and the learned among them will not reject."

A translation of the Gospel of St. John into the Bengalee language has been executed by Mr. Ellerton, of Malda, a gentleman thoroughly acquainted with that dialect; and a hope is expressed that the remainder will soon follow.

The residue of the 5000 copies of the Tamul New Testament, printed by

the Calcutta Bible Society, have been sent to Madras for distribution. At Tranquebar, and at Madras, these Testaments have been thankfully received.

The Malayalim version of the four Gospels, printed at Bombay, has been distributed among the members of the Syrian Church. The revision of the remaining books of the New Testament in this dialect, had been retarded; but it is hoped, that by the aid of Ramban Joseph, a priest in Travancore, eminent for piety and learning, it will be accomplished without further delay. Major Munro, Resident at Travancore, and Colonel De Morgan, have greatly aided this work.

The Malay Testament, in the Roman character, has been completed, and the copies sent to Amboyna, and the Cape of Good Hope. The Calcutta Committee have also determined to print both the Old and New Testament, in the Malay language, and Arabic character, for the native inhabitants of Amboyna, Java, and the adjacent islands; and it is hoped, that the restoration of these territories to the Batavian authority will not impede their distribution. The London Committee have sent 50 Arabic Bibles to Java.

The Armenian Bible, it is hoped, will be completed early in the next year.

The demand for the Portuguese Scriptures among the Catholics has very considerably increased, and even among the priests at Goa. In consequence of this, the Committee have sent 1000 Portuguese Testaments to Calcutta and 1000 to Bombay; and to the latter place 300 Arabic Bibles, for circulation among the Mahomedans.

The progress of the Colombo Bible Society is highly encouraging. The four Gospels have been finished, in the Pali; and in the Cingalese, the entire New Testament. A small edition of St. Matthew and St. Mark, in the latter, having been printed and issued by way of experiment: the language and style of the new version are pronounced by competent judges not only pure and dignified, but plain and intelligible. To this work, the Calcutta Bible Society have presented 5000 rupees; and the Committee, in addition to a grant of 300*l.* have furnished materials for binding 5000 copies.

In China, the Rev. Mr. Morrison, having nearly circulated the 2000 copies of his Chinese New Testament, has entered on a duodecimo edition. He has also finished a translation of the Book of Genesis.

The Committee have voted 1000*l.* to assist these efforts. The Rev. Mr. Supper, Secretary to the Java Bible Society, states, that the Chinese there read the New Testaments, which they received from the Rev. Mr. Milne, with eagerness and delight.

Of the Arabic Bibles and Testaments sent to Java, a considerable number have been sold: some of the Arabian Merchants and Sheiks are described as sitting whole nights together, reading them with the greatest attention. One merchant actually delayed his departure from Batavia for many days, in order to read a Bible he had received from Mr. Supper, with tranquillity and reflection: he promised to recommend it to his countrymen.

The sum of 220*l.* has been received from the Bible Society in the island of Mauritius, in payment for Bibles and Testaments sent thither. This is a proof of the circulation of the Scriptures in that island.

The Missionaries at Eimeo, in the South Seas, have translated the Gospel of St. Luke into the Taheitan language; and the (London) Missionary Society has sent thither a printing press and types, with a Missionary who understands the business of printing. The Committee have supplied the paper for printing this translation. The information on which this grant was made, states, that in the school at Eimeo there are nearly 300 pupils, mostly adults.

III. Domestic Department.

Within the United Kingdom the object of the institution continues to excite an increasing interest in the public mind; and while, by means of Auxiliary and Branch Societies, and Associations, local wants have been largely supplied, the contributions from these sources have enabled the Committee to extend the benefits and efficiency of the Society abroad.

The number of new societies during the last year is comparatively small, as the ground left unoccupied necessarily contracts its dimensions.

The total number of New Auxiliary Societies is twenty-two, exclusive of Branch Societies.—The contributions derived from these new Auxiliaries, added to those received from Societies existing at the date of the last Annual General Meeting, amounted to 55,450*l.*

The Committee, in recording the detail of this liberality, express their obli-

gations to Almighty God, who has disposed the hearts of the inhabitants of the United Kingdom, notwithstanding the pressure of the times, and the various calls of a kindred nature, to administer so bountifully to the spiritual wants of their Christian brethren at home and abroad; and they recognise in it, with heartfelt pleasure, the influence of that holy Book, the circulation of which it is directed to promote.

The *Auxiliary* Societies have justified their claim to that title in the most extensive interpretation; and by their influence and example, they have led to the establishment of other Auxiliaries, of Branch Societies, and of Bible Associations—the whole exhibiting a system of benevolent co-operation for the best end. By these gradations the lowest orders of society become connected with the highest, in one great work of Christian charity. With respect to Bible Associations, experience has confirmed all that has been asserted in their favour in former Reports. The Committee acknowledge the great aid they have afforded to the parent institution, while they admire the moral effects which have resulted from them, in the encouragement of religious habits, and in the increase of kind affections and brotherly love.

Among the legacies to the Society, we observe a legacy of 100*l.* from the late Miss Abigail Franks, a Jewess, paid by Edward Goldsmid, Esq.

The friends of the Society in Scotland have again marked, by their liberality, their continued attachment to the institution, and their deep interest in its success.

The Hibernian Bible Society also has continued its exertions, during the past year, to circulate the Scriptures among all classes. Between 20,000 and 30,000 Bibles and Testaments have been issued from its depository since the last anniversary, in addition to more than 200,000 copies antecedently dispersed. Many thousands more were called for, which the depressed state of their funds rendered it impossible to supply.

The Committee again records the obligations of the Society to its Secretaries, for their disinterested and laborious services.

The Committee have recently accomplished an object, which had long been considered as highly desirable—the union of all the offices of the Society in one establishment. The offer of suitable premises in Earl Street, Blackfriars, on advantageous terms, afforded the Committee an opportunity of carrying their purpose into effect. The Society are now in possession of a set of commodious offices for carrying on the business in every department, centrally situated, and combining every proposed convenience, at an expense, which, by the annual saving in the depository, commission, and other charges, will be gradually replaced.

The Society's Biblical Library, which is now very valuable, has, in the new establishment, a commodious room allotted to it, where the books will be suitably classed and arranged. The Committee solicit from the friends of the institution, both abroad and at home, such versions of the Scriptures as may be likely to assist in promoting the general design; and a regular supply of the Annual Reports of all Auxiliary or kindred Societies, in every part of the world.

It would occupy too much space to state the bodies and individuals in different parts of Europe, Asia, Africa, and America, to whom copies of the Scriptures have been sent for sale or gratuitous distribution. The general statement of the copies of the Scriptures, issued from March 31, 1815, to March 31, 1816, is, 138,168 Bibles, 110,068 Testaments: making the total issued, from the commencement of the institution, to the last-mentioned period, 654,427 Bibles, 828,546 Testaments; in all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from depositories abroad, making a total of about 1,558,000 copies, already circulated by the British and Foreign Bible Society.

The Committee, in concluding their Report, most cordially congratulate their fellow-labourers all over the world, on their past success and their encouraging prospects, and express confidence that this country will, by a continuance of its liberality, enable the British and Foreign Bible Society to prosecute, with unabating zeal, the great object of its formation to its desired and glorious completion.

The gratitude of the United Kingdom is peculiarly called for, under the circumstances of peace and security, in which, by the gracious interposition of God, it has been again so happily and triumphantly placed. Let it then per-

severe in its endeavours to promote his glory, by extending, to the utmost attainable limits, the circulation of that Divine Book in which his mercy and truth are revealed; and let the members of this Society, the honoured instruments of his providence for disseminating his holy word, unite with their Committee in devout supplication, that the nations and individuals to whom, by means of this and other similar institutions, the Scriptures are conveyed, may duly appreciate the value of the benefit thus conferred on them, and experience the blessing which the Almighty himself has promised to the dissemination of his word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 11.)

The Appendix to the Report contains an immense mass of highly interesting matter. It consists of 276 closely printed pages, filled with intelligence of the weightiest import from every quarter of the globe. We dare not indulge largely in extracts: we are tempted, however, to transcribe a few paragraphs, which may serve as a specimen of the gratifying nature of its general contents.

The Bible Society of Massachusetts thus concludes its Report of 1815:—

"Another cause of congratulation remains to be mentioned. We refer to the encouraging intelligence from so many parts of this country and of Europe, of the multiplication, activity, and success of institutions for the distribution of the Scriptures. The spirit of Christian charity seems to gather strength from exertion. Never, perhaps, since the first age of Christianity, has a holier zeal existed than at the present moment, for the moral and religious improvement of mankind. The British and Foreign Bible Society, that full and living fountain, is still sending forth its streams of truth and consolation to distant nations; and distant nations, whom once no bond but interest connected, are now uniting in prayers and labours for the communications of the Gospel to every creature under heaven.

"At such a period, the excitements to Christian exertion are peculiarly strong. A voice seems to reach us from every part of Christendom, calling us to strengthen the hands and to share the honour of our brethren, in extending that truth which has been the object of affection and hope to the pious and benevolent of past ages, and which we are assured is appointed to have free course and to be glorified, until it shall fill the earth, and all flesh shall see the salvation of GOD."

In the same spirit they write from South Carolina—

"The British and Foreign Bible Society have had the honour of commencing a new æra in the Christian world. They have roused the torpor of other religious institutions: they have thrown down the barriers which separated man from his brother, and united in one body all the energies of the pious and the wise."

And such, we are happy to see, appears to be the prevailing sentiment among the good in all parts of the North-American Continent.

The following is part of a letter of the Secretary of the Moscow Bible Society, dated in July, 1815:—

"Permit me to give you some news concerning our Branch. Lately we received *four thousand* rubles from the Bishop of Perma, collected by him for our Society in Siberia. From many other quarters money is coming into our treasury. The demand for Russian Bibles is inconceivably great, and we cannot satisfy it. From hour to hour the Society extends the sphere of its operations: from day to day its importance is better understood; opposers are becoming silent, and the word of salvation is flowing into the remote regions of Russia. I have written to the Bishops and Civil Governors of *twenty-seven provinces*, and accompanied each letter with twenty-five copies of our Report, for distribution among those in particular who have been most active in procuring subscribers to the Society. Rejoice over the promising beginning of the sale of the holy Scriptures, in different languages, in our depository. It is visited every day by nobility, clergy, foreigners, merchants, the learned, and the unlearned, who purchase a vast number of copies. How shall we answer the demands from the country, when this is known through the gazettes! The printing of the Slavonian Bible and Georgian New Testament goes on well. A gentleman arrived here lately from Astrachan, and brought us the liberal subscriptions of individuals in that city to the Society. In addition to these, also, he brought us a list of subscriptions, to the amount of several hundred rubles, written in the Indian language, from the Society of East Indians in As-

trachan, to assist in disseminating the word of God in all languages. These Indians are Brahmins! Praise and glory to the all-wise and incomprehensible providence of Almighty God!"

In March, 1816, the Emperor of Russia made the following communication to the holy Synod, through Prince Gallitzin, who is alike president of that body and of the Russian Bible Society.

"His imperial majesty, being convinced by experience, and by the Divine doctrines of the holy Scriptures, how useful the reading of them is for people in every condition in life, to the promotion of godliness and morality, on which the true prosperity of individuals and nations is built, and having therefore turned his attention to the operations of the Russian Bible Society, observes, with deep regret, that many of the Russians, being removed from the knowledge of the ancient Slavonian language by their education, feel the greatest difficulties in understanding the holy Scriptures published in this dialect; so that many, on this account, are obliged to apply for help in foreign languages, while a still greater number are unable even to possess this aid. But as it is known to his imperial majesty, from the Report of the Russian Bible Society for 1814, that, in circumstances similar to the above-mentioned, the Patriarch of the Greek Church has, by a Declaration, recommended the reading of the holy Scriptures of the New Testament in the Modern Greek language, together with the ancient; therefore, his imperial majesty finds it necessary, in such circumstances, that a translation of the New Testament into the Modern Russian should be made for the Russian nation also, under the superintendance of certain deputies of the clergy, and that such a translation be published by the Russian Bible Society, together with the ancient Slavonian text, in a form similar to the Epistle of St. Paul to the Romans, already published, with the sanction of the holy Synod, in the Slavonian and Russian dialects. At the same time it is to be understood, that the use of the Slavonian text in the churches remains inviolate. The will of his majesty, therefore, is, that the holy Synod shall take this subject into due consideration, and give their decision upon it."

The decision of the Synod is already known; and the work which is to feed the millions of Russia with the bread of life, is actually in progress.

The highly interesting details given by Dr. Steinkopff of his tour, during the last year, through Holland, Germany, and Switzerland, and those of Mr. Henderson's visit to Iceland, we are forced entirely to omit.

The total value of the grants of money and Bibles made during the preceding year, is 32,435*l.*

The number of Auxiliary and Branch Societies, in the United Kingdom, and the adjacent islands, was 544. The number of Bible Societies in foreign parts, aided by the British and Foreign Bible Society, besides innumerable dependent institutions, was 190. The number of copies of the Scriptures printed, or printing, in Europe alone, by these Societies, amounted to 114,000 Bibles, and 188,600 Testaments; and this exclusive of the 1,558,000 circulated by the Society itself.

In short, while we contemplate the astonishing progress which the diffusion of the sacred oracles is making throughout the earth, "are we not justified," to use the language of the New York Bible Society, "in cherishing the reviving expectation, that the time is not far distant when the Lord of Hosts shall 'destroy the face of the covering cast over all people, and the veil that is spread over all nations,' when 'the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth.'"

QUAKERS.

The Yearly Meeting, of the Quakers was held in London, from the 22d to the 31st of May. The Epistle which has been sent to their various congregations throughout the world urges them to consider, how far they are seeking to be established on Jesus Christ, the Rock of ages, "the same yesterday, and to-day, and for ever." "To this foundation of our predecessors, we desire to direct your most serious attention. Let it, dear friends, be our daily concern to seek for his Divine guidance and support. Great will be the advantages which we shall thence derive. The bitterness of our conflicts will be sweetened by the remembrance, that He unto whom we are seeking, and who is 'not a High Priest that cannot be touched with the feeling of our infirmities,' is 'able to save them to the uttermost that come unto God by him.' A sense of victory over our evil affec-

tions, through his power and mediation, will be a sufficient consolation. It will, if the watch be maintained, strengthen us to proceed in the way of allotted duty; and though new trials and temptations may await us, and we may continue sensible of the dangers with which we are surrounded, the blessing of true Christian experience, the result of patient perseverance in well-doing, will be ours. Thus from what we have known and what we have felt, we shall be constrained to acknowledge that there is no joy like unto the joy of God's salvation."

The Epistle dwells at some length on the importance of carefully bringing up children in the love and fear of God; and watching especially over those who are passing from childhood to a more advanced stage of life. It laments the reproach arising from the failure of any of their members to discharge their just debts, and urges upon them to retrench expense, and avoid risk as much as possible. Spirituality of mind is peculiarly endangered "whenever the mind is disturbed by the perplexing cares arising from embarrassed circumstances." A reference is afterwards made to some differences existing among them, and they are reminded of the awful consideration that the disposition which separates man from man, does at the same time estrange him, and will, if it continue, eventually separate him from his Creator. "May the Lord," it is added, "direct your hearts into the love of God and the patient waiting for Christ."

The Epistle states, that "the interesting work of Indian civilization still occupies the attention of American Friends. In some of the tribes, the improvements which, notwithstanding the late commotions, have been gradually going forward, are truly encouraging. In others, those who are concerned in this good work, have probably already renewed their exertions, where the ravages of war had desolated many of the settlements*. The persevering labours of Friends in Virginia and some other parts, to procure the freedom of many Negroes illegally as well as unjustly held in slavery, have in several instances been crowned with success; and it is very gratifying to observe that the rights of this injured people are still dear to our American brethren. We hope that in this country, friends will continue to feel a deep interest in the welfare of the African race, and not dismiss the subject from their thoughts, until such wise and prudent measures may be adopted, as shall promote and finally secure universal emancipation."

* In a report which accompanies the Epistle, it is remarked, that some of the Indians have been increasing their stock of cattle, horses, and swine, and have raised good crops of corn, &c. and were preparing to sow more; that the women have paid attention to spinning, and have improved in cleanliness and in general manners. Their houses are also better built. They add—"The residence of our friends among the natives during the commotions occasioned by the war, appears to have been especially useful, as is manifested by the speech of an old chief to the visiting committee in the ninth month last, who expressed the great satisfaction they had, that the friends who lived beside them had remained so steady with them through their difficulties; that although the great guns had roared so loud as to shake the ground whereon they stood, yet they remained quiet: which convinced them that our friends must be under the protection of the Great Spirit. 'We feel thankful to them,' said he, 'for staying by us; if they go away, we shall be alarmed and fly also.'"

MISSIONS OF THE UNITED BRETHREN.

(Continued from p. 478.)

IV. West Indies.

1. *Surinam.*—Mr. Langballe in February, 1814, stated, that "on the plantations and at Sommelsdyk there was a great desire among the Negroes to hear the Gospel, which finds entrance in many of their hearts. But they have too little time allowed them for religious instruction. At Paramaribo the Negro congregation consisted, at the close of 1813, of 550 persons: 57 adults and 11 children had been baptized. The Dutch Bibles and Testaments sent out by the British and Foreign Bible Society proved a most valuable present, and were all distributed and received with the greatest gratitude.

On the 30th August, 1814, the same Missionary writes, that "the work of God among the Negroes in Paramaribo continues to increase; and we have great reason to rejoice, and to take

courage, when we see such marked proofs of the Divine blessing upon our feeble ministry. Sometimes, indeed, occurrences happen which give us much pain, when people, who have begun well, turn again aside, and follow the world and the will of the flesh. We mourn over all such as we are obliged to exclude from our fellowship on that account.

"Our monthly prayer-days, as likewise the communion-days, are always distinguished by a particular experience of the grace and love of our Saviour towards His flock. Since the commencement of this year, 44 adults and eight children have been baptized; 44 have been made partakers of the Lord's supper: eight adults, and eight children, have departed this life. There is also a continual accession of new people, who fill the vacancies occurring in this division, by the baptism of others. The meetings on Tuesday and Friday evenings, for the reading of the Bible, are frequented by many hearers, particularly by strangers, whose behaviour is marked with such attention and devotion as one could hardly expect from people naturally restless and noisy."

The Missionaries on the Corentyn he states to be labouring diligently among the Arrawack Indians, though hitherto with little fruit. Those at Sommelsdyk are diligent in their labours among the Negroes.

A subsequent letter dated February 25, 1815, states the number baptized during the year 1814 to be 74 adults and 18 children. At the close of it, the congregation at Paramaribo consisted of 612 persons. At Sommelsdyk the Negroe-flock consisted of 89 persons. Governor Bonham had sent a donation of 50*l.* for the support of the Mission, with a note expressing his best wishes for its success.

2. *Antigua.*—A letter from this island, dated Gracehill, January 14, 1814, states that "the work of the Lord, through mercy, continues to prosper, without much shew and noise. It is indeed *His* work, and we rejoice that the prospect of gaining souls for Him does not decrease in this island. We have had an increase of 96 adults, besides readmitting 54 men and women, who returned as penitent sinners, some of whom had been excluded for many years. Forty-two children were baptized, 39 admitted, and 28 readmitted to the Lord's supper. Eighty members of our congregation have departed this life."

The congregation of Christian Negroes at this place consisted, at the close of 1813, of 2057 persons. At St. John's 92 adults had been added to the church since Easter. A school began on Mr. Gordon's estate, near Gracehill, seemed to promise well.

"July 23d. Brother Newby interred the remains of the Negroe brother *Stephen*. His son, a communicant, informed the Missionary, that his father, shortly before his dissolution, being sensible that his departure was near at hand, requested him to give his kind love to the whole congregation, and to tell them that he departed as a poor sinner, who had found mercy, pardon, and peace in the blood of Jesus, and that he left this world in peace with all men. He then desired his son to sing for him his favourite verse:

'Christ, my Rock, my sure Defence,
Jesus, my Redeemer, liveth:
O what pleasing hopes from thence
My believing heart deriveth.'

This being done, he folded his hands, and with much devotion repeated the Lord's Prayer, soon after which his truly happy soul went over into the arms of his Redeemer.

"He became a member of the Christian church by baptism in 1774; but for two or three years strayed from the flock, and turned to his own way. The good Shepherd, however, followed the straying sheep, and brought him back to the fold. He was readmitted in the year 1786, and in the following year became a partaker of the Lord's supper. In 1793, he was appointed a chapel-servant; and in 1797, during the visitation held by brother J. R. Verbeck in these islands, was chosen an assistant. We can with truth bear witness, that in that capacity he laboured with much faithfulness and success among people of his own colour. Besides those on the estate to which he belonged, he had to look after others, who were committed to him; and, though infirm and advanced in years, was most diligent in visiting the sick, and calling and admonishing such as were growing careless and negligent. In this respect the Christian Negroes, on the estates which he used to visit, will miss him much, and we no less regret the loss of so useful and faithful a monitor.

"During his funeral, the lamentation

of the Negroes was general. They, however, said: 'We must submit to the will of the Lord. He gave him, and He has taken him.'

"Stephen was of a very warm and positive turn of mind. But when his natural disposition became softened and sanctified by the grace of God, it became an auxiliary in the service. His fearlessness and decision in declaring his opinion made him a warm and powerful advocate in the cause of truth. Few Negroes possess such proper gifts and qualifications for exhorting as he did. He was well acquainted with the depravity of the human heart, and how it concealed, or shewed itself, in a Negro. He therefore could speak of it much to the purpose, and lay open the secret springs of evil in a manner most intelligible to a Negro. But the subject in which his heart and tongue was most alive, was the sufferings and death of our Saviour for the deliverance and salvation of sinners. Here all the energies of mind seemed to be called forth, and were engaged in extolling the love of Jesus in giving Himself up to such agonies of soul and body to make an atonement for the sins of men. On such occasions, although he had great fluency of speech, the fervour of his mind, and the quickness of following thoughts, would sometimes be almost too much for the slow process of articulation.

"He was much esteemed by his master, as a faithful and upright servant, in whom he could confide; and he employed him frequently in the place of a White man, as deputy overseer. Both his master, therefore, and the congregation at Gracehill, have lost in him a faithful and useful servant. But he was more; for he was a servant of God, and as such was called to enter into the joy of his Lord. His age was about 74 years."

"1814. Feb. 3. Sampson, a communicant Negro, was happily released from a suffering life, which was, however, sweetened by the savour of the love of God his Redeemer. Though deeply conscious of his depravity, he knew and felt the healing and cleansing power of the blood of Christ. His few words, his serene countenance, and his humble walk, worthy of the Gospel, proved him a genuine child of God. He lived about six miles from our church in the town; yet though of a weakly and deformed habit of body, he was always among the first at our meetings, which he attended with real blessing."

"At the Mission-conference held on the 7th, we found that we had spoken with 288 baptized persons of the town-division, concerning whose state of grace pleasing testimonies were given. To instance one declaration; Robert said, 'I should never be happy, nay, I should find life unbearable, did I not know something of the comforts flowing from the sufferings and death of our Saviour, and that He has thereby procured for me all that of which I stand in need. It is my incessant desire and prayer that I may feel His pardoning love.'

"Some poor Negroes, who, though they sigh under the pressure of slavery and various hardships or ailments of body, seek consolation and refreshment from the meritorious passion of Jesus, are enabled, with tears of joy, to lay hold on those words of Scripture: 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'".

"April 3d. We entered into the Passion-week, and prayed for a renewed blessing for ourselves and our Negro Congregation, in reading and meditating on our Lord's last discourses and scenes of sufferings, and the glory which followed. On several estates the Negroes had full liberty granted them to attend, which, it is needless to say, was eagerly embraced: but on one estate no leave was given! In a certain place, brother Newby interested himself much in behalf of the poor Negroes, to obtain for them an hour's absence from labour; but all his entreaties seemed fruitless. The Missionary, therefore, intended to have a meeting with the aged and infirm, who staid at home; but before he could begin, all the Negroes came running, that they might not be too late, the overseer seeming to have repented of his refusal."

"Our church in the town was, in these solemn memorial-days, not only filled before the proper time of meeting, but could scarcely contain half the numbers that attended.

"On Good Friday, brother Hoch preached on the words of Jesus, *And I, if I be lifted up from the earth, will draw all men unto Me.*

"The solemn stillness and devotion observed at our meetings, are a new proof to us, that the simple narrative of the sufferings and death of Jesus is a

pasture for the soul of the believer, and, as we confidently hope, will leave a lasting impression on many who begin to feel their need of a Saviour."

"This evening the communicants of the town division, and on Easter Sunday the remainder, partook of the holy communion; 840 in all; thirty for the first time. We have abundant reason to rejoice at the manifest work of the Spirit of God in the hearts of the Negroes, which is first perceived when they begin to confess that they are sinners."

"July 11th, Brother Richter met the Negroes on an estate, at noon, when an hour is allowed them for dinner and rest. They gladly improve this leisure for the benefit of their souls. We have observed, that new life has sprung up among the Negroes on this estate; and that the bones, which began to become dry, being shaken, are enlivened by the breath of the Lord."

"Brother Light went to Gordon's, to visit a Negro woman. She was a most wretched object, ignorant, and thoroughly ruined by sin, though not too bad for the Almighty Friend of the most miserable, nor beyond the reach of his mercy. She declared, that she wished to be baptized, 'in order to come to God after death;' but had never been in a religious assembly during all her life. She was told what the Lord Jesus had done for such perishing sinners as she was; and the Gospel of peace was explained to her, during which she was deeply affected. Brother Light then gave her to understand, that we should visit her again; and requested leave that one of our communicant sisters of the plantation might meanwhile converse with her on the love of God our Saviour, and the redemption which poor and helpless sinners have in Him, through his blood. On the 4th we were informed, that she was extremely weak, and longed for holy baptism, in a state of deep repentance on account of her past life, calling on Jesus our Saviour for pardon of her sins. Brother Stobwasser hastened to her, and found her near her end. She gathered all her remaining strength, insomuch that the depth of her repentance, combined with an ardent desire to be saved, appeared far to outweigh her intense corporeal sufferings. Her affecting expressions, concerning her mis-spent life, and fervent cries for grace and pardon, through the blood of Jesus, pierced the hearts of all present. The mercy of God evidently exerted its saving power in her, to work a living faith in that God who was manifested in the flesh, and died on the cross, as the Atoner for her sins. She now, with her whole heart, desired to receive holy baptism, as a visible earnest and seal of the forgiveness of sin, which, after a prayer for absolution, was administered unto her, during a striking perception of the gracious presence of God. On the morrow, her happy soul was translated into the regions of perfect bliss and joy, and in the evening her body conveyed to rest."

3. *Jamaica.*—Mr. Lang, the Missionary at Jamaica, writes thus, on the 5th of February 1814:—

"It pleases the Lord still to bless our labours with such success, as to encourage us to believe, that He has thoughts of peace regarding the Negroes in Jamaica also, and will visit them yet more generally with His salvation. When His time is come, none shall stay His hand. We meet also with encouragement from the kind offers made to us by some gentlemen, who possess large property in the island, to support the Missionaries of the brethren's church, if sent to preach the Gospel to their Negroes; and we hope that it will please the Lord to give His blessing to all well-meant endeavours to make known His saving name in those places which, by your desire, we have lately visited. We may truly say, 'The harvest is great, but the labourers are few.' Let us therefore pray the Lord of the harvest, that He would prepare and send forth more labourers, well qualified to do His work, as may be well pleasing to Him.

"The Mission at Peru has acquired of late more importance. Not only more of the Peru people have come to the meetings held on the estate, but many Negroes come down from the Mayday mountains, and earnestly desire to be instructed and baptized. A blessed work is begun: O that it may continue, by the Lord's mercy and protecting care, to prosper and increase!

"We have had an increase, at Carmel and Peru, of twenty-six persons. Fourteen have been baptized, and twenty-nine admitted as candidates for baptism during the year past."

We add a few extracts from the Missionary Journal.

"1813. March 15. In the morning, we heard in the village a dreadful cry and

lamentation, and were soon after sent for to a poor woman, called *Deborah*, who, in an epileptic fit, had fallen into the fire, and burnt her arm in a shocking manner. As soon as she saw brother Becker and his wife, she exclaimed, 'O master, baptize me, and then I am willing to die! Give me your hand; I am a great sinner. Mistress, give me also your hand, for I am in dreadful pain. O sing a few psalms with me.' This being done, the Missionary directed her for comfort and help to Jesus, the only Physician of soul and body. This poor woman attends our church diligently, but does not yet seem to feel the want of a Saviour, and is almost continually engaged in quarrels with her neighbours. On the day following, sister Becker visited her again, but found, that she only desired to be baptized; 'for,' said she, 'I wish to go to heaven not as a heathen sinner, but as a Christian sinner.' Sister Becker represented to her, that it was not the ceremony of baptism that could make her fit for heaven, but faith in our Lord and Saviour Jesus Christ, who alone can save us. But her self-righteousness was, alas! so great, that she paid little attention to the wholesome advice given her."

"April 20. One of the excluded people, *Anna Mary*, desired to see brother Becker. She complained, that all who had first come to church with her, had been baptized, and she only left behind. The reason being explained to her, she was exhorted to examine her own heart, whether she was upright before God. This person is one of those unhappy people, who quarrel with every body, but at the same time are dexterous at playing the hypocrite, and can talk very sweetly about religion, and their feelings. It is in general necessary to proceed very cautiously with some of our new people, and some others, who talk so fluently. In speaking with the new people and candidates for baptism, we meet with some of that kind. They will entertain you for hours with religious remarks, some of which, indeed, are not at all amiss, and flow glibly from their tongues; but the true tokens of a change of disposition, that of a broken heart and a contrite spirit, are wanting. Then again, they want to be baptized, and lay more stress upon the baptismal transaction, than upon real conversion and regeneration of spirit."

"August 26. Brother Becker and his wife called upon some people on Two-mile-wood estate, who live a quarter of a mile from the town, in a wood. They are two brothers, *Joseph*, a communicant, and *John Titus*, a baptized man. They expressed great joy on seeing the Missionary coming to visit them in their solitude. On being asked how they did, they answered: 'We are poor cripples in body, but happy in heart, even in this wild place. We have no desire to go and live in the town, where our peace would be disturbed by the other Negroes. Here we pray and sing together, and feel comforted by the presence of our Saviour.' Brother Becker asked them, whether they had room enough in so small a hut. They answered: 'Yes, master, we two live here, like two birds in one nest, and have room enough. To be sure, in that great storm last year, our hut was shoved quite awry; but, by the Lord's mercy, it did not fall upon us. He is always gracious towards us.' This hut is twelve feet long, six wide, and six in height, with a partition in the middle; each has one part, and makes a little fire in the centre. On one side of the fire, is a settee made of sticks, to sit and sleep on; and on the other, their provisions are kept. Thus, they live happily together, in the enjoyment of the peace and love of our Saviour, and the hope of eternal life, through His merits."

"September 30. *Renatus*, of Elim, sent to us, and requested to be visited. Brother Becker went; but, finding him already in the last agony, he could only commend him, in prayer, to our Saviour's mercy. His wife, *Barbara*, a candidate for baptism, related, that she had addressed him thus: 'My dear husband, you are at the point of death: turn with your whole mind to our Saviour, that you may receive His forgiveness, while you are yet in this world: you know, that He came from heaven to redeem us sinful creatures by His sufferings and death.' 'Yes,' replied he, 'my dear wife, I know it;' and began immediately to pray, 'My God and Saviour, shew mercy unto me, poor Harry!' (which was his name before baptism.) 'Forgive me all my sins! Thou hast died for me! Open to me also the gates of heaven, that my soul may enter in.' These were his last words."

4. *Danish Islands.*—The number of Christian Negroes, belonging to the dif-

ferent missions in the Danish islands, were, at the end of 1813, as follows:—

At Friedensthal,	St. Croix	5,100
Friedensberg,	St. Croix	2,396
New Hernhutt,	St. Thomas	949
Nisky	St. Thomas	1,304
Bethany,	St. Jan	474
Emmaus	St. Jan	952
		11,175

5. *St. Kitts.*—On the 10th Aug. 1814, the Missionaries write, that they have lately had several very pleasing instances of Negroes departing this life, in reliance on the merits of the Saviour, with great joy, and the sure and stedfast hope of everlasting life and bliss in his heavenly kingdom. They express much thankfulness for the Bibles and Testaments sent them by the British and Foreign Bible Society, and for the Church Missionary Register.

V. LABRADOR.

1. *Okkak.*—August 12, 1814. "The whole of last year, but particularly the winter season, distinguished itself by a remarkable display of the grace and power of our Saviour in their hearts, and we may say, that we have seen wonders of His mercy wrought among them. We have distinctly perceived, that they not only become better acquainted with themselves as poor helpless sinners, who, without Jesus, can do nothing, but they shew to all around what spirit they are of, and are enabled to direct their countrymen with much earnestness to Jesus, as the only Saviour. Among the children, especially the great girls and young boys, the Lord has kindled His fire, and awakened their hearts to serious inquiry, what they must do to be saved. It gave us heartfelt pleasure to notice in many of the young people genuine love to our Saviour."

"The number of those baptized since this time last year is, 17 adults, and 10 children; 25 were made candidates for baptism, 23 for the holy communion, and 8 became partakers for the first time. We have now 26 communicants in this congregation, which altogether consists of 150 persons, besides whom 121 new people live here. Two children have departed this life. Thus the number of inhabitants on our land is 271."

"The schools have been regularly held, and are frequented not only by children, but by adults, who come not so much to learn to read and write, as to hear what may be said in them of our Saviour, and His love to sinners. At the examination, we were much gratified by the progress they had made in learning. Some could read a whole page without hesitation, and were tolerably expert in the rudiments of arithmetic.

"As to our external support, our Heavenly Father has been graciously pleased to bestow upon us a sufficiency of food."

"Several whales appeared in our neighbourhood, and were chased by the Esquimaux. One they had the good fortune to pierce; but, as their tackle would not hold him, he escaped to sea. However, shortly after, this monster died, and was driven by a strong east wind back among the islands, and found by some of our people, about thirty English miles from us. They then invited their friends to partake in their booty, and each got a large portion of blubber, which not only furnished them with oil for their lamps, but with many a delicious repast."

2. *Nain.*—"August 24, 1814. We have the pleasure to inform you, that the Mission still prospers, through the mercy of our Saviour. The enemy is, indeed, not idle, but endeavours to sift those who believe on Jesus; and we grieve to be obliged to mention even two of our communicants, who have fallen into temptation and sin, and are excluded at present. On the other hand, those six, who this year have become partakers of the Lord's supper, afford us much joy by their faithful walk and conversation."

"If we take a view of the general state of our Esquimaux congregation, we may declare with truth, that divine life is manifest among them, and by far the greater part are earnestly intent upon shewing their faithfulness and love towards our Saviour, by a deportment made conformable to his mind and word. But, of the children, we must repeat what we wrote last year, that only a few of them give hopes of conversion. The schools have been conducted with the blessing of God, and diligently attended."

"In our own family, love and harmony prevailed throughout the whole year; and, both in our intercourse with each other, as fellow-labourers in the vineyard, and when we met our dear people, the peace of God our Saviour reigned amongst us. Our feeble testimony of the love of Jesus in giving himself as a ransom for sin, was heard and received with gladness, and approved itself as the power of God in the hearts of the Esquimaux."

3. *Hopedale.*—Sept. 9, 1814: "No very remarkable occurrences have taken place with our Esquimaux; but, in general, we have great cause to rejoice over the progress of that work of grace, which, by the power of the Holy Spirit, has taken place in their souls. They have become more firmly grounded upon the only foundation of the merits of Jesus Christ, as crucified for our salvation, and, by their walk and conversation, have caused others to reflect, and seek to know how they may be saved from sin and death.

"We have been more especially encouraged by perceiving in our young people a renewed awakening, and often seen with astonishment how powerfully the Spirit of God can influence the hearts of the youth, and lead them from one degree to another, in the knowledge of themselves as sinners, creating within them a desire to live alone unto Jesus in the world. He also explains to them the mystery of the cross of Christ, directing them to His wounds for healing and cleansing from all sin and unrighteousness."

VIEW OF PUBLIC AFFAIRS.

DISTRESS OF LABOURING AND MANUFACTURING CLASSES.

IN our summary of public occurrences, we are anxious to give a prominent place to the efforts which have been made for the relief of the manufacturing and labouring classes, who, from the stagnation of employment and the revulsion of trade, are experiencing at the present moment the pressure of very severe distress. In the year 1812, an Association was formed for this purpose, to whose benevolent labours we have had occasion more than once to refer. By the Committee of this Association a new subscription has recently been set on foot, which has already produced a sum of 35,000*l.*; a sum unquestionably very inadequate to the exigencies of the present moment, but which, we trust, will ere long be very greatly enlarged. On this occasion, the Committee have circulated the following ADDRESS.

"The Committee of the Association for the Relief and Benefit of the Manufacturing and Labouring Poor cannot but entertain a confident persuasion, that this renewed appeal to the approved liberality of the public will find its complete justification in the existing distresses of the country. It can scarcely, however, be necessary for them to declare, that they never entertained the presumptuous hope, that to evils so great and various, any exertions they could make would afford an adequate remedy. But, besides that inability to relieve the *whole* of any given measure of distress can never be admitted to be a sufficient justification for not affording relief to the utmost amount in which it can possibly be administered; the greatness of any distress, to the honour of British feeling, has commonly had the effect of stimulating the efforts of benevolence, instead of producing despair and consequent inaction. The Committee are happy to have it also in their power to state, that, in administering the contributions formerly committed to their management, it was abundantly proved, that funds manifestly disproportionate to the entire extent of the distress, might be productive of a far greater measure of benefit than the most sanguine expectations had originally ventured to anticipate.

"Still more—Experience soon convinced them, that it was not only on pecuniary contributions that they were to rest their hopes of benefiting their fellow-subjects: on the contrary, they found, and they owe it alike to the public and to themselves to make the declaration, that they should often serve their country most effectually, by cheering the despondency and aid-

ing the efforts of benevolent individuals in the distressed districts, who had till then remained inactive, from diffidence of their own powers; but who, when thus encouraged, set themselves in earnest to the important work of investigating the circumstances of their several districts, and of ascertaining and carrying into execution the most advisable methods of relieving the existing distress.

"Under these impressions the Committee now confidently and earnestly appeal to the public liberality. In many of our great towns and populous districts, committees for the relief of the poor have been already formed; and when once it shall become generally known that an association has been set on foot in the metropolis, for the purpose of aiding the endeavours of the country, many benevolent individuals will doubtless come forward in other districts, in which, without some more effectual means of relief than they possessed within themselves, the attempt to relieve the existing distress may have been deemed unavailing. With these benevolent men the London Committee, so far as its funds may enable them will be happy to co-operate, acting in general on the principle of proportioning their assistance to the exertions made in the neighbourhood for its own benefit.

"The Committee will be especially disposed to communicate with the magistrates, clergy, and vestries of the country: and while the institution formed in the metropolis will become the general depository for the subscriptions of all those, however widely dispersed in point of residence, who may wish to contribute towards the relief of their suffering countrymen, the local associations will be most competent, both to ascertain and relieve the local difficulties and distresses of their several districts; not merely from being more intimately acquainted with their different circumstances, but also because, from knowing the characters and conduct of families and individuals, they will be able to direct their chief attention to the more industrious and deserving members of the community.

"With respect to the best modes of administering relief to the existing distress, the Committee think it unnecessary to enter into particulars. The varying wants and circumstances of different districts will best prescribe the course to be pursued.

"It is undeniable that the want of employment is one of the most pressing evils of the present period. The Committee have therefore heard with no small pleasure, that many masters, who had numerous bodies of workmen in their service, have judiciously, as well as most humanely, continued to employ them all at moderate work, rather than a reduced number of hands in full occupation.

"Again—It can scarcely be necessary for the Committee earnestly to recommend a general attention to all practicable means of providing new labour, of a beneficial kind, for those whose labour is become redundant in its ordinary employment. In many districts it is probable, that an accurate inquiry might suggest various agricultural and other improvements and works of general utility, to which, in the actual circumstances of the country, such labour might be directed, both with present and permanent advantage; and it can scarcely be necessary to declare, that in cases of this nature, it will afford peculiar satisfaction to the Committee, not only by their funds, so far as their resources will allow, but also by their established connections and correspondencies, to forward the accomplishment of such useful undertakings.—On the whole, the Committee are persuaded, that the liberality of the public, judiciously applied, in aid of such plans as shall be locally adopted, may produce extensive and beneficial

effects, in multiplying the occupations, supplying the wants, and diminishing the suffering of their fellow-subjects during the present severe pressure*.

"On these grounds the Committee now confidently appeal to the known benevolence of the public, and venture to request that the desired assistance may be granted with that distinguished liberality which has often relieved the sufferers of other nations, and with that promptitude which the present exigency so urgently requires."

Concurring very cordially in the general views of this excellent Association, we are desirous of presenting to our readers some considerations which ought to influence the conduct of Christians on the present occasion, and which should induce them to take a forward part in this as in every good work.

The pious mind will not fail to trace the hand of the Almighty in the manner in which the good things of this world are dispensed to men. With respect even to nations, how strangely do they flourish and decline! One generation beholds them crowned with all that confers dignity on states or promises stability to empires. Another age seeks in vain the memorials of their greatness: the besom of destruction has swept them away: their cities have disappeared, their temples and their towers have been levelled with the dust; and a few fishermen dry their nets where the merchants in other times were princes, and the port was crowded with ships charged with the riches of every clime. And with respect to individuals, although it has pleased God usually to act in the government of the world by general laws,—to give success to prudence, and to reward the idle and profligate according to their desert,—yet how often does it happen that riches suddenly accumulate, and as suddenly melt away, when no such causes can be assigned! "Wilt thou then set thine eyes on that which is not? for riches make to themselves wings: they fly away as an eagle towards heaven." Men may congratulate themselves on their growing store: they may resolve on keeping their treasures without hazard or loss; they will hazard nothing on speculation; they will expend nothing in indulgence; they will bestow nothing even in charity. But if God so ordain, even all this care will be fruitless. The riches they cherish with such solicitude, shall at his bidding make wings to themselves: they shall fly away like an eagle, the most powerful of the tenants of the sky, with a rapid and trackless flight: they shall pass immediately out of view, and mock all pursuit.

Unquestionably we must assign it to the sovereign will of the Great Disposer of events, that one individual among us should fill a situation of influence and rank, and that another should tread the humblest walks of life. Some men seem to fall into no calamity. Others waste away in indigence and sorrow; their eye faded with watching, their cheek pallid with distress. But when we connect time with eternity, the disparity vanishes. Who would be a Dives for his wealth? Who would not prefer the rags and the squalid poverty and the incurable sores of Lazarus, if they might but share his present repose? This world

* There is one species of employment which, during the present redundancy of labourers, it would be in the power of almost every parish in the kingdom to furnish to its poor; we mean that of putting all their cross-country and private roads into a state of complete and permanent repair. This would also be a legitimate object of parochial expense, because every individual in the parish would benefit by it. The poor would have employment. The owners and occupiers of the soil would save, in a short time, in the diminished wear and tear of horses and carriages, the whole amount of their expenditure. In thus relieving distress, they would, in fact, be putting out their money at good interest.

is only our state of trial; and in the estimate of true wisdom, he who endures with meekness even the extremity of suffering, because it is the will of his heavenly Father, is a far happier man than he who, surrounded with all that wealth can purchase, steels his heart, by whatever fallacious reasoning, against the supplications of the poor. A talent has been given to each, of which he must render an account. The day which shall try men's works as by fire will rectify all those inequalities which we now find it so difficult to explain. We shall then know, that it is the Lord who, for his own wise ends, "maketh poor and maketh rich, who bringeth low and lifteth up."—What a motive to resignation on the one hand, and to charitable exertion on the other!

Let, then, those who are now suffering under the pressure of the times repose their hope in God. "The earth is his, and the fulness thereof, the world and they that dwell therein." Let them trust in him, and he will not forsake them. The poorest and most indigent of mankind, who serve God faithfully, may take up the language of contentment and hope, and say, "I have, it is true, many difficulties to encounter, and can discover no visible means of procuring for myself and my family even bread to eat; but there is One who sitteth on high, whose I am and whom I serve. I know that I am in his hands, and that he is able to supply all my desires. He sees my necessities, and he looks with special pity on the poor. And, if it seem good to him to visit me and mine with poverty and distress, it is doubtless for the wisest and best purposes. He calls me now to glorify him by my patient endurance and cheerful submission. Let me not be wanting either to my present obligations or my future hopes."

Those, on the other hand, on whom God has bestowed comparative ease and affluence, have also their appropriate duties to perform. They are bound to glorify him by a right use of the blessings of his providence; of which, whatever they may now think, they will one day find that they were appointed, not the unconditional and absolute possessors, but merely the accountable stewards. The wealth they enjoy is not given, but lent to them by God, who has himself prescribed the way in which it is to be employed. A portion of it, indeed, they may lawfully apply to their own comfort and that of their families; but the superfluity they are bound to dispense with a liberal hand. We are not to expect that God should now work miracles to feed the hungry and relieve the distressed. He hath appointed the rich his almoners. It is their prescribed office, in the economy of his providence, to minister to indigence, and lighten the pressure of distress. While it is the express command of God that the poor should be contented and resigned, he enjoins it no less expressly on the rich to provide for the necessities of the poor. What says the Jewish Lawgiver? "If there be among you a poor man, thou shalt not harden thine heart, nor shut thine hand from thy brother, but thou shalt open thine hand wide unto him." A covetous Israelite might perhaps object, that the pressure was temporary; that although the condition of the poor was grievous just at that moment, yet the times would improve of themselves, and, till that period should arrive, little could be done. But what says the Lawgiver? "I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in the land." And what is the language of the New Testament? "Charge them who are rich in this world that they be ready to give and glad to distribute." "Let every man give according as he is disposed in his

heart, not grudgingly or of necessity; for God loveth a cheerful giver." Thus *he* speaks whose command is decisive. We are, be it again remembered, but the stewards of his bounty; and "it is necessary in stewards that a man be found faithful."

There are, perhaps, few persons at this moment who do not suffer by the times; and this circumstance is ingeniously employed to discourage the exertions of benevolence, by those who require a justification of their conduct, in not listening to that cry of the poor which is now rising up before God. Some would even not give till they had explored and ascertained all the causes of the present distress.—Whatever may be the secondary causes of this evil, the Christian observer at least will resolve it ultimately into the will of God. But even if there were no such cause to which to refer it; if the whole of the effects we witness were explicable on principles merely human; is our charity to be withheld until we can agree upon the source of the mischief? It is wise and prudent to examine into the causes of calamity, that an effectual remedy may be applied. But in the mean time let the poor have bread to eat. Let Christian charity put on her heavenly garb, and proceed without a moment's delay on her healing and heavenly ministry. Some men have been found wickedly to violate the laws and to commit acts of injustice and outrage, who had not poverty to plead in extenuation of their crimes. But let not their example spread contagion among the thousands who are really destitute, by withholding from them a small share of our abundance. Let us suppose some starving family addressing us by the mouth of its parent: might he not say, in language at once reaching both the judgment and the heart, "The source of this distress I know not; but whatever it be, what have these poor children done? No fault can be imputed to them; and while you deliberate, they are starving. It is hard to see them perish before my eyes, or, for want of sufficient sustenance, to contract diseases which shall hurry them to an untimely grave. Let not your compassion linger in its work: it may be too tardy. As ye would, in our circumstances, that others should do unto you, do ye also unto us."

We might say much to our readers on the gratitude which they owe to God for those many temporal benefits he has bestowed upon them, and which they will best manifest by imitating His example who went about doing good. But we would rather point to those spiritual mercies which have been so largely vouchsafed to them in Jesus Christ. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Ye know that he offers you treasures in heaven, and that the price of your redemption—a redemption not from temporal suffering, but from the miseries of eternal death—was no less than his own blood. Is it possible that one who feels in any adequate degree the largeness and freeness of the mercy which has been thus extended to him can shut up his compassion from his needy brethren? If this be his conduct, how dwelleth the love of God in him? Where is his gratitude to God, if he fail in benevolence to man?

Once more, let us all solemnly call to mind the account we must one day give at the judgment-seat of Christ. To every one of us it will soon be said, "Give an account of thy stewardship, for thou mayest be no longer steward." How awful will then be the retrospect of opportunities of good neglected, of talents misapplied, of property abused! How shall we bear, at the

last day, the appalling charge, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not—for inasmuch as ye did it not to one of the least of these, ye did it not unto me." O let us all seriously anticipate that day! Let us now anxiously consider whether we shall then meet with any who, having profited by our bounty, shall be ready to receive us into everlasting habitations, or whether our doom will be that of the unprofitable servant who hid his Lord's treasure in a napkin, and was condemned for his negligence. Remember that we ourselves, and all we have, belong to God: He has a right to command our services, and will call us into judgment. Remember that the poor also are *his;* that he hears their cry, and will plead their cause. "He that oppresseth the poor reproacheth his Maker; but he that hath pity upon the poor lendeth unto the Lord, and look what he layeth out it shall be paid him again."

After a very short but brilliant campaign, the Nepaulese war has been terminated by a treaty of peace concluded between the British Government and the Rajah on the 2d December 1815. By this treaty, the Rajah renounces all claim to the lands which were the subject of discussion between the two states before the war, and also cedes to the East-India Company in perpetuity some considerable districts. The chiefs who suffer by this arrangement are to be pensioned by the Company, to the extent of two lacs of rupees annually. The Rajah renounces all claim to the countries lying west of the river Kali; and he engages never to employ in his service any British subject, nor the subject of any European or American state, without the consent of the British Government.

The expedition against the Barbary States occupies, to a great degree, the attention of Europe. Lord Exmouth has probably reached Algiers before this time, and commenced hostile operations. It is said, that an American squadron has been sent to the Mediterranean with the same view of suppressing these nests of pirates.

We observe with some degree of alarm an article in the Brussels Gazette, which states, and hitherto without any contradiction on the part of the French government, that an expedition is silently preparing for St. Domingo. A bureau is said to be opened, to enrol recruits for the colonies. Guadaloupe and Martinique are professedly the places for which this force is destined; but it is confidently said, that there is an ulterior view, in its equipment, to the subjugation of Hayti. There can be little doubt as to the disastrous issue of such an attempt to the persons who shall embark in it. At the same time, we must deplore the blood which will be shed in the conflict, and the deep wound which it cannot fail to inflict on the growing prosperity and civilization of that island.

In the official paper of the American Government, the National Intelligencer, we observe with pleasure some severe animadversions on those American subjects who continue to practise the Slave Trade. "Since the peace," it is remarked, "this disgraceful traffic has been extensively carried on by Americans: and it would be most gratifying never to hear of any American citizen being engaged in any trade in which he was afraid or ashamed to display the American stripes. The cupidity natural to man is a very insufficient excuse for the violation of the first duties of humanity, morality, and law."

The French have also been attempting to carry on the same nefarious commerce, notwithstanding the abolition of it by their government. One of their slave ships has recently been captured on the coast of Africa.

A severe shock of an earthquake has been experienced in Scotland, chiefly in the northern counties. It does not appear, however, that any lives have been lost; although in some instances injury has been done to property, particularly in Inverness. The alarm which the shock occasioned was very great,

The weather has been unusually cold and ungenial, during the whole of the summer months. The hay harvest in many parts of the country has been much injured by the incessant rains, which fell during the month of July, and in some places entirely lost. The corn is said to be promising, but to stand in need of warmth to bring it to maturity.

ECCLESIASTICAL PREFERMENTS.

Rev. Herbert Oakeley, to a Prebend in Litchfield Cathedral.

Rev. William Stabback, St. Stephen's R. Exeter.

Rev. Dr. Barton, Bocking Deanery, Essex.

Rev. William Weatherhead, M. A. Wolforton R. Norfolk.

Rev. John Lowndes, Okeford Fitz-Paine R. co. Dorset.

Rev. Charles Jervis, M.A. Cheltenham V.

Rev. Samuel Settle, M.A. Winterborne Stoke V. Wilts.

Rev. Benjamin Richings, M.A. Mancetter with Atherstone Chapelry, co. Warw.

Rev. Samuel Turner, M.A. Tealby V. co. Lincoln.

Rev. Charles Prowett, Topcroft R. Norfolk, *vice* Lockwood, resigned.

Rev. T. Mills, one of his Majesty's Chaplains in ordinary.

Rev. Edward Vincent, M. A. Rowde V. Wilts.

Rev. W. W. Gretton, Withington V. with the Chapelry of Preston Wynne.

Rev. R. Kedington, M. A. Bradfield Combust R. Norfolk.

Rev. Wm. Tyson, Perpetual Curacy of Rumburg with perpetual Curacy of St. Michael Southelmham annexed, Norfolk.

Rev. William Carus Wilson, Tunstall V. Westmorland.

Rev. John Orman, M. A. of Trin. Coll. Cambridge, and Assistant at Richmond School, Yorkshire, elected Master of the Free School at Beverley, *vice* Gwynne, dec.

Rev. Dr. Stanser, Bishop of Nova Scotia, *vice* Dr. Inglis, dec.

Rev. Charles Kekewich, A. B. Linton and Countisbury Perpetual Curacy, Devon, *vice* Ley, dec.

Rev. Mr. Nott, Week R. Hants.

Rev. James Beebee, Presteign R. and V. united, co. Radnor.

Rev. John Thompson, A. M, Meopham V. Kent, *vice* Smedley, resigned.

Rev. Dr. Hannington, to a Prebendal Stall in Hereford Cathedral.

Rev. Peter Felix, Lledrod Perpetual Curacy, co. Cardigan.

Rev. George Chetwode, Ashton-under-Lyne R. co. Lancaster.

Rev. S. Bennett, Chaplain of the London and Middlesex Penitentiary, Millbank.

Rev. W. A. Musgrave, Chinnor R. Oxon, *vice* Kerby, resigned.

Hon. and Rev. H. Percy, Prebendary of Canterbury Cathedral.

Rev. J. S. Hewett, Elmsett R. Suffolk.

Rev. C. Johnson, Prebendary of White Lackington, Wells Cathedral, *vice* Ireland, deceased.

Rev. Edw. Barry, D.D. Rural Dean of the Deanery of Wallingford.

Rev. S. Master, Runcorn V. Cheshire.

Rev. H. Hughes, Wolvey V. co. Warw.

Rev. T. Mastin, the three augmented Perpetual Curacies of Idbury, Swinbrook, and Fifield, Notts.

Rev. T. Brooke, LL. D. Avening R. with Horton R. both in Gloucester.

Rev. J. Cradocke, LL. B. Hilgay R. Norfolk.

Rev. C. Henley, B. A. Rendlesham R. Suffolk.

Rev. Frederick Pawsey, B. A. Wilshamstead V. co. Bedford.

Rev. T. Rennell (son of the Dean of Winchester), Kensington V. *vice* Ormerod, dec.

Rev. Wilfrid Clark, M.A. Southery R, Norfolk.

Rev. Evan Holliday, M.A. Carmarthen V. and Blethfa R. co. Radnor.

Rev. Wm. Dodson, M.A. West Heslerton, R. co. York, *vice* Foot, deceased.

Rev. E. B. Lewis, Toddington R. co. Bedford.

Rev. Richard Hunter, M.A. Newnham R. with the Chapel of Mapledurwell, Hants, *vice* Richmond, deceased.

Rev. Richard Tomkyns, M.A. Great Harwood R. Bucks.

Rev. C. A. Belli, M.A. Prittlewell V. Essex.

Rev. John Croome, M.A. Bourton-on-the-Water R. co. Gloucester, with the Chapels of Nether or Lower Slaughter and Clapton annexed.

Rev. Dr. Scott, Catterick V. co. York.

Rev. J. D. Perkins, D.D. Chaplain in ordinary to his Majesty, *vice* Byam, deceased.

Rev. H. Mitton, A.M. Harswell R. co. York.

Rev. W. J. Carver, B. A. Winfarthing

and Snitterton St. Andrew Rectories, with All Saints, Norfolk.

Rev. Henry Woolcombe, Pallaton R. Cornwall.

Rev. Richard Inman, Todwick, R. co. York.

Rev. Richard Davies, B. D. Head Master of the Free Grammar School, Leicester, *vice* Bullen, resigned.

Rev. Herbert Marsh, D.D. Bishoprick of Llandaff, *vice* Dr. Watson, deceased.

Rev. James Griffith, D.D. to a Prebendal Stall in the Cathedral Church of Bristol, *vice* Chapman, deceased.

Rev. E. Goddard, B. A. Lingwood Perpetual Curacy, Norfolk.

Rev. J. Metcalfe, B. A. Minor Canon of Canterbury Cathedral.

Rev. J. Holme, B.D. Freckenham R. Suffolk, *vice* Bates deceased.

Rev. B. Bridge, B.D. Cherryhinton V. co. Cambridge, *vice* Holme, resigned.

Rev. Dr. Manley, Filton R. co. Gloucester.

Rev. Robert Watson, Christchurch and St. Ewen's RR. Bristol, *vice* Dr. Ireland, deceased.

Rev. Richard Tomkyns, Great Horwood R. Bucks.

Rev. Charles Barker, Hollym with Withernsea V. co. York.

Rev. George Mountjoy Webster, B.D. Codford St. Mary R. Wilts.

Rev. John Powell, Cotes Parva V. co. Lincoln.

Rev. O. W. Kilvington, Brignal V. co. York.

Rev. Thomas Thurlow, Boxford R. Suffolk.

Rev. Alexander Houstoun, M.A. Hartley Maudit R. Hants.

Rev. Joseph Eaton, M.A. F.S.A. præcentor of Chester Cathedral, elected Chapter Clerk of that Cathedral.

ANSWERS TO CORRESPONDENTS.

J. M. has totally misapprehended the object both of Mr. Scott's Letter and of our Review in the last Number. The object of both was simply to expose the principles of the Eclectic Review, not to attack Dissenters. Mr. Scott most distinctly and unequivocally disclaims the intention of imputing to *them* any share of the blame which he attaches to that work, except in as much as they may continue to patronise it. And as for ourselves, let any man read what we have said at p. 464, and say whether we could mean to involve the body of Dissenters in the same charge with the Reviewer. We even "cherish the pleasing persuasion" that "few of our Dissenting Brethren will sympathize with him," for "of them we have hoped, and shall continue to hope, better things." Nay, we express our belief, (a belief which we shall retain, unless "the testimony of facts shall reluctantly compel us to adopt a contrary opinion,") that he is not the representative of their feelings and sentiments. This being the case J. M.'s defence of them seems unnecessary.

G.; S. S. D.; will appear.

The quotation given by M. D. from the Quarterly Review does not appear to us to attribute "the Whole Duty of Man" to the pen of Jeremy Taylor.

A. J.; Παμφιλος; E. M. B.; TITUS; Q. C.; AN UNDERGRADUATE: CLERICUS JUVENIS; A FRIEND TO RELIGIOUS ARCHITECTURE; VICARIUS; P. V.; are under consideration.

We agree with a Correspondent, that "an early notice of new publications is desirable, not only to the authors, but to the public at large;" but there are at this moment before us at least half a hundred new publications preferring precisely the same claims to our notice with that for which he is particularly interested.

We can assure D. C. that we have read the Report to which he alludes without the slightest conviction. It is a dangerous thing to be drawn precipitately to make speeches and frame resolutions. When men have thus committed themselves, no ex parte statement is deemed unfair, nor any colouring too bold, which tends to their vindication. Even the stability of a throne, for which we have shed so much blood and treasure, and to which we looked for some protection from the dreaded domination of Bonaparte, must be shaken to give consistency to their rash proceeding. To us it appears to be the mere tenaciousness of debate, the heat and pride of controversy, which still lead men, in the face of the most overwhelming evidence, to load the government of France with the guilt of the atrocities at Nismes.

We have often told our Correspondents, that no Literary Intelligence stands a chance of insertion which does not reach us by the 20th of the month.

THE
CHRISTIAN OBSERVER.

No. 177.] SEPTEMBER, 1816. [No. 9. Vol. XV.

RELIGIOUS COMMUNICATIONS.

REMARKS ON THE APPENDIX TO MR. JEBB'S SERMONS.

(*Continued from p.* 497.)

THE next point insisted on by Mr. Jebb, for the Church of England, is her marked recognition of the holy Catholic Church in her worship, and her thankful commemoration of those who have died in the communion of that church and in the Christian faith and fear.

Mr. Jebb enlarges on this topic with great power; but the present sketch will afford room only for an unornamented and (I fear I may add) but an imperfect view of his reasoning. The main object, in this place, is not to consider his reasoning, but to match, as far as appears possible, his authorities.

Our Church, he observes, throughout her formularies, speaks of the Church Catholic in the language of antiquity: in expressions confined, both by their own proper import, and by the most explicit authoritative declarations, to the strictly hierarchical church, as a visible and incorporated polity; and which therefore inevitably imply that it is the interest, no less than the duty, of every Christian, to adhere to the fellowship, to study the movement, and diligently to trace the footsteps, of this heaven-directed society, in order that he may be at once guided and animated in his course. She proposes to our imitation the "virtuous and godly lives" of the "blessed saints," the luminaries of the church catholic, as marking the path to everlasting bliss. She inculcates unity of spirit with the whole church, not only with the church present but the church past; and this retrospective unity, this "following of those who through faith and patience have inherited the promises," furnishes the only solid ground for union with contemporaries. She teaches us, in the most solemn offices, to thank God "for all his servants departed this life in his faith and fear;" and to implore "grace so to follow their good example, that with them we may be partakers of his heavenly kingdom;" thus enforcing the influence and guidance of their authority and example as the most efficacious of all means of grace, next to the study of the Scriptures, the use of the sacraments, and prayer.

These powerful representations certainly exhibit our national church in striking contrast with the reformed churches on the Continent, which are described by the same hand as not even pretending to revere pious antiquity, as unequivocally rejecting the guidance of the Church Catholic, as annihilating her authority, and as even disputing her existence.

It will be my endeavour to diminish the force of the contrast thus strongly pourtrayed. As has already been observed, our concern is with the facts referred to by the author, not with his inferences; yet are these so much blended together in his impressive argument, that I scarcely know how exactly to shape what I have to offer. Confining our attention, however, as far as possible, to the state of the fact, I cannot help thinking that the Continental Protestants,

like us, uniformly speak of the Church Catholic in the language of pious antiquity; that, in so speaking, they refer, not to some ideal existence, some abstract creation of the mind, but to a visible, incorporated, organized polity; that the society to which they refer is, in fact, one with the primitive, apostolic, hierarchical church; that with this sacred assembly, they inculcate the necessity of a close and visible union; that they propose the examples of those who have died in the communion of this body, and especially the examples of its primitive members, as most affecting and efficacious means of grace; and, in fine, that they earnestly teach their disciples to thank God for all his servants departed this life in his faith and fear, and to beseech his grace to enable them so to follow those blessed saints here, that with them they may be partakers of his heavenly kingdom hereafter.

It is true, that several of the Continental Reformers rejected the hierarchical form of church government. However erroneous or rash this proceeding, (and it seems to me to have been obviously both erroneous and rash), those who fell into the error were not necessarily inconsistent in enjoining unity with the primitive and hierarchical church. They might believe such unity, in rites, in doctrine, in affection, in reverence for pious antiquity, and even in the general principles of church government, to be most essential; while yet they held, that the precise form of polity adopted might differ according to circumstances. Certainly, the *visibility* of the Church does not depend on her specific constitution. But if this was an inconsistency, it may be enough to shew that they were actually guilty of it. Their mistake on the article of church-government, however unaccountable or unfortunate, did not, in point of fact, hinder them from believing as highly of the church, and of the ancient church, and of departed saints, as has been described.

On this head, then, let us consider the sentiments and language of the Protestant societies in question,—first, respecting the church catholic,—secondly, respecting the commemoration of departed saints, and especially the saints of primitive times.

There is no one proposition more distinctly laid down in most or all the Protestant confessions than this, that the Christian church is a visible and demonstrable society, to be known by certain external and definable marks, and to be acknowledged wherever those marks appear, though in this world alloyed by an infusion of worldly or wicked or hypocritical members. "We do not," says the Saxon Confession, "speak concerning the church as concerning some Platonic figment of the fancy; but we point out an assembly which can be seen and heard."

Equally do those confessions insist on the unity of the church, and on the necessity of belonging to her communion. "We believe," says the Belgic Confession, speaking of the *one catholic church*, "that, since to this holy assembly and congregation belong those who shall be saved, and out of this there is no salvation, no man, whatever be his rank or dignity, is at liberty to withdraw from this association in order that he may live separately and centered in himself. But, on the contrary, all are bound to adhere to this communion; to preserve carefully the unity of the church; to submit both to her doctrine and her discipline; in a word, to yield themselves to the yoke of Christ, and, as common members of the same body, to labour for the edification of their brethren, according to the gifts which God has bestowed on each."

The growing bulk of this essay obliges me to be sparing where I can of citation. Otherwise, it

would not be difficult to quote from the continental expositions of faith numerous and exact parallels to every one of the expressions which our own ritual employs (as remarked by Mr. Jebb), respecting the church catholic; such as—"the household of God,"—"the whole body governed and sanctified by the Divine Spirit,"—a structure raised by God "on the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone,"—"the one communion and fellowship of the elect knit together in the mystical body of our Lord." I believe we might go much farther. Take our Liturgy, our Articles, our Homilies, and Jewel's Apology; and I question whether, throughout those admirable repositories of the Anglican faith, there occurs a single expression, designative or descriptive of the catholic church, which may not be closely paralleled out of some of the continental confessions or expositions, perhaps out of several of them.

Should it, however, still be doubted whether the Continental Protestants intended to speak of the holy catholic church in the language of pious antiquity, and thereby to identify themselves with what Jewel calls the church "of the old catholic bishops and fathers,"—surely what has appeared under former heads may assist to resolve this doubt. It has been seen, that the persons in question generally and unequivocally adopted the creeds, as documents of the highest value and authority; —those primitive creeds, which make ONE HOLY CATHOLIC AND APOSTOLIC CHURCH a necessary article of Christian belief;—and when, as a comment on such a profession, we consider their frequent references to primitive doctrine,—their habitual and anxious appeals to the purer times of the first four councils,—their familiar use of such expressions as *the truly catholic and ancient church, the truly orthodox sense of Scripture, catholic consent, pious antiquity*,—in short, of all that very phraseology which is arrayed against them by their present able opponent,—it seems difficult to believe that their opinions on this subject were not only different, but were of a different species, from those of our own Establishment.

Allow me to close this branch of the discussion with a single illustrative quotation:—

Wirtemberg Confession.

"We believe and confess, that there is one holy catholic and Apostolic Church, according to the Apostles' and Nicene Creeds:

"That this church is so governed by the Holy Spirit, that, although he permits her to remain in a state of infirmity while on earth, he yet preserves her from wholly falling either through error or sin:

"That this church, while on earth, contains a considerable mixture of bad men and hypocrites:

"That these bad men and hypocrites, if they have undertaken the ministry of the church by a legitimate vocation, do by no means hinder the real efficacy of the sacraments they administer, unless they pervert the institution of Christ, and teach things impious:

"That in this church is the true remission of sins:

"That this church has the right of judging concerning all doctrines, agreeably to those injunctions, "*Try the spirits whether they be of God*, and, *Set the rest to judge**:

"That this church has the right of interpreting Scripture."

"But where this church is to be sought, and whether her rights and privileges are circumscribed by specific boundaries, different sentiments are entertained. In our opinion, it is to be held, on the authority of the sacred Scripture and of the ancient fathers, that the truly Catholic and Apostolic Church

* *Cæteri dijudicent.* I suppose the allusion is to 1 Cor. vi.

is not tied down to some one certain place or nation, or to some one certain race of men, but exists in that place or nation, whatsoever it be, where the Gospel of Christ is preached in its purity, and where the sacraments of Christ are rightly administered according to his institution." [The Confession then proceeds, according to its usual manner, to prove the positions it has laid down, by quotations, first from the Scriptures, and then from the fathers.]

With this passage I particularly entreat the reader to compare the Nineteenth, Twentieth, and Twenty-sixth Articles of our own Church, and the following extract from Jewel's Apology: "We believe that there is only one church of God; and that the same is not shut up (as in times past among the Jews) into some one corner or kingdom, but that it is catholic and universal, and dispersed throughout the whole world."

Indeed, had the entire passage from the Wirtemberg Confession, together with its appendant quotations, been found in some one of the English Homilies, where the subject could suitably be introduced, (for example, in the Second Part of the Homily for Whitsunday,) I appeal to the impartial reader, whether it would not have seemed perfectly in character.

Let us now proceed to the kindred subject, of the thankful commemoration of departed, and especially primitive, saints. It must be owned, that some (though not all) of the foreign reformers disapproved of what are called *saints' days*, from an excessive fear of the abuses to which the observance of such occasions might lead; but, because they did not make the commemoration of departed piety a stated and periodical duty, it does not follow that they considered it as no duty at all. Their own declarations will best explain their ideas. Without farther comment, therefore, I subjoin, first, the most marked instances of such commemoration from our own formularies, and next, the sentiments of the continental confessionists on the subject.

CHURCH OF ENGLAND.

"Grant us grace, so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord." Collect for All-Saints' Day.

"And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." Prayer for the whole State of Christ's Church militant.

CONTINENTAL PROTESTANT CHURCHES.

1. *Bohemian Confession.*

"The manner which we enjoin of honouring the saints, is this;—that, on certain stated and prescribed festal days and seasons, all Christians, being assembled together for the purpose of hearing God's word, and joining in his worship, should celebrate the memory of those holy men, should commemorate the gifts and benefits which God bestowed on them, and, through their means, on the church; and should record their faith, life, and conversation, with a view of exciting their own hearts to the imitation of these, in order that they may become fruitful in every good work, through the word of God. Farther, that, recollecting these things concerning the saints, they should give glory to God for the gifts which, in his unbounded goodness, he poured forth upon them—should sing devout hymns concerning the saints themselves—should mutually exhort one another to live after their example—and should pray God to grant that their own lot may be cast with

theirs, both in this life and in that which is to come." Art. 17.

2. *Defence of the Augsburgh Confession*, 1537*.

"Our Confession approves of honours paid to the saints; and the honours so to be approved are of three kinds:—First, the giving of thanks to God. For we should give thanks to God that he has exhibited such examples of mercy—that he has evinced his willingness to save mankind—that he has provided the church with instructors or other gifts. And these gifts, since they are most valuable, are to be extolled, and praises are to be bestowed on the saints themselves who faithfully used the talents committed to them, in the same manner as Christ commends the good and faithful servants. The second demonstration of our respect is the confirmation of our own faith. Thus, when we see Peter forgiven for the denial of his Lord, we are confirmed in our belief that the grace of God does indeed much more abound than transgression. The third honour to be paid to the saints, is an imitation, first, of their faith; then of their other virtues, which every man should copy as suits his individual vocation."

3. *Strasburgh Confession.*

"Our preachers command us to cherish, with the utmost respect, the most holy virgin Mary, the parent of God, and all the saints; an injunction which will then only be rightly fulfilled when we strive to attain the graces which those persons most highly value, namely, innocence and piety, of which they have left us such signal examples." Cap. ii.

4. *Saxon Confession.*

"Although we forbid the invocation of men, yet we set forth histories of the blessed for the use of the people. For it is necessary that all should have some acquaintance with the history of the church; should know by what proofs it was first called and built up; by what means it is preserved; and what was the doctrine propagated by the fathers, prophets, apostles, and martyrs. In these histories, we desire all men to give thanks to God that he has revealed himself to his creatures; that he has collected a church through his Son; that he has furnished us with religious doctrine; and that he has sent us teachers, and has in them exhibited clear testimonies of himself." *De Invoc.*

5. *Wirtemberg Confession.*

"It is not to be doubted but that the memory of those saints, who, when they were in the body, benefited the church, either by their oral instructions, by their writings, by their miracles, or by their example, and who either attested the truth of the Gospel by martyrdom, or by a tranquil death fell asleep in Christ, ought to be held sacred among all the pious; and that those holy persons should be recommended to the remembrance of the church, in order that, by their doctrine and examples, we may be confirmed in the true faith, and excited to the pursuit of true piety." *De Invoc. Sanct.*

"Charity requires that we should wish to the dead all tranquillity and happiness in Christ*." *De Mem. Defunct.*

6. *Helvetic Confession.*

"Meantime, we do not despise or think lightly of the saints†. On

* This Defence was a public instrument, prepared at the desire of the princes who had signed the Confession itself, and I think by Melanchton.

* A petition to this effect was contained in the prayer for the whole state of Christ's church, in the first Common-Prayer-Book of Edward the Sixth. But it was discontinued in the second, (it is said, on the exceptions of Bucer and Calvin), and has never since been restored.

† The word is *divos*, which the English word *saints* does not fully express; the former necessarily meaning *the* saints, so called by way of eminence, that is, the scriptural and other primitive saints. Some of the other confessions use the

the contrary, we acknowledge them to be living members of Christ; friends of God, who have gloriously overcome the flesh and the world. We therefore love them as brethren; we even pay them honours; not indeed those of worship, but of reverent recollection and just praises. We also make them the objects of our imitation. For it is the theme of our most intense desires and wishes, that, having been followers of their faith and virtues, we may with them be partakers of eternal salvation, may live with them in the presence of God, and exult with them in Christ for ever and ever." Cap. 5.

"The church militant, and the church triumphant, have between them a certain communion or conjunction." Cap. 17.

It is time to conclude these citations; and to comment on them would be tedious and impertinent. Let me only be permitted to say, that under this head of discussion, as well as under each of the former, the number of the passages quoted from the Continental Confessions, might easily have been increased, had it not been for the fear of what, after all, has not been avoided—prolixity.

The author of the Appendix, however, follows up his references to the public declarations of the Church of England, with a similar appeal to the individual writings of some of the most eminent members of that church. I am by no means sufficiently read in continental divinity, to imitate his example in this respect. But, surely, after the copious exposition which has been given of the sentiments publicly and authoritatively expressed by the Continental Reformers on the points in dispute, no evidence from private or single testimonies can be required. It may suffice to refer to two very decisive authorities. The first is the treatise which forms the Appendix to the well known "Corpus et Syntagma Confessionum Fidei;" a treatise originally published in 1595, but subsequently much enlarged by its author, Gaspar Laurentius. It is entitled, "Catholicus Veterum qui Patres vocantur, ex Verbo Divino, cum superiori Confessionum Fidei Syntagmate, in omnibus Fidei Christianæ Articulis consensus;" and is, in fact, an elaborate attempt to identify the doctrines of the Protestant Reformers in general with those of the fathers of the ancient and catholic church, and both with those of Scripture. Nor is the appeal of the author confined to the fathers who were the contemporaries or early successors of the Apostles. On the contrary, his range extends through several centuries.

The other authority to which I refer is a short treatise which forms an appendix, or postscript, to the Book of Concord, or pious and unanimous Confession of Faith by the Protestant Princes of the German Empire. The Concord itself was originally published in 1580; and was afterwards re-published by Christian the Second, the Elector of Saxony, in 1602, when (if I am not much mistaken) this postscript first appeared. It is styled, "Catalogus Testimoniorum, cum Scripturæ, tum purioris Antiquitatis," and is intended to shew that the doctrine and language of the Book of Concord on the subject of the two natures of our Divine Saviour exactly agree both with Scripture and with pious antiquity; that is, with the three creeds, the four councils, and in general with the orthodox fathers.

The contents of these treatises I have not sufficiently examined, to venture to judge of the manner in which they are executed; it is their general object and purport from which I argue; and in this light they seem to me to be conclusive

word *sancti* or *beati*; but, in all, the express words of the context, and the intended contrast to Romish agiolatry, clearly shew that the *divi* are the characters in view.

pieces of evidence. Or, if any objection can be urged against them in the particular view in which they are here brought forward, it is, that they ought hardly to be adduced as private or individual testimonies, for they possess in effect a sort of public and demi-official authority.

Having now endeavoured, however imperfectly, to fulfil the plan proposed, of confronting the authorities cited by the able and excellent writer of the Appendix respecting the Church of England with parallel or at least equivalent authorities respecting the Continental Protestant Churches, it remains that we should attempt to reverse (if I may so say) the picture, by confronting the document which he cites respecting the Continental Protestant Churches with parallel or equivalent documents respecting the Church of England. The continental document cited by him, is the passage before given from the Protest of Spires.

In that instrument, the Protestants declare, that such passages of Scripture as appear obscure, cannot more properly be explained than by other and clearer passages of the same Scripture. The author of the Appendix considers this declaration as implying, that there is no material doctrine, obscurely delivered in one part of Scripture, which is not more plainly set forth in some other part of it. In the former part of this letter, it has been contended, first, that a proposition so universal is not necessarily implied in the declaration; and secondly, that, so far as such a proposition is implied, it is very defensible. But, waving these distinctions, it will be the object of the remaining pages to shew that the declaration of the Protestants, and even understood in the sense ascribed to it by Mr. Jebb, is by no means abhorrent from the principles of the Church of England; on the contrary, that the maxim of expounding Scripture by Scripture is distinctly recommended, both in public and in highly authoritative private writings proceeding from that church; that it is recommended, not as a rule of casual or very subordinate application, but as one of great or even paramount value; and that it is often recommended in such terms as undoubtedly make room for the objection (if it be one) of implying that no material truth, or hardly any, is darkly expressed in one Scripture without being more plainly laid down in another. Without further preface, the authorities alluded to may be subjoined, and confronted with the Protest of Spires.

CONTINENTAL PROTESTANT CHURCHES.

"Since therefore, there is no doctrine more certain than that of the Divine word; since, moreover, nothing beside that doctrine should be taught; and since *those passages of Scripture which seem obscure cannot be more properly explained than by other and clearer passages of the same Scripture;* for these reasons, the Protestants declare, that they will steadfastly continue in this path, and will so bestow their labour, that the writings of the Old and New Testament may be purely and perspicuously taught." Protest of Spires.

CHURCH OF ENGLAND.

1. *The Homilies.*

"If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of other, and so, by still knocking, at the last the door shall be opened, as St. Augustine saith: *Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self-same thing in other places is spoken more familiarly and plainly, to the capacity both of learned and unlearned.*" First Hom. 2d Part.

2. *Archbishop Cranmer.*

"But (say the Papists) when

Scriptures be hard and doubtful, and seem to be contrary one to another, by mistaking and wrong understanding whereof divers heresies do arise; how shall a man know the truth in such diversity of opinions, both parties grounding themselves upon the Scriptures, but only by the church, which (as they say) cannot err? Saint Augustine shall make answer herein for me, saying on this wise: *Dark places are to be expounded by more plain places; for that is the surest way of declaring the Scriptures, to expound one Scripture by another.*" Preface to Unwritten Verities.

3. *Bishop Jewel.*

"To come near the matter, we say not, that all cases of doubt are by manifest and open words plainly expressed in the Scriptures. For so there should need no exposition. But we say, '*there is no case in religion so dark and doubtful, but it may necessarily be either proved or reproved by collection and conference of the Scriptures.*'" Defence of Apology. Pt. i. ch. 9.

4. *Philpot*.*

"For all controversies, the word ought to be judge. (Question) But what if I take it one way and you another; how then? (Answer) St. Austin sheweth a remedy for that, and willeth, *Quod unus locus per plura intelligi debeat,* that *one place of the Scripture ought to be understood by the more.*" Thirteenth Examination of Master Philpot.

5. *Archbishop Usher.*

"How then is Scripture to be interpreted by Scripture? According to the analogy of faith (Rom. xii. 6.) and the scope and circumstances of the present place, and *conference of other plain and evident places, by which all such as are obscure and hard to be understood ought to be interpreted. For there is no matter necessary to eternal life, which is not plainly and sufficiently set forth in many parts of Scripture: by which other places that are abused by the devil or his ministers may be interpreted.*" Sum and Substance of the Christian Religion, p. 21.

6. *Bishop Hopkins.*

"The Scripture is obscure*: but hath not God offered us sufficient helps for the unfolding of it? Have you not the promise of his Spirit to illuminate you? 1 Cor. ii. 10. God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. Have we not his ministers, whose office it is to instruct us, and lead us into the inmost sense of the Scriptures? *Nay, have we not the Scripture itself, which is the best interpreter of its own meaning? Usually, if it speak more darkly in one place, it speaks the same truth more clearly in another.* Compare *Scripture with Scripture, and you will find it holds a light into itself.* The oftener you read and the more you ponder on those passages that are abstruse, the more you will find them clear up to your understanding." Sermon concerning the Use of the Holy Scriptures.

7. *Robert Boyle.*

"Moreover, the pretended obscureness of the Bible is a mistaken discouragement from reading it: for the frequency of reading it still lessens that obscurity; which, like a mist, seems thicker at a distance than when one enters it and attempts a passage through it; which in our case, many pious students have done so prosperously as to find, by welcome experience, that what at distance deterred them, was not intended to frustrate industry but punish laziness.

"*Besides that, the Scripture being avowedly the best expositor of itself, our ignorance of those places whose sense we seek for, makes us often occasionally much knowinger and more perfect in the*

* Philpot seems to have been reputed the most learned of the English Reformers, after Ridley.

* This is put as an objection.

meaning of all the rest." Considerations on the Style of the Holy Scriptures.

8. *Archbishop Tillotson.*

"Nor, says he (a Romish opponent), can testimonies of councils and fathers be sufficient interpreters of Scripture. We do not say they are. *Our principle is, that Scripture doth sufficiently interpret itself*; that is, is plain to all capacities in things necessary to be believed and practised.*" Rule of Faith. Pt. ii. s. 3.

9. *Archbishop Sharp.*

"So far as Scripture is a rule of faith and manners, (and we contend that it is a perfect rule of both,) so far it is perspicuous and obvious to all capacities; supposing the men to come with an humble and honest mind, desirous to learn their duty, and willing to practise it after they have learned it. We do not say, that there are no difficulties in Scripture; but we say, that *all those things that are necessary to be believed or practised, are not difficult. Or, if some of them be more obscurely expressed in one place, they are more plainly in another.*" Works, Vol. viii. Serm. 4.

A very moderate degree of research, comparatively speaking, discovered these passages; and that a wider inquiry, and a more competent inquirer, might considerably add to the series, I have little doubt.

I will trouble the reader with only one additional observation. If it should be said, that the eminent authorities just quoted do, in other parts of their respective works, express the highest respect for the interpretations of the primitive church, the answer seems to be, that this is very certain of some of them, very credible of all. Nor can it be doubted that we must not arbitrarily collect the sentiments of any author from the exclusive consideration of single and detached passages. Human writers, as well as those inspired, must be expounded according to that very rule of self-interpretation and self-illustration which we are here considering. Let it be remembered, however, that this is precisely the privilege which it has been the object of the foregoing letter to establish in favour of the Continental Protestants. They are entitled to it as well as the Church of England; and, if the right be reciprocally conceded, the sentiments of the two parties on the subject under review will probably be found little at variance.

The length to which this letter has extended, precludes recapitulation; and I trust it may not be wanted. I have therefore only to apologize for my prolixity, and for the present to take my leave.

ALBIUS.

24th June, 1816.

P. S.—I began the above letter (as I have stated) with the purpose of adding to it a second, in completion of my original plan. I would fain indulge the hope that this purpose may yet be fulfilled; but the deep encroachment my task has already made on time which (I fear) should have been wholly devoted to other and more pressing avocations, and the importance and magnitude of that part of it which is yet unaccomplished, strongly operate on me as a warning to desist. I therefore consider my farther prosecution of the plan as much more than doubtful; and I think it but just both to you and to myself to make this declaration here. Respecting the subject, I feel no pain; for I trust it may fall into the hands of some abler disquisitor.

ALBIUS.

* I am by no means *clear* that Tillotson here meant exactly what in this letter I have called the principle of the self-interpretation of Scripture. Hence, I should not have inserted this quotation, if it had not appeared to me at all events to bear very materially on the main subject under consideration.

To the Editor of the Christian Observer.

WHAT may be the proper import, in Hebrews xii. 1, of the word *μαρτύρων*, is an inquiry neither uninteresting nor unimportant: and, were it only for the purpose of provoking more competent inquirers than myself to engage in the discussion, I would solicit, for those very imperfect observations, a place in your valuable miscellany.

Your correspondent "ARTIUM MAGISTER" asserts, that the word *μάρτυρ* is NOT used to signify *an eye-witness*, either in Scripture or in the classic writers. He seems, also, to conceive, that, if the word never be employed to signify SIMPLY an eye-witness, or spectator, this negative fact must, at once, determine the question; that then the controverted text must represent the ancient worthies exclusively as testifying certain great truths, and not, in any degree, as being spectators of our earthly conduct.

Now, sir, I take the liberty to own myself unconvinced by your respectable correspondent; and to assign, for my want of conviction, the following reasons.

In the first place, on the supposition that *μαρτυρ* never *simply* means *an eye-witness* or *spectator*, it would not seem necessarily to follow, that *μαρτυρ* never *includes* that meaning: and, if that meaning may, in any case, be included in that word, there appears no reason, why it may not be so included in the disputed passage: and, if there so included, why may not the *νεφος μαρτυρων* present to us (whatever else, and further, be its sense) an assemblage of venerable spectators; interested in every movement of our Christian course and warfare.

That *μαρτυρ* not only *may*, but in strictness *must*, include the notion of an eye-witness, or ear-witness, will, probably, on full consideration, not be questioned. SCHLEUSNER gives the native and primary signification of the term, in the following definition: "Μαρτυρ, proprie; *testis, qui rem factumque quod vidit et audivit, enarrat, et enarrare potest; maxime in judicio.*" In Heb. xii. 1, it is true, he explains the word in a more limited and peculiar sense; but he produces no reasons for so explaining it; and they who consult Schleusner, as a lexicographer, are by no means bound to yield him implicit submission as a divine.

Assuming, then, Schleusner's *proper* definition of the word as a just definition, may we not understand the *νεφος μαρτυρων* somewhat in the following manner: *That illustrious assembly of departed saints, departed in the faith and fear of God, who now, as spectators, behold our conduct in the Christian course, and who, hereafter, as witnesses, both can and will testify concerning that conduct, before an assembled universe.* This mode of interpretation, it is humbly hoped, does no violence to the native sense of the term, while it manifestly accords with the agonistic imagery of the whole context.

This two fold, or rather this compound, use of the term was possibly in PINDAR's view, in his Fourth Olympic Ode, when he called himself,

Τψηλοτατων μαρτυρ' αεθλων·

first the *spectator*, then the *recorder*, of those glorious conflicts. But, whatever may be thought of this example, it can scarcely be questioned, that, in his First Pythian Ode, he employed the word primarily, if not exclusively, in the sense for which I am desirous to contend:

Πολλοι μαρτυρες αμφοτεροις πισοι·
Many are the faithful witnesses of thy good and evil deeds:

spectators, unquestionably, in the first, if not the exclusive, meaning; and, if there be a secondary meaning, *persons also, who will bear testimony to thy good and evil conduct.* Mr. West, in his translation, would seem to refer *only*

to the spectators of Hiero's conduct:

O'er many nations art thou set, to deal
The goods of fortune with impartial hand;
And, ever watchful of the public zeal,
Unnumbered witnesses around thee stand.

One other passage remains to be produced, which, I am hopeful, will leave no doubt remaining; and which would seem completely to establish, that the word μαρτυρ *has been* used to signify SIMPLY *a spectator:* the passage, which cannot be too familiar to all who would aim at excellence, has been cited by Wetstein, as illustrative of Hebrews xii. 1. Ετι δε μαλλον, ει κακεινο τη διανοια προσυπογραφοιμεν, πως αν τοδε τι υπ' εμου λεγομενον ΠΑΡΩΝ Ομηρος ηκουσεν η Δημοσθενης, η πως αν επι τουτω διετεθησαν· τω γαρ οντι μεγα το αγωνισμα, τοιουτον υποτιθεσθαι των ιδιων λογων δικαστηριον και θεατρον, και εν τηλικαυτοις ηρωσι κριταις τε και μαρτυσιν υπεχειν των γραφομενων ευθυνας και μη παιζειν.

Περι Τψους. § 14. *Edit. Toup.*

Here are two distinct images; a judicial tribunal, and a theatre; δικαστηριον, και θεατρον: to the former of these, the word κριταις must be referred as its correlative; and, by parity of reason, and in order to maintain the equipoise of the sentence, the word μαρτυσιν must, in like manner, be referred to θεατρον, that is, it must signify SPECTATORS: a meaning still further established, when we consider, that, in the context, Homer and Demosthenes are supposed to be *present with us.*

Against the interpretation which I am obliged to account the just one, ARTIUM MAGISTER has probably more than one objection. He has already told us, that it militates against all authorities, both classical and sacred, and consequently, that it is *an unlearned interpretation.* He has not told us, yet it may be fairly conjectured, that he accounts it *a dangerous interpretation,* favourable to an undue and superstitious veneration of departed excellence. Now I would entreat permission, to meet both objections, by stating this obnoxious interpretation, not in my own words, but in the words of three distinguished critics, equally raised above the least suspicion, either of bad scholarship, or of the most remote tendency to popish superstition. My authorities, selected, indeed, not without some view to the acknowledged coldness of their school, are WETSTEIN, ROSENMULLER, and HEINRICHS.

"Fingite animo vestro omnes heroas, quorum constantiam et fidem modo laudavi, vos circumstare, et spectatores sedere vestri cursus, vestræ vel constantiæ, vel defectionis."—*Wetstein in loc.*

"Testes autem sunt ipsi illi, (c. xi.) commemorati homines pii, qui testes nostræ vitæ despiciunt veluti e cœlo in terram, et vitam nostram intuentur."—*Rosenm. in loc.*

"Jam ad lectores rediens apostolus exhortatur, ut talia exempla intuentes et ipsi adhibeant τισιν et constantiam. Adumbrat autem hæc imaginibus tam lucidis, ut omnia lectorum oculis præsentia sistent: inducimtur quippe ei, ad quos scribit, cum rebus adversis quasi certamine in stadio conflictantes, circundati majorum venerabilium coronâ, qui certaminis hujus spectatores, virtutisque et constantiæ testes atque arbitri assident et ad obtinendum præmium excitant, cujus Βραβευτης inducitur Christus ipse, αρχηγος της πιστεως." — *Heinrichs in loc. ap. Kopp. N. T. Tom. VIII.*

Of these quotations, I greatly prefer the last, among other reasons, for its superior fulness. Heinrichs, while he views the ancient worthies as *spectators,* does not omit to present them as *examples;* and certainly, however the passage be interpreted, we should never forget that those worthies have testified, and still testify, both by their words

and deeds, how great is the excellence, the power, and the dignity, of the Divine principle of FAITH.

And now, sir, I shall conclude a letter, perhaps unreasonably long. If I have been led to trespass, it has been by a conviction that the subject is important; and by a feeling, that, in the present day, anxiety to avoid the very blameable extravagancies of the Church of Rome, frequently leads persons unwittingly to narrow the proper sphere of our religious affections, and to snap asunder many links between us and the invisible world. I am, &c.

N. B.

FAMILY SERMONS.—No. XCIII.

John vii. 19.—*Did not Moses give you the Law? And yet none of you keepeth the Law.*

THE Law of God comprises the whole duty of man in every transaction, occurrence, and circumstance of life; and it extends to his thoughts, as well as to his words and actions. The contemplation of the boundless extent of this Law caused the Psalmist to say, that he had "seen an end of all perfection:" he had measured other things, and found them within the grasp of his understanding: "But thy commandment is exceeding broad"—broad, not for the indulgence it gives, for in this respect it is very narrow, but on account of its extent and comprehensiveness.

On this very account, however, it is the more necessary to study it, that we may understand the nature and extent both of what it requires and of what it forbids; and above all, that we may, by Divine grace, enter into its spirit, and imbibe something of that profound reverence for God, that love for his name, that zeal for his glory, which form the grand springs of all acceptable worship and service. The knowledge and the practice of this Law involve interests no less weighty than those of heaven and hell. It sets before us life and death;—life, if we will hearken and obey; death, if we refuse and rebel. Let us beware then of entertaining low and disparaging thoughts of the Divine Law, or of regarding the explanation and enforcement of its precepts as inconsistent with the freedom and grace of the Gospel. Some there are, in the present day, who seem desirous to shake off its obligations, and are more eager to deliver themselves from the conscience than from the power of sin. They exclaim against those who press the authority of the law, as legal preachers, miserably defective in spiritual attainments, and opposed to the liberty which Christ hath purchased for us. They delight to hear of the riches of free grace, the privileges of the saints, the all-sufficiency of Christ, and his finished salvation. But if obedience be enjoined upon them; if they are addressed concerning righteousness, temperance, and a judgment to come; if their deviations from holy practice, and their indulgence of unholy tempers, be pressed on their consideration; if their thoughts, words, and actions, are brought to the test of Scripture, and they are called upon thus to prove the sincerity of their profession and the soundness of their faith;—this they cannot endure: they regard it even with scorn, as doctrine fit only for those who are yet in the school of Moses, and not in that of Christ.

From such hardness of heart and contempt of his word and commandment, may the Lord deliver us! The Law of God, undervalued as it may be by many, is nevertheless the rule which has been given to guide our conduct here, and by which we shall be judged hereafter. Without conformity to this law in heart and life, we cannot be saved. "Blessed are they," says our Saviour, almost in the very close of the New Testament, "that

do his commandments, that they may have right unto the tree of life, and may enter in through the gates into the city." For although our salvation be the sole purchase of Christ, yet here the Scripture affirms that we obtain a right to the tree of life by doing the commandments of God; a right, not indeed of merit but of evidence—our conformity to the Law of God being the only sound proof we can give of our being interested in the promises of the Gospel. And without this all our joys and comforts, and confident assurance of heaven, are but delusions by which men seek to unite two things, which God hath put at an immeasurable distance—an unholy life here, and a happy life hereafter. To preach justification by the Law indeed is legal: it makes void the death and merit of Christ. But to insist on the necessity of spiritual regeneration—a death unto sin and a new birth unto righteousness—of a conversion of the heart to God—of a renewal of the whole man after his image—in short, on the necessity of repentance from dead works and new obedience, as well as faith in the blood and righteousness of Christ—is to discharge one of the highest obligations of a minister of the Gospel.

One great end for which the Law was given, and for which it ought still to be preached, is the conviction of sinners. It serves to convince them of their guilt, of the wrath which they have thereby incurred, and of the utter impossibility, in our present fallen state, of ever obtaining justification by the works of the Law. When, by means of the Law, the Holy Spirit has thus convinced us of our guilt, misery, and helplessness, and brought us to despair of ourselves; by the ministry of the Gospel, he leads us to Him "who is the end of the law for righteousness to every one that believeth." And where the law has not wrought a conviction of sin in the conscience, there the Gospel is preached in vain. For until a sinner is convinced of his guilt and danger, he never will be induced cordially to embrace those offers of mercy which are made to him in Christ Jesus. "The whole need not a physician, but they that are sick."

Another great end of the Moral Law is to furnish us with a rule of life; that having this rule before us, we may endeavour, under the influence of the Spirit of God, to fashion our hearts by its precepts, and may be enabled also to see our defects so as to repent and amend our lives according to his holy word. And as Christ cannot be cordially welcomed as a Saviour by those who are not convinced of sin, so will he save none who do not study to be conformed in all things to his will. Where there is no thorough reformation of heart and life, there can be no real repentance, no forgiveness of sin, no well-founded hope of salvation. Christ is given, not to save us in our sins, but from them. "He is the author of eternal salvation to all those that obey him."

We see, then, what absolute necessity there is to press the law on our consciences, to inculcate its obligations, and to enforce its awful sanctions; since, if we be not convinced by it of our sin and danger, we are not prepared to receive Christ; and if we be not conformed to it, we shall not enjoy the salvation which he hath purchased for us. Unless convinced of sin, we shall never come to Christ aright: unless renewed in holiness, we shall never attain to the happiness of heaven.

The law spoken of in the text as given by Moses was clearly the Moral Law. Our Saviour had admitted that the Jews of his time were punctual observers of the ceremonial and judicial laws. It is for neglecting the weightier part of the Law, "judgment, mercy, and faith," that he condemns them.

This Moral Law, though given by Moses to the Jews, was not, like their other institutions, confined to

them, but is binding on all men, in every age of the world, and especially on the church and people of God. To us, as well as to the Jews, is this law given; and to the test of this law will our hearts and lives be also brought. Thus tried, may not our Saviour say to us, as he did to the Jews of old—"and yet none of you keepeth this law?"

This failure in keeping the Law may be traced to its purity and perfection, and to the corruption of our nature. The Law of God is infinitely holy and spiritual. It requires not only that our love of God should be sincere and cordial, but intense and perfect in the highest degree. It makes no allowance for defect. Therefore if we can love God more or serve him better than we do, we do not fulfil, but transgress the law.

But while the Law is thus perfect in its requirements, our natures are depraved and sinful. Our understandings are darkened; our wills are opposed to that of God; our affections are impure and sensual; our carnal minds "are even enmity against God—they are not subject to his law, neither indeed can they be;" and though this corruption be healed by regenerating grace, yet is it healed but in part. In the best of men here below the flesh still lusteth against the spirit; the law of the members still warreth against the law of the mind, so that they cannot do the things that they would.

1. Let these considerations serve to abase the pride and stain the glory of all flesh.—If we look within, what do we find but a mass of sin and corruption? If we review our past life, and consider how the years which the long-suffering of God has granted to us have been spent, shall we not be forced to confess that we have lived in open defiance of the Divine authority, and in the constant violation of the Divine Law? If we suffer our conscience to speak, will it not testify to many presumptuous sins, wilfully and deliberately committed, in spite of all its checks and restraints, notwithstanding the clearest knowledge of our duty, and the most affecting manifestations of wrath on the one hand and of clemency on the other? Nay, have we not frequently relapsed into the commission of those presumptuous sins of which we have professed to repent, and which we have solemnly vowed to renounce? And when to these we add our sins of weakness and ignorance, and those caused by the sudden surprise of temptation; our secret sins, vain thoughts, and sensual desires, which, though the world takes no cognizance of them, are all naked and open to the eyes of that God with whom we have to do; the neglect and omission of many holy duties; our failure in those duties which we have attempted to perform; the coldness of our affections, the wanderings of our thoughts, our hypocrisy and formality, our low aims and selfish ends; our want of love to God, and of charity to man; with what a load of guilt shall we appear to be oppressed!

And can we sleep on securely, and take our rest, in such circumstances as these? Let us lay to heart our true state, the multitude and the magnitude of our sins, and the dreadful fate which awaits us, if we repent not of them and renounce them all. If we madly stifle this conviction now, we shall be fatally convinced when we can no longer profit by the conviction. Let us then search out and acknowledge our sins while there is yet a hope of deliverance from them. The day of grace is still mercifully continued to us: pardon and Divine aid are still offered to us. Great as the sins may be of which the law convicts us, yet if we will now turn from them with hearty repentance and true faith, we shall obtain forgiveness through the mercy and grace of Christ.

2. But if all men must plead guilty to the charge of having transgressed

the Divine Law, then how vain in any case must be the confidence in their own righteousness and merits which some are apt to indulge. They fondly imagine that their quiet and honest course of life, unpolluted by gross and scandalous offences, will be a sufficient title to heaven. On this they place their dependence; their lives are harmless; their dealings just and upright; they have wronged no man; they have defrauded no man. If, therefore, any should be saved, they must be of the number. But I would ask such self-righteous persons, have you then never been guilty of any offence either towards God or man? Have you never sinned even in thought? Have you never uttered a syllable which has been at variance with the pure and holy Law of God? Have you never been guilty of an action inconsistent with perfect innocence and purity of intention? Have your lives in all things been regulated by the strict and unbending rules of God's word? Whoever should affirm this, would only shew himself to be sunk in blindness and insensibility, totally ignorant of himself and of the Law which God has given him. But even if it could be supposed that you were guilty of only one sin, yet that one sin makes you a transgressor of the Law, and the guilt of your transgression can never be expiated by any thing you can do or suffer. Unless cleansed from your sin by the blood of Christ, eternal death must be your portion.

3. If these things be indeed so, in what absolute need do we all stand of Jesus Christ! Without his merits and mediation applied to our souls by faith, not only must those amongst us be lost whose lives have been stained by gross and notorious sins, but those whose conduct has been the most decorous and circumspect. Absolute perfection is a state rather to be wished than enjoyed in this life. The utmost we can here hope to attain, is to lead lives of sincere penitence and lively faith, striving to live more holily, and to walk more perfectly, before God; labouring to mortify the flesh with all its affections and lusts; daily growing in grace and advancing in love through the quickening and renewing influence of the Holy Spirit; and not committing wilful or presumptuous sins, nor allowing ourselves in any sin, when, through surprise or infirmity, we are drawn to commit it. But no sin that we do commit, whether great or small, whether of weakness or presumption, whether of our thoughts or actions, can be pardoned, but for the sake of the sufferings and death of our blessed Saviour. It is the same precious blood which atoned for the adultery and murder of David, or the perjury of Peter, which, if we should be saved, must atone likewise for our vain thoughts, idle words, and sinful actions. One of the main ends for which the law was given, was to manifest our need of Christ and of his salvation; for "he is the end of the law for righteousness to every one that believeth." It was given us, not that we should seek to obtain justification by our observance of it, but that, finding it impossible to found any hope of acceptance on such a plea, we might be forced to have recourse to the righteousness of Christ, as the meritorious ground of our justification before God. In this sense, "the law is our schoolmaster to bring us to Christ, that we may be justified by faith." A view of the extent and strictness of its injunctions, and of the rigour and appalling severity of its threatenings, and a conviction of our own utter inability to fulfil its demands, and of our consequent exposure to the penalty which it denounces, ought to lead us to look to Christ, that we may find in him that justifying righteousness which in ourselves we cannot find.

4. And as for those who, having renounced all hope in their own righ-

teousness, have fled to Christ for refuge, I would exhort them, as they have believed in Christ Jesus as their Saviour, to submit to him also as their King. Let the mind, which was in him, be also in them, and let them walk even as he walked. The only satisfactory proof they can give that they are justified by his blood is, that they are sanctified by his Spirit. Their faith, if genuine, will work by love, and their love will shew itself in their unwearied efforts to approve themselves unto him in well doing. "He that hath my commandments, and keepeth them," said our blessed Saviour himself, "he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." "Hereby we do know that we know him if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Now unto the King eternal, immortal, and invisible, the only wise God our Saviour, be honour and power everlasting. Amen.

To the Editor of the Christian Observer,

THE imprudent attempt which certain professed friends of our Apostolical Church have lately made to fasten the popish doctrine of the sacraments upon her creed, has excited in the advocates of spiritual religion, a dissatisfaction equalled only by the gratification derived from the manner in which opinions so dangerous have been confuted. The vast phalanx of prelates and divines marshalled forth by Mr. Biddulph presents a force too powerful to need many auxiliaries. The opinions, however, of a few eminent members of our church, who have not, I believe, fallen under the tremendous imputation of Calvinism, may, perhaps, be deserving a page in your miscellany.

The first passage occurs in the writings of the acute and learned Leslie, who, speaking of baptism, remarks; "If some do receive benefit by it, and others do not, this must be charged upon the recipient, according to the known rule, that whatsoever is received, is received according to the known disposition of the receiver. Thus the same meat is turned into good nourishment in an healthy, and into noxious humours in a vitiated, stomach: Simon Magus received no benefit by his baptism."

In the celebrated letters of "the ingenious and *accurate* Law," (I use Dr. Mant's eulogium), to Bishop Hoadley, we meet with the following remarks:—"As the sacraments may be received without any spiritual advantage, so persons may be of the church and yet not be saved: and the sacraments are not less sacraments, though they may not convey the designed benefit to the receiver."—"All persons are admitted conditionally into the Christian covenant, and have only a title to the benefits of it, or the ordinary means of grace, as they perform the conditions of their admission."

The late Bishop Cleaver, in his edition of Nowell's Catechism, thus expresses himself: "Impii enim, uti ait noster paulo infra, quantum ad ipsos spectat, Dei dona in sacramentis oblata non recipiunt, sed respuunt, &c. Eadem mens est Articuli xxix." At the end of this publication, the Bishop has printed, with high approbation, Vossius *De Sacramentorum efficacia;* the following passages from which may, therefore, be deemed his lordship's own sentiments:—"Quanquam vero sacramenta præbent gratiam spiritualem, non tamen quicunque sacramentis utuntur hanc gratiam percipiunt, sed tantum qui habent spiritualem manum, qua oblatam possint gratiam recipere. Est ea manus fides, quæ omnino a gratia ipsa distingui debet." "Illustris quoque est locus ille 1 Pet. iii. 21. *Baptismus nos salvat, non quo carnis sordes abluuntur, sed quo fit, ut bona conscientia Deum in-*

terroget. Ubi clare negat baptismum per se consideratum, hoc est, externam aquæ ablutionem nos servare, sed dicit id præstare baptismum internum, hoc est, non eum quem minister, sed quem Sanctus Spiritus confert."

In his celebrated Bampton Lectures, the learned Professor White thus avows his opinion:—"He (the Christian) is, indeed, directed to keep two ordinances; one of which is the mark of his admission into the faith, the other of his continuance in it; yet to neither of these, when unconnected with moral conduct, does the Gospel ascribe either dignity or use."

The Rev. Reginald Heber also, in his recent Bampton Lectures, among some speculative divinity which I can by no means accord with, has struck several blows at the root of Semi-Pelagianism; and has, in many passages, pointedly repelled the modern notions of baptism.

I am tempted to add two quotations from the great Lord Bacon, whose opinion, whether in divinity or philosophy, is of itself a host.—"The sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those which are regenerate by the Holy Ghost, who breatheth where He will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew, a son of God and member of Christ."—"The work of the Spirit, though it be not tied to any means in heaven and earth, yet it is ordinarily dispensed by the preaching of the word, and administering the sacraments; the covenants of the fathers upon the children; prayer; reading; the censures of the church; the society of the godly; the cross and afflictions; God's benefits; His judgments upon others; miracles; the contemplation of His creatures;—all which, though some be more principal, God useth, as the means of vocation and conversion of His elect, not derogating from His power to call immediately by His grace, and at all hours of the day, *i. e.* of man's life, according to His good pleasure."

Indeed, I know of no Protestant writer, who has revived the Romish doctrine so avowedly as Dr. Mant; nor can I well conceive how a popish priest could express the tenets of his church more explicitly on a point in opposition to which *peculiarly* our martyrs bled, than Dr. Mant has done, even in his latter "Academical Sermons," where he tells us, the Spirit in baptism "infuses into us a principle of life:" "that which is born of the Spirit is spirit, such we become by our spiritual regeneration, by our new birth in the sacrament of baptism:" the Spirit "moveth upon the face of the baptismal waters, imparting to them a quickening power:" it is the duty of the minister "to wash the sinner in the laver of regeneration, and to be the instrument of admitting him into filiation with God:" "to baptism he (Christ) promises salvation:" "Christ declares that the bread and wine of the holy communion are his body and blood." When such sentiments are openly promulgated, and uncensured by authority; and when their opposers are branded as heretics in the church, are we to wonder that the Establishment is attacked on every side? that the charges of heathenism and popery resound from every quarter? that the Dissenters assume a tone prouder and more decisive than heretofore? Dr. Mant laments as over a "much-injured, perhaps a falling, church." Let him seriously, as before the Throne of Grace, ask his own heart, what individual of the nineteenth century has most contributed to her destruction, and implanted in her bosom the seeds of inveterate animosity, rendered her the pitiable object of commiseration to her friends, and of contemptuous exul-

tation to her enemies. I trust, however, that the embers of vitality are not entirely extinguished. Let those who sincerely love her, not as the distributor of temporal benefits but as the dispenser of eternal good, be vigilant at all seasons, both in public and private, to repel and confute the dangerous doctrines now attempted to be fastened on her. Then may we hope, that gradually brought back to her first principles, not the open assaults of her avowed enemies, nor even the erroneous expositions of her misjudging friends, will yet prevail against her.

Παμφιλος

To the Editor of the Christian Observer.

As you have taken some pains to invalidate the arguments drawn by the Eclectic Reviewer from the Nonconformists, against what is called the hypothetical or conditional interpretation of regeneration, assumed in the offices of our church, I hope the following short quotation from those Nonconformists, as it is given by Mr. Baxter, will appear to you sufficiently in point to deserve insertion. It will at least shew that the Nonconformists entertained *precisely the same opinion* with the present opponents of Dr. Mant, as to the real meaning of the Catechism and Baptismal Service; for they object to godfathers and godmothers on this very ground, that these personate the child, and covenant for it as its representatives. Their own words are—"Withal these godfathers and godmothers *personate the child, as believing in Christ and renouncing sin;* and that without any authority for it, either from natural right or positive law. And the ordinance of baptism will seem to be put upon that insufficient bottom, by any one who sedately compares the *office* for that purpose and the *Church Catechism.* For the purpose" (meaning the promise and vow) "of godfathers and godmothers, in *the child's name, is, in both, represented as the foundation of baptismal dedication, and the ground of the claim of the benefits and blessings thence arising.*"—Baxter's Life and Times, 8vo. vol. ii. p. 211.

I need make no remark on this passage.

G. B.

MISCELLANEOUS.

To the Editor of the Christian Observer.

WE are taught by the Apostle, that to compare ourselves with ourselves is a mark of small progress in Christian wisdom. If mutual comparisons between individuals be unwise, it certainly does not augur a higher degree of Christian prudence for private members of different Protestant churches to institute such comparisons between their respective communions, which seem likely to excite feelings of rivalry and hostility.

Some observations which appeared last year, in your Review of Chalmers' "Address to the Inhabitants of Kilmany," seem, Mr. Editor, to have exposed you to the charge included in the foregoing apostolic animadversion. In that article, various remarks, not perhaps of the most conciliatory nature, were made upon certain alleged defects and imperfections of the Scottish Church, which, as might naturally be expected, have called forth the zeal of some of her sons to vindicate the cause of their insulted mother. One of these vindications has appeared in your own pages, under the signature of "A Lay-member of the Church of Scotland."

Another is to be found in a monthly work, published in Edinburgh under the title of "The Christian Instructor." In the apology for the Scottish Kirk last mentioned, the writer has not contented himself with remaining on the defensive, but has carried the battle into the very ranks of the rival sister, the Church of England.

Were it proper to institute a comparison between the two churches, in all their different component parts, it seems to me, Mr. Editor, that such a task, to be executed with due judgment and impartiality, would require qualifications which very few persons can be supposed to possess. I hold, that no clergyman of the Church of England, and no minister of the Kirk, can have these qualifications; because there are few of them who have acquired such practical and experimental knowledge of the effects of the ministrations of both communions, and of the actual state of their congregations, as to be able to form a just comparative estimate. And supposing them to possess all the knowledge which is requisite, still the minister of either communion must, from the infirmity of our nature, be actuated, to a certain extent, by prejudices which will render him better qualified to act the part of an advocate than a judge.

Now, Mr. Editor, I imagine, from the grave and solemn nature of your office as a Christian Observer in communion with the Church of England, that you are a clergyman of that church; and my suspicions are almost converted into certainty by some of the remarks concerning the Scottish Kirk which are contained in your Review of Chalmers' Address. I shall, therefore, at once discard you from the judicial authority which you have rashly assumed in this cause. Conceiving also, and on similar grounds, that the Editor of the Christian Instructor holds the pastoral office in the Kirk of Scotland, I shall request him likewise to remember that his place is not on the bench, but among the advocates at the bar.

Having thus placed you, sir, and your stern Presbyterian brother, where you are both divested of all the real and imaginary terrors which attach to the possession of judicial authority, I shall sit down between you, and, in the spirit of calm and dispassionate discussion, offer a few remarks, not with a view of instituting a general comparison between the two communions, still less, Mr. Editor, with a view of vindicating the censures you have passed on the Kirk, but to justify the Church of England from the rude and impetuous attack of her Presbyterian opponent.

I conceive that the Editor of the Edinburgh Christian Instructor, in ascribing the superiority of the religious and moral state of Scotland to the more benign influence of the Presbyterian church-government, and the Confession of Faith, reasons unphilosophically. I acknowledge that the faith of the Scottish Kirk is, in substance, the same with that of the Church of England, though with a large infusion of the peculiarities of Calvinism. To say nothing of these peculiarities, every Christian will allow, that the glorious truths held by both churches have, so far as believed, a direct tendency to elevate and ennoble the national, as well as individual, character. Now, sir, the argument made use of by the Christian Instructor is this, that since the Scottish national character is confessedly superior in religion and morality to the English, it follows, that the Presbyterian form of church-government, and the Confession of Faith, are better adapted to promote religion and morality than Episcopacy and the Liturgy. I shall, for argument sake, admit the premises assumed by the Edinburgh Editor, but still I deny the conclusion. I affirm, that so far as the moral and religious superiority in question do

exist in the Scottish Nation, they are to be traced to other sources than the Kirk and Confession of Faith. The first cause operating thus beneficially on the character of our northern fellow-subjects certainly is, the system of parochial education, which was established in that country by an Act of the Scottish Parliament passed in 1696. The Scotch Reviewer, it is true, acknowledges this important fact, but claims for the Presbyterian Clergy the honour of having originated and given efficacy to that institution. I would not deprive them of one iota of that well-earned praise which they have merited in this respect; but yet it must be admitted, that as the Kirk, in operating on the general state of the national morals, has had the aid of a most powerful coadjutor, of which the Church of England has been wholly destitute, it is unphilosophical to ascribe to the Kirk effects which may, for aught that is proved, belong to the parochial education system.

It is not only as a source of instruction, that the school establishment has operated favourably on the Scottish character, but perhaps even in a higher degree as a system of discipline. Let it be adverted to, that the whole of the Scottish youth, of the lowest ranks of the community, are, for some years of their life, subjected to that sort of restraint which results from their being for several hours every day placed under the eye and direct superintendance of a schoolmaster; how powerful must be the effects of such a system in forming the national character to habits of sobriety, self-command, and forethought, and, consequently, in restraining from the commission of those grosser crimes which are obviously inimical, no less to the temporal than to the eternal welfare of men!

There is also a counteracting cause to the beneficial operation of the Church of England, arising out of our system of poor laws, from which Scotland is happily free. It is not easy to say how great is the sum of moral evil which is chargeable upon this pernicious system; the direct effects of which, as it is now administered, are to encourage idleness and improvidence; to promote luxury and extravagance among the lower orders; to extinguish or weaken those motives to exertion, which operate powerfully in developing and sharpening the intellectual faculties of our nature, and which thus exercise an influence also on its moral powers*.

Hitherto I have argued on the supposition, that the premises assumed by the Christian Instructor are correct, and that the Scottish character, as to religion and morality, is really more elevated than our own. It may be admitted that this is the case in the lower ranks of society; or, in other words, in so far as the parochial school system has had a positive effect in forming the Scottish character, and the English poor laws have had a direct influence in deteriorating our own national morals. I much question, however, whether the same superiority of character is attributable to the Scotch in the higher ranks of society: nay, I am disposed to think that in Scotland there is much less piety among the better classes than in England; and it is an observation I have often heard, that in our colonies, and other situations, where this class of Scotch are removed from the influence of the domestic circle, and the check of the public opinion of a Christian community, there is among them less regard to the in-

* Since these observations were written, I have met with some remarks on the character of the Scottish peasantry, in Currie's Life of Burns, which correspond in a very remarkable manner with my deductions. I had not before seen this work, which absolves me from the charge of plagiarism. Dr. Currie was a Scotchman, and therefore an unexceptionable witness.

stitutions of religion than the English display in similar circumstances.

Having some acquaintance with Scotch families long resident in England, I, Mr. Editor, have heard them remark, that when they have, since their change of abode, revisited their country, they have been exceedingly struck with the great disregard manifested to the ordinances of religion, particularly among the males in the better classes of society. "In Scotland," they have said, "we see ladies at church, but hardly any gentlemen." I have understood that happily there is of late a considerable change for the better, in this respect, among our northern neighbours; but it probably still holds true, that the higher classes in that country are more devoid of the forms and spirit of religion than among us. Indeed, sir, I have frequently heard Scotchmen acknowledge and lament this circumstance. Let the religious state of the legal profession *in* Edinburgh be compared with that of the English bar, and the comparison will not be to the disadvantage of England. Should a similar comparison be instituted between the higher class of the mercantile profession in Glasgow and Bristol, it would probably be discovered that vital godliness is at a much lower ebb in the place first mentioned.

If there be any truth in these observations, what, Mr. Editor, is the result? That in those classes of the community where the beneficial influence of the principles of the Kirk is aided by the parochial school system, and where the influence of the principles of the Church of England is at once unaided by parochial education and counteracted by our pernicious system of poor laws, there is probably more piety in Scotland than in England. But, on the other hand, in the classes of the community where the Kirk operates without extraneous assistance, and the Church works without external counteractions from the cause above-mentioned, there is probably more piety in England than in Scotland. After all, we must acknowledge that both churches have enough of evil within them to be the occasion of deep humiliation to their members; and it is the furthest from being the characteristic of a flourishing church to boast that she is "rich and increased with goods." As a sincere friend to the Church of England, I have no wish to carry the comparison between her and the Kirk further than is necessary to vindicate the former from what appears to me to be unfounded censures.

But, sir, no conscientious lover of Episcopacy can remain silent when such language as follows is applied to what he conceives to be ordinances of God. "It astonishes us, in this country, to see the childish and overweening attachment of our neighbours to their episcopalian forms and government—an attachment which more resembles those feelings of awe with which eastern slaves look up to their despots, than those manly and rational principles which may be expected in Britons."

I wish to offer a few remarks, in reply to the above observations; and I shall endeavour that every word which I write may be in the spirit of Christian meekness, being well assured, that when, even in contending for the truth, we depart from such a spirit, we sin against God.

If our episcopalian forms be, in substance, those of the church of Christ in her best ages, then we do not consider ourselves as chargeable with indulging *an overweening attachment to them*, in giving them a deliberate preference over the innovations of later times.

That the public prayers of the Christian church were offered up according to fixed forms at a very early period, will scarcely be denied even by the strictest Presbyterian. It is generally admitted, that litur-

gies were in constant use in the Jewish Church in the time of our Lord; and if so, the use of them was sanctioned by his attendance at the synagogue. The learned Vitringa himself acknowledges (and he was no Episcopalian), "Christianorum primævorum illas preces certis formulis ad exemplum synagogicarum adstrictas fuisse (etiamsi non ignorem formulam ejusmodi in Clementinis extare) non putem, sed, observatis solum modo communibus precandi canonibus et vulgatis speciebus necessariorum quæ a Deo petenda erant, a quolibet ecclesiæ Christianæ præposito quam liberrime fusas esse per spiritum precum: in quo etsi preces illæ Christianorum distinctæ fueruit a synagogicis publicis, quæ juxta certas formulas recitandæ fuerunt, *dubium tamen non videtur quin Christiani orginis Judaicæ* (that is, in other words, the mother church of Jerusalem over which the Apostles were the first pastors) *quæ in formulis Judæorum probari poterant et laudari merebantur suis usibus accommodaverint.*"

But, sir, it is not only because we conceive liturgies to be of ancient, if not of apostolic, origin, that we prefer them to extemporaneous effusions. Some of us have long sat in places of worship where liturgies are not used; and we have felt and sighed under the evils which are the consequence of their rejection. We have compared the aspect and deportment of religious assemblies where the truths of the Gospel are most energetically preached but the prayers are extemporaneous, with the general appearance of congregations in the Church of England which enjoy the advantage of an evangelical ministry; and we are deliberately and most deeply impressed with a conviction, not resulting from the prejudices of education but from comparison and observation, that the Liturgy of the church is more calculated than the best conceived extemporaneous prayers to command the attention, and consequently to excite and elevate the devotion of Christian assemblies.

Some of us have also compared the effects of both modes of worship upon our own minds for a sufficient length of time to become habituated to each; and we have formed a similar estimate of their respective merits.

How frequently also does it happen, sir, when we are called on to join in the worship of Christian assemblies where there is no form of prayer, that the correct spiritual taste is offended by the quaint and unsuitable application of Scripture language*; and the critical taste by the occurrence of phraseology calculated to disgust and repel men of literature and refinement from the public offices of religion. How often is the spirit of devotion checked and dried up by the cold formality of prayers which are not chargeable with the faults already detailed! But Mr. Editor, these are not the worst consequences which result from the want of a public liturgy. Some of us have occasionally been placed in circumstances where the minister of a Calvinistic Church, who was to lead the parochial devotions on the Sabbath, was himself manifestly a Socinian or Infidel. In such cases, there is, to borrow the language of Scripture literally, "a famine of the word of the Lord." For it is well known, sir, that in the Presbyterian Churches the reading of the Scriptures forms no part of the *stated* services of the Lord's day. It cannot also be expected that a Socinian or Deist shall conceive and utter prayers at all suited to the purposes of Christian devotion, and the doctrine which teachers of

* Among scriptural phrases thus improperly introduced, I have heard the following:—*Let his bow abide in strength* in praying for ministers; *Awake, O north wind, and come thou south, blow upon my garden*, in reference to the influences of the Spirit; *The shout of a king is among them*, in reference to the church.

such principles preach only evinces that they are enemies of the Cross of Christ. What then remains in the public services of a Lord's day, spent under such circumstances, to nourish and build up a Christian? Alas, sir, with the exception of the scanty portion of the Psalms of David which are sung by the congregation, (frequently to the sound of music which may be called an antidote to devotion), there are not even husks, there is not even a bone to pick in order to satisfy the craving appetite!

In our church, on the contrary, when the minister is heterodox or carnal, the Liturgy, added to the Lessons of the day, furnishes good and wholesome food, which can nourish the soul of the believer and build him up in his most holy faith. Doubtless many of your readers, Mr. Editor, have experienced the beneficial effects of the services of the church, and blessed God for her invaluable Liturgy, even in situations where evangelical truth was not preached in the pulpit.

A liturgy has other advantages. It offers no temptations to the minister, particularly *the young minister*, to endeavour to shine by a fluency of utterance in prayer. It therefore affords no fuel to feed the flames of spiritual pride. It also takes away from the people some of the temptations to a critical spirit. A church which adopts a fixed liturgy acts upon a sound, and therefore a philosophical, view of human nature. The principle which leads her to this choice is, that ordinary men (and such in the nature of things the greater number of every body of clergy must be) are not to be intrusted with the uncontrolled conduct of the highest part of the services of a Christian church, because it cannot be supposed that they shall possess the qualifications necessary for that purpose. Let experience testify whether this be not a sound principle. In the present state of human nature, that church as well as that individual acts wisely who puts little confidence in man.

Such, sir, are some of the reasons which induce us "not with a childish and overweening attachment," but with firm and deliberate purpose, arising from a consideration of the practice of apostolic antiquity, and also from a comparative estimate of the two different modes of worship, to prefer our episcopal forms to the extemporaneous prayers of our estimable brethren of the North.

I need not enter into any discussion respecting the merits of our Liturgy. We do not believe it to be faultless; but we can scarcely form an higher estimate of its value than is expressed in the following words, made use of by the Rev. R. Hall, of Leicester, at a meeting of the Bible Society there in the year 1812, as quoted in the Christian Observer for July last. Speaking of the Liturgy, Mr. Hall observes, "Though a Protestant Dissenter, I cannot be insensible of its merits. I believe that the evangelical purity of its sentiments, the chastised fervour of its devotions, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions."

If such a mind as that of Robert Hall discovers these excellencies in our Liturgy, surely, sir, we who have so often experienced its elevating and spiritualizing effects upon our devotional feelings, may be allowed to place it only second to the Scriptures of truth.

Should this letter find a place in your valuable work, it is possible that it may be followed by a second.

I am, &c. G.

JOURNEY TO SWITZERLAND, &c.

(Continued from p. 514.)

FROM Lauffenburg, after dining on the road, I reached Basle in the evening, in rainy weather, after having passed through two other

Austrian posts, Rhinfeld and Horn. The country is fine all the way, and presents great variety of beauty, but it is peculiarly enchanting for the two last leagues of the approach to Basle. The Three Kings, the inn to which I went, was so full that the landlord, who came to my carriage, told me he had not a closet to offer; so I was obliged to go to the second best house, called La Cigogne, (the Stork), where I had a very good room, but a very bad table d'hote, and very indifferent company—a mixture of enraged aristocrats and democrats, whose disputes at table made up in amusement for the scantiness of the fare. I expected several times that duels must have taken place, *au sortir du table.* All, however, was smoke. An elderly German officer once said to two of the warmest champions, who seemed on the point of throwing their plate at each other's head, "Mais, messieurs, vous oubliez que vous êtes en pays neutre, et qu'ici les opinions sont libres."

Too much cannot be said of the beautiful situation of Basle, which is divided into the lower and upper towns. The lower town contains chiefly the second class of merchants and tradespeople. The streets are narrow, dirty, and (when I was there) uncommonly crouded by people of business, mostly employed in conveying, to the French, merchandize of every description. As there was a very active intercourse between Basle and Huninguen (a French fortress in Alsace), national cockades were to be seen every day in the streets. The immense concourse of people, and the great avidity of the Baslois for deriving every possible benefit from the wants of the French, had rendered so dear and so scarce the first commodities of life, such as corn and meat, that the magistrates thought it necessary to shorten the stay of all strangers, without excepting the Swiss of other cantons; with this difference, that the French were ordered away *sans ceremonie,* whilst they behaved to the Swiss who were known with great civility. I had no wish to stay longer than a week, that being sufficient to see the town and the beautiful points of view around it. The upper town is full of large houses elegantly built, and some palaces, all belonging to private persons, many of whom are immensely rich without the means of spending more than a small part of their income.

La Place du Münster is particularly to be noticed. It is a fine large square; on one side of which, towards the Rhine, stands the Münster, or cathedral, a venerable gothic church rendered more conspicuous by having its walls coloured of a dark pink. Its steeple and turrets are bold and light. On the same side of the square, and in a line with the church, is a handsome plantation of trees, among which a large fountain of spring water plays from two spouts into a wide octagon stone basin. These fountains, which abound in every town and village, and even hamlet, of Switzerland, are very pleasing objects; for while they promote cleanliness, and give an air of cheerfulness to the places and streets, they supply the inhabitants with a constant abundance of excellent spring water. The Münster Place stands on an elevation, the ascent to which, from the lower town, is long and steep. Before the church is a handsome esplanade terminating in a perpendicular precipice above the Rhine, which runs through Basle beneath a handsome wooden bridge. From this place a most magnificent prospect is to be seen. On the left is the fortress of Huninguen belonging to France, and so near this Swiss bulwark that the cannon of the fortress could certainly reach, and perhaps demolish, the church and also the bridge I have just mentioned. Huninguen forms the extreme point of the rich province of Alsace, whose blue

mountains skirt the prospect from the Esplanade.

The Rhine is here wide and rapid; but its navigation, which is often interrupted between Schauffhausen and Basle, is uninterrupted from Basle to Dusseldorf. That beautiful town had just been reduced to ruins by the bombarding of the French.

On the other side of the square on which the Münster stands are a few large handsome houses, belonging to the Government, in which dwell the Burger Masters and the Statthalter. Some of the best built houses in Basle are situated between the Münster and the gate which leads to the Fauxbourg St. Albans. But the fauxbourgs themselves, which are just without the surrounding walls and ditches of the town, are a favourite residence, where are some excellent houses with large gardens attached to them.

Hospitality and generosity are virtues which seem to belong in a less degree to the inhabitants of Basle than of any other town in the Thirteen Cantons. They seem, in general, to be bent on accumulating wealth. The expense of their table is small. They keep few servants; and in some of the best houses there is no *man* servant. This arises not merely from motives of economy, but that they regard it at Basle, as in many other towns of Switzerland, as a moral duty, to obviate the consequences of a constant intercourse of servants of both sexes.

The pleasures of society are not well understood here. The women meet among themselves, and the men have their clubs called Tabagies, because smoaking is there allowed. They meet at five o'clock, have tea and cards, and break up at eight, when all go home to supper. The hours of five and eight o'clock at Basle correspond to four and seven every where else, the town and even private clocks at Basle being so regulated as to be always an hour before the regular course of time. The cause of this whimsical difference is said to be, that, some centuries ago, a conspiracy was set on foot for delivering the town to the enemy. This conspiracy was disclosed by one of the conspirators to his mistress: she declared it to the Senate. The Senate immediately ordered the clocks to be altered, by which means their plans were disconcerted. The people at Basle so religiously preserve the memory of this transaction, that the Senate having some time ago expressed a wish to regulate time in conformity to the general usage, the town was threatened with an insurrection, and the magistrates were obliged to desist from their purpose.

From Basle I returned to Schaffhausen, by the same road I had come. The last post from Lauchingen, I had a specimen of the sulkiness so justly complained of in German postillions. I had before travelled the same stage, which does not exceed fifteen English miles, in very bad weather and with private horses, in four hours. The weather was fine and the roads good when I returned with post horses, and I was exactly six hours in performing it; the post-boy all the while appearing perfectly indifferent to my remonstrances. When I said, that in order to go quicker, I would walk, he replied, "As you please;" and saw me, with great *sang froid*, quit the carriage and soon leave it behind, while he continued to walk his horses every foot of the way. When we reached Schaffhausen, instead of the usual fee I gave him *twelve batzen*, which I had been told was the stated allowance for a *post and a half;* but he threw it on the table with disdain, and said I must go with him to the Post-office. To this I agreed; and on applying to the clerk of the office, to know how much he was entitled to, the answer was *nine batzen*. The rage of the postillion was excited to the highest pitch, and he absolutely refused to take

the money. He sent for it, however, three days after.

(To be continued.)

DR. PINCKARD'S NOTES ON THE WEST INDIES.

(Continued from p. 511.)

THE present paper is intended as a collection of unconnected anecdotes, elucidatory of the nature of colonial slavery, extracted from the invaluable work of Dr. Pinckard, which has already occupied so much of our attention.

I. THE DRIVING SYSTEM.

"On my way down the coast lately from Mahaica, I observed among the slaves, what to me was a novelty; although I was told, by a gentleman of the colony, that it was by no means uncommon. In one of the fields we passed a gang of Negroes employed at their labour, with a female driver carrying the whip at their backs. On my remarking that it was *not* a becoming duty for the *beau sexe*—that the nature of the lady might be too tender to admit of her correcting the strong, and her arm too feeble to enable her to chastise the idle—my companion replied, that I was much mistaken; for, on the contrary, the '*women drivers*' were sometimes peculiarly severe, and often corrected the stoutest slaves with no feeble arm." Vol. II. p. 121.

"In walking through Kingston (Jamaica), I observed an example of slavery unlike any that had met my eye to windward—sixteen or eighteen Negroes linked in a sort of harness, and forming a regular team, were drawing an immense trunk of mahogany, conducted by a driver with a cart-whip, who went whistling at their side, and flogging them on, precisely as an English carter does his horses." Vol. II. p. 371.

At p. 129, Vol. II. Dr. Pinckard speaks of some soldiers, who, having been confined for irregular conduct, were indignant at seeing Black Rangers placed over them as centinels, who "since their arrival in the colony had toiled all day in the field *goaded as horses or oxen.*" In the course of his reasoning on the subject, he adds, in a strain very different from what we have been accustomed to hear from the mouths of some West Indians—"Compared to slavery the restrictions of military discipline are as exquisite freedom; and the Negro who has once tasted it cannot be expected to return quietly to the yoke, and again expose his back to the whip." Vol. II. p. 130*.

II. GENERAL TREATMENT OF SLAVES.

"In our perambulations, we often witness gross and disgusting scenes among the slaves. Lately we saw a naked washing party, whose skins exhibited very indecently the crowded scars of repeated punishment." Vol. I. p. 123.

"Very much to the discredit of Barbadoes, numbers of old, diseased, or decrepit Negroes, objects of compassion and of horror, are seen lying at the corners, or begging about the streets. This, like the toleration of the swarms of mendicants in England, is a nuisance for which there is no excuse. If these poor unfortunate Negroes be free, they should be relieved by a general tax upon the island: if slaves, the law should compel every master to provide for his own. Should the laws of humanity be insufficient, and those of justice inadequate, a law of coercion should constrain the unfeeling owner to protect and cherish the being, whose youth and vigour have been expended for his benefit; and who, having worn out his days in the heavy toils of bondage, is grown aged and infirm!" Vol. I. p. 295.

"It has happened to me to be addressed by a wretched slave, strongly entreating me to purchase her from her master." "She was a very decent young woman, here termed 'a house-wench.' The hardships and ill treatment she had

* See also our Vol. for 1806, p. 428, and our Number for last month, p. 439, which contain extracts from Dr. Pinckard, Vol. I. pp. 122—140.

suffered, had created, she said, such an entire dislike to her present home, that if she could find no '*good massa*' who would buy her, she had determined to try to escape from her misery by running away. The poor creature shuddered as she mentioned this expedient, sensible that if she should be retaken, her sufferings, great as they were, would be sadly multiplied. Still she declared she was firmly resolved to hazard the attempt, rather than continue her, now, wretched life, hopeless of relief.

"The heavy tear swelled on her dark cheek as she related the severities to which she had been subjected. Her tale was at once interesting and distressful. It needed not the aid of eloquence to move compassion. The simple narration of the cruelties imposed, and the punishments inflicted for only trivial faults, instantly roused the feelings, and in strong appeal begat a new regret that hosts of human creatures, for the mere lucre of a few of their fellow-beings, differing in the colour of their skin, should be degraded to a situation, which not only deprives them of the command of their persons, but, also, robs them of all the powers of will.

"Divested of every right, a slave has no redress, not even against the bitterest wrongs: however oppressed, however injured, he has no resource—no means of relief! Not having the power of changing his home, he has no escape from ill usage or cruelty; but is condemned to travel the long journey of life in hopeless discontent." Vol. I. p. 342.

"In my walk to the Negro-yard I met a slave, who appeared under a peculiar mode of punishment, being compelled to wear an iron collar with three long spikes projecting from it, in sharpened points, to the distance of eight or ten inches from his person. What crime had led to this strange method of punishment I did not learn. The poor man not only suffered the annoyance of moving about, loaded with this heavy collar, but he was effectually prevented from lying down, and from approaching near to any person without the danger of injuring him with the sharp points of his iron yoke." Vol. I. p. 470.

"On the morning of January 13th, a well-looking robust Negro unexpectedly presented himself at my door, tendering his services, and begging that he might be allowed to work for me. Upon my going out to speak with him, his countenance gladdened with joy, and looking animated and cheerful, he said he would '*do ebery ting to 'blige massa, wait upon massa, clean massa's horse, and do all de work massa tell him.*'

"Not immediately recollecting his features, I asked who he was, whence he came, and how it happened that he addressed himself to me? when he replied, '*Ah massa, if you no remember Prince, Prince no forget dat massa tell 'em soldiers for break one great iron collar off Prince's neck, and gave him for gnyaam when massa at Mahaica!*' This brought him to my recollection; and I recognised an unhappy slave, whom, in one of my walks at Mahaica, I had met wandering in a cotton-field, bearing a heavy iron collar upon his neck, with three long spikes projecting from it, terminating in sharp points, at the distance of nearly a foot and a half from his person; and with his body flogged into deep ulcers, from his loins to his hams. In this state, and almost starving with hunger, he appealed to my feelings. *Humanity* pleaded in his behalf, and without a very scrupulous inquiry into the whys and wherefores of the punishment, its dictates were obeyed. The poor man followed me to the fort: the soldiers grew indignant on seeing his naked sores; and the impulse of their feelings not being opposed, his neck was quickly freed from its load, and the massive yoke and its spikes were as speedily converted into pot-hooks for the benefit of the mess. Thus

made happy, the thankful slave had now found his way to my home at La Bourgade, in order to make his further acknowledgments, and to tender me his services. Shall it be said that Africans know not the divine sentiment of gratitude?" Vol. II. p. 174.

"I took my farewel dinner with a party at the commandant's; and, in the evening, after I had retired, but while the other gentlemen remained at table, they were disturbed by the groans of some person, who seemed to be in extreme agony. Prompted by feelings of humanity, Colonel Hislop sent one of the officers to the house, from whence the afflicting cries were thought to proceed, in order to ascertain if any person were ill, or if it might be in his power to afford relief; when, to the astonishment of all who were present, a scene of the most shocking cruelty was discovered. Instead of meeting with any one in sickness, the gentleman deputed upon this commission found a wretched slave suffering under a species of torture which could only have been invented by the most diabolical malignity.

"The unfortunate man was tied down to the ground, with his limbs stretched out to the utmost extent; the legs being fastened with heavy chains, and the hands with strong cords, which were painfully tightened by being twisted with pieces of wood, placed across the wrists. For the honour of human nature, I hope it is a solitary, although an absolute, fact, that this poor Negro had been so confined, without being allowed a morsel of food, for three days; and with the additional cruelty of being burnt across the fleshy parts of his person at repeated intervals, with red-hot iron. Could such a mode of torture have suggested itself to any other mind than that of a blacksmith? which was the occupation followed by the depraved monster, into whose fiery hands it was the lot of this unfortunate African to have fallen!

"The dreadful tale being reported to the commandant, a file of the guard was instantly marched to the house, with orders to release the sufferer; and quickly, with the irons and cords remaining on his limbs, he was led before the colonel and party, whose timely humanity had saved his life. His fetters were now removed; food and wine were offered to him; and he was soothed with the assurance that justice should be done to his cause: but his strength was so exhausted as scarcely to admit of restoration! Upon swallowing a morsel of bread, moistened with wine and water, the effect upon his famished stomach was so painful as to produce extreme distress, and he nearly fainted: but, after a little time, he was so much recovered by the kind attentions of the commandant and his friends, as to be sensible of the anxieties of those about him; and, when questioned regarding the crime which had provoked this horrid punishment, it proved that he was utterly ignorant for what fault, or upon what pretence, he had been treated with such savage barbarity!

"The hardened wretch, his master, was examined as to the nature of the offence which had urged him to this frightful example of cruelty. Whether his consciousness of the insignificance of the alleged misdemeanor, or the dread of the requital he merited, prevented him from avowing it, I could not learn, but he persisted in the most obstinate silence respecting it, and replied only by confused and hurried appeals, piteously imploring the commandant to pardon him, and beseeching that he might not be subjected to the ignominy of a personal punishment. His agitation was excessive: forgetful how grievously he had debased himself by his outrageous conduct, the apprehension of being exposed to the degradation of a

corporal chastisement so entirely possessed his mind, that no direct answer could be obtained from him; every reply being an humble petition for mercy, or an anxious supplication not to be stigmatized with the disgraceful retribution, which he seemed conscious that he deserved." Vol. II. p. 332.

Dr. Pinckard states, at p. 283, Vol. II., that on an excursion, his party "met two Dutch ladies upon the road, travelling with great state, in a chaise drawn by six naked slaves instead of horses." A farther exemplification of the effect produced by the constant view of slavery with all its sad accompaniments on the female character, may be seen at Vol. I. pp. 343, 348, and 431*.

III. MORAL AND RELIGIOUS HABITS.

"A word," says our author, "upon the total neglect of sacred ordinances which prevails in these colonies. Knowing that the established religion of the Dutch is Calvinism, you will be much surprised to learn that all the ceremonies of the Sabbath are utterly disregarded. No church or temple is to be found in the settlements; nor have the inhabitants even appropriated any house, or other building, for the performance of Divine service. Neglecting their own duties to the Deity, they have used no means to inculcate a sense of religious awe, or of moral conviction, among the slaves, but have confided the government of these degraded beings solely to terror and the whip. Sunday, it is true, has been set apart as a day of rest, but no solemn ceremony marks it as the Sabbath. Idleness and merriment alone distinguish it from the other days of the week. It is a holiday to the Negroes, but no part of it is devoted to their moral or religious improvement: not one hour is appropriated to instruct them in the duties we all owe to the Creator; or to teach them the principles which ought to govern the conduct of man towards man." Vol. II. p. 131.

Some idea may be formed of the very degraded state of moral feeling even among the White inhabitants of the West Indies, from the following fact which Dr. Pinckard records with becoming disgust and astonishment:—

"It is usual, in these colonies, for a person to take a Negro, or more frequently a Mulatto, or *mestee* woman as housekeeper and companion; and, if he have children by her, and cannot afford, or does not choose, to be at the expense of sending them to Europe to be educated, he derives no dishonour from breeding up the sons as mechanics, and giving out the daughters, in keeping, to his friends; and so commonly is this practice established, that no feelings of remorse seem to attach to it: on the contrary, it is deemed the best provision the parent can make for his daughter."

And yet a West-Indian planter and merchant of eminence, and a member of the British Parliament has had the effrontery to tell us, in a recent publication, that the laws which have been framed in the West-Indies to obstruct the manumission of slaves, were adopted "to discourage" "illicit and vicious connections, between White men and Negro or Coloured women." He must have placed a large reliance on the credulity of the British public, and on their ignorance of West-Indian society, before he could have ventured on so gross an imposition.

We conclude with asking our readers whether they think it possible that a traveller should have visited any other civilized portion of the globe, and especially a country subjected to British rule, and have resided there only eighteen months, (for this was the whole extent of Dr. Pinckard's residence in the colonies subject to Great Britain), and have been the eye-

* See our Vol. for 1806, pp. 370, 425, 426, 427, 509, for these and some other details.

witness of such a multiplicity and complication of horrors, as were crouded into the period of his West-Indian tour? And is nothing to be done by the British Parliament, and the British People, to remedy this monstrous state of injustice and oppression?

REVIEW OF NEW PUBLICATIONS.

The Personality and Office of the Christian Comforter, asserted and explained in a Course of Sermons, on John xvi. 7. *Preached before the University of Oxford, in the Year* 1815, *at the Lecture founded by the late Rev. John Bampton. M. A. Canon of Salisbury.* By REGINALD HEBER, M. A. Rector of Hodnet, Salop, and late Fellow of All-Soul's College. London: Hatchard. Oxford: Parker. 1816. 8vo. pp. 589. price 13s.

WE have already conversed with Mr. Heber on the poetic banks of Jordan, trod with him the sacred fields of Palestine, and "marked every bulwark, and told every tower," of "Imperial Salem." We by no means forget the poet of the Holy Land, when we find him once more standing on the not-less classic shores of Isis, and making the Christian towers of St. Mary's church, echo to the thunders of the Bampton Lectures. Mr. Heber's past success and known abilities demanded the tribute which has been paid him by the University of Oxford in this appointment. Nor has the event failed, in many points of view, to justify the choice which, though young and only in the first *eligible* degree, has fallen upon him. With some of the faults which to us appear inherent in the constitution of the Bampton Lectures, he has joined much original excellence: and whilst we may have to enter into friendly combat with him on some of his positions, we hail a set of lectures, proceeding from that source, which are not directly levelled at enthusiasm, as almost the exclusive evil of the day, or which, at least, do not kick to pieces those dead lions of former days, Wesley and Whitfield.

We must own our apprehension, as we have just remarked, of some defect inherent in the Bampton institution, which could produce such sets of lectures as it has been aforetime our task to review under the names of Nott, Bidlake, and Mant, to say nothing of many more which have been passed by. Whether the lecturer chosen MAY be too young, or is generally one "qui zonam perdidit," or has not a sufficiency of time allotted to him for so grave a task as the composition of an immortal volume on some grave and deep point of speculative theology, we do not know; but the fact obliges us to acknowledge that we often find in these lectures much crude, and in the worst sense *novel*, and unwholesome matter, and, what is worse, a line of argument too well fitted to the taste of the times, to make it a matter of doubt whether the world will profit most by the lecturer or the lecturer by the world. We could wish to see these lectures assume not so much the appearance of a pointed exposè of private sentiments; or the church, on this occasion, that of an arena for the exhibition of a picked and aspiring gladiator. The absence of these blemishes, with the presence of some other qualities of less dubious merit, would leave us more to apologize for in not oftener noticing the Bampton Lectures. And it is certainly the appearance of something very different from what we have usually met with, in these compositions, which leads us to the respectful

mention of those bearing the classic name of Reginald Heber.

Mr. Heber has exactly fulfilled the purposes of the Bampton bequest, in undertaking the important task of "asserting and explaining the personality and office of the Christian Comforter," in a course of sermons on John xvi. 7. "If I go not away, the Comforter will not come; but if I depart, I will send him unto you."—In the prosecution of this important design, he has displayed much depth and accuracy of investigation; an extensive acquaintance with the hidden stores of learning, whether laid up in the writings of the ancient philosophers and poets, the Christian fathers of the Greek and Latin churches, or the still more recondite Rabbinical compilers; and a richness and *grandiloquism* of expression which, to say the least of it, is fully as appropriate to the poet of Palestine as to the Bampton lecturer. The immense mass of learning introduced into this volume, is doubtless very creditable to the powers and the industry of Mr. Heber; still, we cannot help feeling that he has not always strengthened the defence of simple scriptural truth by the space which he has allotted to the adventitious, and not very efficient, auxiliaries whom he has thus been enabled to bring into the field.

But the defence itself, at least in some of its points, with much to commend, will, we fear, afford us also the chief ground of animadversion. Mr. Heber, we are persuaded, is too candid a man not to invite the utmost strictness of impartial research to any new doctrine he may have advanced; and we feel the value of that "faith for which he also earnestly contends" too much, not to offer to him and our readers the full exertion of our humble powers on such an occasion.

The volume begins with an introductory lecture, in which Mr. Heber takes a rapid view of what he conceives has hitherto been inadequately effected on this subject, vindicates the mode which has been pursued of defending particular doctrines of revelation, as well as "universal Christianity," and laying down some useful and truly *Christian* rules for the guidance of controversy.

The lecture concludes with the following general heads of inquiry embraced in the course:—"It may first be demanded who was that Comforter whom Jesus thus engages to send? Secondly, whether the promise of his aid were confined to the Apostles only; or whether all believers in Christ in that and every succeeding age of the church have reason to believe themselves included? Thirdly, wherein that aid should consist which was thus graciously promised by our Lord?" p. 42.

The first of these inquiries is prosecuted in the close of the first and in the second and third lectures. The next inquiry begins and finishes with the fourth lecture. The third occupies the three following; which lead to a concluding lecture on the inspiration and authority of the Sacred Canon. The near connection of this last subject, in Mr. Heber's mind, with a dissertation on the nature and offices of the Holy Ghost the Comforter, will more fully appear to our readers hereafter.

Mr. Heber has prosecuted his first inquiry; viz. "who was that person whom Jesus engages to send?" with the utmost powers of his capacious mind; and, we may truly say, has spared no pains either of diligent study, or patient investigation to ascertain the identity, the personality, the divinity of the Holy Spirit. We are sorry to detract any thing from our praise of this part of the subject, for its want of that perspicuity and lucid arrangement so necessary in conducting the very intricate and critical inquiries he has undertaken. This we are disposed entirely to attribute to the abridgment of a year

from the time of preparation, of which he complains in his preface. Had that farther time been allowed him, the learned world, we can have no doubt, would have derived much additional profit from his truly original labours on this branch of his subject. The main body of the *Scriptural* proofs on this great article of the Christian faith, which Pearson has so beautifully expanded in his Lectures on the Creed, Mr. Heber has crowded into little more than two pages at the end of his First Lecture. The personality of the Divine Being in question, he has then pursued at great length, and with much varied learning, through a considerable portion of the second; which contains a long appeal to the ancient doxologies, as proofs of the early notion of the *personality* contended for; and is concluded by a discussion of the old and long-contested controversy founded on a passage of Justin, where he is thought to represent the majority of the Christian world as averse from the doctrine of "the Divine economy of persons." The whole of this last discussion, with its appended notes, is fraught with valuable information and much origional reasoning, though perhaps it *most* properly belongs to the argument for the Divinity of Christ, or the general defence of the doctrine of the Trinity. A more appropriate and very important position is started, and we think strongly maintained, in this lecture, though apparently against Pearson, but under the sanction of Grotius (p. 82 and Note k, p. 122), namely, that the ancient Jews "admitted universally the distinct existence and eternity of the Holy Ghost." The following passage, descriptive of the gradual dawn of gospel mysteries in the ancient dispensations, will, we doubt not, interest our readers on this head, and will embrace much of the author's reasoning.

"At first, with the first men and early Patriarchs, we are introduced to the thin dawn and twilight of Revelation; the covenant taught by the mystery of the serpent's head, and by the institution of bloody sacrifices. Then came the dawn of day, but faint and cloudy still with ceremonies and allegory; and Christ appeared afar off, and reflected from the face of Moses. Still it grew lighter and more light as, to successive generations, successive Prophets announced, with increased precision, the approach of the destined Messiah; till, bearing in himself the full brightness of the Godhead bodily, with healing on his wings, the Sun of Righteousness arose!

"True it is, that of the glorious prospect which the Christian Day-spring opened to mankind, the component features were not new, though a new splendour encircled them: the roses of Sharon and the trees of Paradise were not then first planted, though their beauties were then first discernible; and the mountain of God's help had stood for ages, though its form was indistinct before.

"When the secret of a knot is unravelled in our presence, we wonder that what is now so plain should have so long escaped discovery; and thus, we are told, did the hearts of the disciples burn within them, when they found that all the mysteries of the New Covenant had been originally contained in the Old, in those ceremonies which had occupied their hourly attention, those prophecies which had been read to them every Sabbath-day.

"But, till the knot is untied, its artifice is still an enigma; till the problem is solved, its component parts appear irreconcileable: the mystery of the Triune Godhead, though it be implied, is not expressly revealed in the Scriptures of the former covenant; nor can we expect from those Jews who so erroneously estimated the character of their Messiah, any accurate idea of the yet more mysterious Comforter. It is enough for the purpose of our present argument to have shewn that, among the countrymen of Christ, the Holy Ghost was not considered as a merely abstract notion; that the Spirit which God caused to dwell with his saints was believed, like other spirits, to be a real and sentient Existence; and that no reason, therefore, remains, which could induce the disciples to understand their Master's simple language in a figurative or parabolical meaning. It is almost

needless to add, that it is, therefore, highly improbable, that such a meaning was intended by one whose object was, not to perplex and deceive, but to confirm, to enlighten, to console." pp. 84—86.

We need not refer the well-informed reader to the invaluable reasonings and authorities of the learned Kidder on this point. A quotation he has from Philo the Jew, contains the following remarkable passage, as translated by the Bishop:—"When the soul, as at noonday, is enlightened by God ...it receives a threefold image of one subject: of one as of a Being, of the other two as of shadows enlightened from that Being. *But let no man think that shadows can properly be attributed to God.*" He then represents the Father of all as Ὁ ὤν sitting, "attended on each side by his most ancient and nearest powers, of which one is creative, the other kingly. The creative is God, by which he founded and adorned the universe. The kingly is Lord ....." * This is quoted by the Bishop to prove the notion the Jews had of the Trinity: we think it equally an argument for their notion of the *personality* of the Holy Ghost.

In the Third Lecture, Mr. Heber travels over ground visited by this same eminent writer, in demonstrating that the Platonic Christians were not the authors of the doctrine of the Trinity. And we quite agree in his conclusion, after much forcible reasoning, that

"while almost all the heresies which distracted the church during the three first centuries are deducible from Platonic principles, the small number of philosophers who embraced the Catholic faith were rather orthodox in spite of their Platonism, than conducted by Platonism to orthodoxy." p. 142.

We need not refer here to the well-known confutation of Priestley's assumptions on this subject, in the Archidiaconal Charge of the great Horsley, a work distinguished by one of the clearest and perhaps strongest styles ever applied to theological writing. We take the opportunity of recommending so pure a model to the attention of our young divines. As compared with it, it must be admitted that the style of our author is somewhat embarrassed and turgid. We admire, however, both the following sentiment and the clear and cogent manner in which it is given, in this Lecture.

"The habits of science are unfavourable to that activity which is the leading characteristic of the religious no less than the political reformer; and while Clemens or Pantænus or Origen were wearing out their days and nights in the composition of elaborate volumes, which few would read at all, and still fewer would read with unqualified assent, the banners of Christ were triumphantly carried through the world by those honest and unlearned missionaries, whose qualifications were confined to the courage of an ardent faith, and the untaught eloquence of feeling." p. 133.

After this digression, Mr. Heber reverts to his discussion of apostolical tradition in proof of the personality of the Holy Ghost: and, after much preliminary matter, comes at length to what appears to us the main point at issue; viz. the manner in which the several scriptural and apostolical expressions are to be *interpreted* with respect to the person and nature of the Holy Ghost. There have been two heresies in the church on this head from a very early period: one denying the person of the Holy Ghost; the other his divinity. These Pearson has with admirable skill set in opposition to each other, so as to fortify the orthodox with the concessions of each party, and to establish both the *distinct* and the *divine* subsistence of the third member of the Sacred Trinity.

Mr. Heber has added some more recondite examples of the admission of his personality, such as "the suffrage of the first heresiarch Simon; of the primitive Gnostics,

* Demonstration of the Messiah, Pt. 3, c. 5.

whose multitudinous Œons were all consummated and instructed by the two last and greatest, the Son and Spirit of God; of the Ebionites...and of the Nazarenes." p. 157. And after some other reasonings, partly scriptural, partly otherwise, still in proof of the personality, and incidentally only of the Divinity of the Holy Spirit, he conducts us to the following truly sublime appeal against the Sabellian heresy of a confusion of persons in the Divine substance:—

"Shall we lead them to the banks of Jordan during the baptism of John, and point out to their attention the whole Triune Godhead made manifest in the several and consentaneous characters of the Dove, the Voice, the Beloved Son? Is it to their own baptism that we shall send them back, when the waters of regeneration were sprinkled on their brows in the name and by the joint authority of the Father, the Son, and the Holy Ghost? Or shall we carry them, on the wings of the Evangelical Eagle, to that tremendous throne and glassy ocean intermingled with fire, where burnt continually the Sevenfold Spirit of God, where lives the Lamb who was slain for us, and where sits enthroned the Ancient of Days, the Father Everlasting and Almighty?" pp. 186, 187.

Our limits will not allow us to do justice to the many learned discussions which have already met us in our path through this first part of the volume before us: we are not anxious, indeed, to give too great pre-eminence to details similar to that of Note o. in the present lecture, which treats of the absurdities of the Ebionites; and discusses the identity of their gigantic Christ and Holy Spirit, with the two cherubim, Metatron and Sandalphon, of cabbalistic celebrity. We are equally unwilling to break a lance with him on his hint, "that in the Redeemer, as in the former Adam of cabbalistic mythology, all the rays of the celestial Sephiroth meet and terminate." p. 194. Some of our readers may perhaps, recollect the pleasing reserve (so well suited to the subject) with which the incomparable Vitringa announces his own conjecture, to this same effect with respect to the celestial Sephiroth. "Sephiroth kabbalistarum nobis repræsentent Divinas Perfectiones, et virtutes quæ in persona et regno Messiæ potissimum demonstrarentur et illustrarentur. *Sic aliquando juvenili ætate ludebamus, et videbamur nobis aliquas habere rationes quæ saltem hanc sententiam possent commendare ut probabilem:*" and, after a display of much learning, applied to this and the kindred subject of the "Schekinah," concludes "*Habeantur illa pro lusu aliquo ætatis meæ juvenilis, si severioribus ingeniis probari non possint ut vera vel probabilia.*" Vitringa, Sacr. Obs. lib. i. diss. 2.

As a slight offering of respect to Mr. Heber, after our somewhat slighting treatment of his congenial studies, we give the following most exquisite specimen of taste and writing, in which he presents to his readers, one of the absurd *spiritual* hypotheses of the Rabbinists. Speaking of certain ephemeral seraphs—

"Of these last it was fabled," he says, "that they every morning rose from the exhalations of a certain heavenly river, to sing their hymns and perform their services before the Eternal Throne. And, those brief hymns and little services concluded, they were absorbed, with the dawn of the following day, in the insensible beatitude of their parent stream; which yielded, at the same time, a fresh swarm of pure and happy beings, to be occupied, in their turn, in the harmony of heaven, and bask a few short hours in the radiance of their Maker's favour." p. 266.

Following Mr. Heber into his Fourth Lecture, we find him entering on his second head of inquiry, viz. who were the objects of the promised appearance of the Comforter. This, however, he very soon dispatches, proving by a very easy process that all Christians "to the end of the world" are un-

doubtedly interested in the promise. Upon which, before entering on his third head, he plunges again into his favourite element, and is found diving once more for the hid treasure of ancient and cabbalistic lore. "Not irrelevantly, he hopes, to this general subject," he occupies the main body of the lecture in inquiring, "what part the good Spirit had sustained in the scheme of God's Providence as previously displayed in the Patriarchal and Mosaic dispensations." The inquiry is important, and conducts Mr. Heber, as it were, insensibly to what he considers two great manifestations of the Divine Spirit in the ancient ages; namely, the Schekinah, or inhabiting Spirit of the Jewish tabernacle and first temple; and the archangel Gabriel spoken of in the prophet Daniel.

As to the first of these, we find some strong and cogent arguments for supposing that frequently in the Scriptures "the Spirit" is used to mean the Second Person, or, *we* should rather say, the *Divine nature* of the Second Person, in the blessed Trinity. We recollect the same observation in Owen's Commentary on Heb. ix. 14. where Jesus is said, through the Eternal Spirit, to have offered himself without spot to God: *i. e.* to have offered, as it were, on the altar of his own eternal and Divine nature the precious sacrifice of his humanity to the Father. Vitringa likewise in his dissertation, to which we have already referred, suggests a possibility that the expression in 2 Cor. vi. 16, "I will dwell in them and walk in them, &c." as compared with the inhabitation of the Spirit before spoken of in 1 Cor. iii. 16, may allude to the indwelling of the Saviour's Divinity in mortal flesh: thus again making the Spirit synonimous with the Second Person of the Trinity. Mr. Heber likewise refers to 1 Cor. xv. where the Second Adam is called "a quickening Spirit;" and to rabbinical comments on the word Spirit in the Old Testament, as meaning the Spirit of the Messiah. This reasoning, however, which induced Vitringa, with the ancient church, to consider the Schekinah, though sometimes synonimous with "the Spirit," as nevertheless implying the presence of the Second Person, or Divine Logos, does not deter Mr. Heber from referring the same mysterious exhibition of Divinity to the Third Person. His argument on this subject may perhaps gratify the curiosity of the speculative theologian, and we will therefore give it at length. After quoting St. Stephen's assertion, that "the law was given by the dispensation of angels," he proceeds—

"It is evident, that the Beings, to whose conduct was entrusted the guidance of Israel, were such as were at once Divine and Messengers of Divinity. But wherefore do we hear of more than one? Wherefore, unless that both the one and the other of those mysterious Persons, to whom only the apparently discordant terms of God and Angel are equally applicable, were engaged in the former, as they were, doubtless, both engaged in the latter covenant of Jehovah with mankind.

"And that more than one Divine Person was actually manifested in those awful transactions, an attentive examination of the book of Moses will of itself be sufficient to make us sensible. The mysterious Being who promulgated the Law from the flaming height of Sinai, who is called alike in Scripture Jehovah himself and Jehovah's Messenger, the Creator of the world and the God of Abraham, Isaac, and Jacob; this awful Person is, by all these circumstances, still more than by the accordant opinion of the Christian fathers and the elder Jews, identified with the Logos or Eternal Word of God. But, of the further progress of the tribes into Canaan, the legislator of Horeb was not himself the guide. 'Behold,' are his words, 'I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him.'

"It will not, however, be denied, that he, whose peculiar presence thence-

forward hallowed the tabernacle; who spake with Moses from between the cherubim of the mercy-seat; who announced himself to Joshua as the Captain of Jehovah's army; and whom the Prophets invoked as the tutelary Deity of the former temple; this Person in himself, it cannot be denied, must needs have been both God and Lord. Nor is it easy, on a due comparison of these several premises with each other, to do otherwise than acknowledge, in that Almighty Person who was sent by God the Word as his vicar and delegate; who was to reveal to the chosen tribes the more perfect will of Heaven; and against whose authority all rebellion was, apparently, irremissible; a conformity of office and character with him by whose inspiration the Prophets and Evangelists alike composed their volumes; who is the Comforter and Patron of the Christian church, as he was of old the Ruler and Defender of the church of Israel.

"And this conclusion will receive additional force from the similarity of those actions and ordinary influences which believers in Christ ascribe to the Holy Ghost, with those which the Jews impute to the Schekinah or tutelary and inhabiting Spirit of their tabernacle and former temple." pp. 242—245.

Further on, we find an illustration, which had also occurred to us before we came to it, in confirmation of the above hypothesis; namely, "the parallel afforded by the two dispensations, the Jewish and Christian:" as in either case it was the *Second* Person of the Trinity by whom the church was brought out of bondage, so was it in both the *Third* who was to conduct them to their appointed Canaan." Much credit, however, as we consider due to the ingenuity of this, to us, novel position, we cannot in the present stage of its establishment, allow the full weight of our assent to it, for the following, amongst other reasons, which we submit with all deference to the judgment of the author and of our readers in general:—

1st, The "angels" referred to by St. Stephen may be, and always have been understood to mean, created angels, according to the description given of the Sinaitic display in Ps. lxviii.—And Exod. xxxiii. itself, to which Mr. Heber refers, gives us some proof that an "angel" does not always suppose a Being at once "*Divine* and a Messenger of Divinity." See verses 3, 4.—2dly, The passage in Exod. xxiii. 20, 21, though more to Mr. Heber's point, yet we imagine may properly be considered as the *dictum* of the Father, though through the medium of the *Word* or the Son. We know the visible display of glory and Divinity on Mount Sinai has been considered as belonging to the Second Person of the blessed Trinity. But surely, in giving out the Law to Moses, we cannot suppose the Son of God as speaking *propriâ personâ;* since we are told rather, that "grace and truth came by Jesus Christ." Hence we imagine rather, that God the Father, speaking in and through the Divine Logos, is to be supposed as giving out the Law to Moses; and in the same manner also as promising an Angel, that is, the Logos himself, to inhabit and to deify the mysterious shrine, which was thenceforward to attend the progress of the Israelites to and through the promised land.—3dly, The fancied parallel between the two dispensations is more than balanced in our estimation by the total disappearance, on this hypothesis, of the Second Person, the Divine Logos, during almost the whole of that peculiar dispensation which shadowed him out. And not to mention other emblems, the ark with its mercy-seat and the cherubim of glory shadowing it above, the true and the *only visible* Schekinah (as we think Mr. Heber, with Vitringa, rightly conjectures) loses in this case the whole of its meaning; if in the place of "Jehovah our Righteousness," hitherto supposed to rest invisibly between the cherubim on his own mercy seat, we substitute another Person, who has a totally distinct office in that sacred economy of reconciliation

and peace.—4thly, The supposed identity between the rabbinical Schekinah and the Holy Spirit, we have seen before in some measure explained by the supposition that the Holy Spirit was frequently used in Hebrew writings for the Divine Nature of the Second Person; to which it occurs to us to add the following passages from the New Testament, as apparently bearing on the same idea:—1 Pet. i. 11. "The prophets...searching what...the *Spirit of Christ*, which was in them, did signify when it testified beforehand the sufferings of Christ, &c." And in Rev. xix. 10. "The testimony of *Jesus* is the *Spirit of prophecy*." We do not, by these quotations, mean to determine whether the Divine Person of the Logos were actually the Agent of inspiration, or only the Author: we mean but to hint, that though with some, yet with faint, ideas of a distinction between the Second and Third Divine Persons, the Hebrew writers may have referred the whole act of inspiration to the Second, "tabernacling" in the Schekinah; that even some countenance for this notion is found in the sacred page itself; and that at least, in the imperfect development intended under the first covenant of the several Divine Persons and their offices, some expedient may be had recourse to for explaining the *procession* of the Spirit of prophecy, from the mysterious Schekinah, short of actually dethroning its sublime inhabitant, and replacing him, even though by another Divine "Angel."—5thly, We should not, were we able, be disposed at present to discuss the point of authorities; but we need not, we are persuaded, remind Mr. Heber from whom it is we learn that "many testimonies have been attempted to be drawn out of the Targum of Onkelos, that the Third Person, or Holy Spirit, is very often expressed by שכינתא or the Divine Majesty;" that it is possible to "lay a greater stress on them than they will bear."

Neither shall we follow Mr. Heber into his second hypothesis on this head, viz. the identity of the archangel Gabriel, mentioned in the last chapters of Daniel with the Third Person in the Blessed Trinity. It would give us, on one account, satisfaction to have done so, because we think he has unfolded his ideas with great precision and strength on this subject, and has erected, to say no more of it, an ingenious and curious fabric of mystic interpretation on the basis of no very intelligible prophetic expressions. At the same time, it would be taking both ourselves and our readers too far out of our way, to pronounce on the validity, either of such interpretations in general, or of Mr. Heber's in particular. We must acknowledge them not to meet our taste: their proof must be always problematical; their practical effect seldom useful, and sometimes bad. In short, in our sober moments, we are neither Rabbinists nor Hutchinsonians; and, on the whole, we must write under the distinguished name of Horsley himself, though backed too by a host of Christian doctors, when engaged in such speculations*,

Decipit exemplar vitiis imitabile.

The Fifth Lecture brings us to what, we have no doubt, our readers have been by this time anxiously looking for, the third head of inquiry, viz. "the nature of those benefits which the family of the Lord on earth are, since his departure, authorized to anticipate from the advent of the Spirit of God." These Mr. Heber neither

* Should Mr. Heber pursue the present speculation of the identity of the archangel Gabriel with the Holy Ghost, he might perhaps find an *argumentum ad hominem* to his disadvantage, when denying that the Divine Logos could promise *himself* in Exod. xxiii. 20, 21, by referring to Luke i. and comparing verses 26 and 35.

confines, with Clagitt and the Socinians, to the assistances received by the immediate Apostles and Disciples of our Lord; nor applies, with Hammond, to the more extended gifts and graces attending the sacred ministry and the reception of the sacraments at their hands; nor further extends, with our Homilies, to the visible and temporal protection of the church, to be expected by it in perpetuity to the end of the world; nor yet—— but we stop here for the present, and conclude, with Mr. Heber, this lecture, by a very able and satisfactory defence of the doctrine of spiritual influences in general, under the ordinary operation of the Holy Spirit on the hearts of men. If we have read any part of these Lectures with unqualified satisfaction, and we may add, real profit, it has been the part embraced in this last important discussion. It most evidently demonstrates the high and important station in the code of doctrines, which the author assigns to the sanctifying, and, if we may use the term in what is now to be considered its looser sense, the *regenerating* influences of the Holy Spirit. In reference to the sacramental use of that much-disputed term, we perfectly agree with the following sentiment of our author:—

"Both grace and comfort, if they are not necessarily inherent in the washing of regeneration, and the eucharistic bread and wine, may, at least, be attained by a *proper* use of these external means." p. 314.

We could almost bring ourselves to wish that another sentence were not extant in the annals of controversy upon this unhappy subject.

We are not willing, by any imperfect extracts, to injure the manly and cogent argument with which the cold and wretched dogmas of our modern Socinus are combated in the course of this Lecture; nor the ingenious manner in which the general permission of evil, by a superintending Providence, is reconciled with particular interferences for the production of good. We shall content ourselves with the following suggestion with respect to a well-known difficulty, which, if not wholly new, has the merit of being put in a new and very clear light:—

"The sentence of judicial blindness and abandonment pronounced on the Egyptian tyrant is not in itself more inconsistent with the goodness of our heavenly Governor, than any other dispensation by which an incorrigible offender is doomed to shame and suffering for the advantage and instruction of the world; or by which the same offender, after sentence has finally gone forth, is prevented from escaping his danger. By those who recollect the opinion of the ancient Jews as to the seat of the rational faculties, to 'harden the heart' is readily understood to be nothing else than to confuse the understanding. But surely, when a criminal is reserved for exemplary punishment, it matters little, so far as the individual is concerned, whether the fetters be on his body or his mind; whether he be detained in the captivity of an earthly dungeon, or in the labyrinth of prejudice and foolish hope: whether repentance be rendered vain, and escape impossible, by the pressure of external circumstances; or whether the yet more awful spectacle be displayed, of rendering the sinner his own executioner, and of depriving (as God is said to do, not only by Jewish, but by heathen moralists) those miserable persons of their natural prudence, whom, for their crimes, he purposes to destroy. The hardening, then, of Pharaoh's heart may be ascribed (as Moses, doubtless, does ascribe it) to an immediate and particular interposition of Providence, without any, even the smallest, imputation on the goodness and wisdom of the Most High." pp. 336—338.

The following we shall also add, on the argument against original sin—a doctrine which Mr. Heber very strongly urges, and in language which shews much proficiency in the all-important study of the human heart:—

"Those worshippers of nature, who, with so much eloquence, maintain that

our innate tendency is, on the whole, to truth and goodness, forget that every act of real virtue implies a degree of self-controul, and that every vice is, in itself, an act of indulgence. But, is that condition natural which is accompanied by labour and pain? or can that be considered as any thing else than an innate propensity to evil, to which our bodily constitution inclines us? Do we paint our way to hell as any other than a smooth and downward passage? or, are we so constituted by nature, as, like Milton's angels, to ascend with greater facility than we fall?

"It is no solid objection to these fatal truths to observe, as has been observed by ancient as well as modern sophistry, that 'the childhood of man is playful and comparatively harmless;' that 'no man has, at once, attained the summit of wickedness;' that 'there is, on the whole, less vice than virtue in the world;' that 'we are what God created us.'

"The first of these is a privilege which we possess in common with the wildest and most ferocious animals*; and that the progress of vice is, in maturer manhood, gradual, may be accounted for from very different causes than a natural preference of virtue.

"It will be recollected, that from our earliest years, we have all been in a state of severe and unceasing discipline; that, even with those who have been most indulged in their youth and infancy, the habit of obedience to form and the restraint of natural inclination has been induced to a degree, which, in the case of no other animal but man, is practised or practicable; that the controul of his passions, in a greater or less degree, is taught, for their own ease and safety, to every child by his parents, and is enforced in every youth by the strong arm of public opinion and public authority. From these restraints emancipation cannot be instantaneous; and so long as any vestige of such chains continues, the recollection of past or the fear of future punishment must necessarily embitter the guilty draught, and strew with thorns the bed of sensual pleasure. The chained lion who has torn a passenger may tremble lest his keeper should return while he devours his surreptitious booty; but will any doubt that the taste of blood is sweet to him? Let them try the experiment, and restore him to his savage freedom!" pp. 344—346.

We lament our limits will not allow us to add any further extracts from a train of observations, at once striking and eloquent, and most highly useful, offered in proof "why the objects of worldly prudence are more easily, and therefore more steadily, pursued by our natural powers, than those which Christianity offers."—The comparison which occurs in pp. 355 et seq. between the partial and measured restraints of worldly virtue, with those enjoined in the true Christian, is most forcible; and those persons will have no scruple in subscribing, we are persuaded, to Mr. Heber's doctrine, of the necessity of Divine influence, whose view of the Christian character, like his, embraces

"The free-will offering of ourselves, the subjugation of our entire affections and propensities; the confinement of those thoughts whose wanderings are open to the eyes of Him who reads the soul; the government of those winged words over which the angel of vengeance watches; a devotion consistent and uniform; a faith which faileth not; a love which thinketh no evil; a courage which can support the contempt of man, and which can dare to forgive those injuries which to endure is agony: these are the daily struggles to which the Christian soldier is liable, and this the steep and thorny path which only leads to glory!" pp. 357, 358.

---

* "Petr. Martyr. Loc. Comm. cl. ii. c. i. §. 9. 'Neque Augustinus per concupiscentiam intellexit actionem cupiendi; sed habilitatem, pronitatem et ingenium proclive ad malefaciendum. Quæ vitia in pueris non semper agnoscuntur, nisi quatenus se per ætatem produnt. Sic enim in profundis tenebris, inter videntem et cæcum nihil est discriminis; at cum primum aut profertur lumen aut dies adest, facile deprehenditur vitium cæci. Lupus antequam adolescat, ingenium suum et rapacitatem non declarat. Scorpius non semper pungit, semper tamen gerit stimulum quo pungat, serpens dum per hyemem torpet frigore, tuto tractatur, non quod venenum non habeat, sed quod illud effundere non potest.'"

In the Sixth Lecture, Mr. Heber still keeps us in suspence as to the real nature of those blessings embraced in the promise, to Christians, of the Holy Ghost the Comforter. He intimates, however, that they are *not* the ordinary gifts and aids of that blessed Spirit, however necessary these may be, however *comfortable* to the human heart. His reasoning is, that the peculiar office of the Comforter is that of infomation, of revelation. "He shall lead you into all truth." "He shall shew you things to come," &c. Now the ordinary office of the Holy Spirit is directly contrary to this. It is to act only on informations, on revelations already received. "By itself it teaches nothing—though without its aid all human doctrine is vain." Nay, "it is no less inaccurate to suppose that in the ordinary course of things we receive a new idea from the grace of God, than it would be to maintain that all our knowledge is derived from the lamp which lights our study." But further, if the gift of the Comforter mean the ordinary aids of the Holy Spirit, we have this further dilemma: To whom is that gift "accorded?" By the terms of the promise, only to those who are, either in reality or at least in profession, disciples of Christ. A question then arises equally difficult, whether to Calvinist or Arminian, to elude or to satisfy: "By what means are men enabled to *become* members of the body of Christ?" in other words, "to believe?" by grace? That, namely grace, upon the supposition of its being the gift of the Comforter, is only "accorded" to *believers;* and, therefore, either a man may first believe without grace at all, or else a vicious circle of argument occurs, making faith the cause of grace, and yet grace the cause of faith. To avoid this, but two expedients remain: either that of supposing, with the Calvinist, irresistible grace granted only to the elect; or, with Clagitt and others, ordinary grace vouchsafed to all, *exclusively* in and by the preaching of the Gospel. The doctrine of irresistible grace Mr. Heber peremptorily repels, on the score of punishment having been threatened to disobedience; which in this case would be to "punish the reprobate for rejecting what they have no power to accept." And the milder expedient of universal grace but confined to the times and preaching of the Gospel, he rejects on the ground of the ancient Jews having been also possessed of this grant, and *even the heathen themselves, in common with the people of God of all ages.*

We have given this train of reasoning all the force and clearness we have been able to do in a short compass: and before we offer any observations upon it, we feel it a duty we owe to our readers and to the cause of our common Christianity to attend Mr. Heber, for a few moments, with our most serious consideration upon the last position; we mean, the universality of the gift of Divine grace to the heathen world, which employs his able pen through the remaining part of this lecture.

The points on which Mr. Heber properly rests this important argument are three:—First, that the heathen had *information* sufficient to afford *ground* for the operation of the Holy Spirit in the production of faith. Secondly, that instances of virtue, in point of fact, occurred amongst them, such as nothing but the Spirit of God could reasonably be supposed to have produced. Thirdly, that the great object of faith necessary to convey acceptance to the believer—viz. a Mediator—found a sufficient substitute in certain symbols of expiation, though ill-understood "till the Seed should come." The first of these points he establishes by the memorable concessions of the great Apostle himself. Acts xvii. 23, 24. Rom. i. 19—23. From whence Mr. Heber argues, that the

heathen enjoyed such a glimpse of the true God, his nature, and his attributes, as at no time to be entirely deprived of that saving knowledge which is the necessary ground-work of internal grace; and the apparent and shining virtues of many among their number are an argument that such grace was sometimes not denied them." pp. 403, 404. This last, which is his second point, he does not so much labour to establish, because standing as if *ex confesso* to the classical reader, as he does to illustrate it by shewing that the heathens themselves believed all their virtues to come from God, and to obviate St. Austin's objections to the purity of their motives, by shewing them to perform in many cases the most disinterested parts of virtue, and even, as one might say, to act for the glory of God, or at least with a view to his favour at a time of future retribution. The third point is made out by a general allusion to

"the prayers and sacrifices of antiquity. Institutions these, however obscured by superstitious pollution or misdirected to false and foul divinities, which intimate, nevertheless, in their very essence and necessary elements, a sense of guilt, a desire of expiation, a confidence in that mercy whose everlasting gates are open to receive the penitent." p. 411.

We add not an allusion to the identity of the name Jove with Jehovah, as spoken of by Cudworth, and as referred to by Pope, in his celebrated Universal Prayer.

Now this full exposition of "the case of the heathen," the fullest and we will say the boldest we have yet read, might indeed be met by the single and truly wise sentence of South, when the same question happened to cross his path as to the collation of grace on the heathen world for a reward to sincerity. "If any one should here say, Were there then none living up to these measures of sincerity among the heathen? And if there were, did the goodness of God afford such persons knowledge enough to save them? My answer is according to that of St. Paul, *I judge not those that are without* the church: they stand or fall to their own Master: I have nothing to say of them. Secret things belong to God: it becomes us to be thankful to God, and charitable to man." Vol. I. Serm. vi. Our single wish beyond the effect of this one quotation is to make it appear, at least, on how slippery a foundation the whole of Mr. Heber's reasoning, however ingenious and scholarlike it may be, ultimately rests; and then to leave the question altogether where, in our humble opinion, God has himself left it in his own word.

That certain intimations of the being and attributes of God are expressly said by St. Paul, to have been given to the heathen, cannot at all be denied: "so that they are without excuse, because when they knew God they glorified him not as God, neither were thankful." This being "without excuse" certainly also *seems* to imply that some power rested with them to have acted a different part. Thus much for Mr. Heber's first point. Nor is it to be denied, as to the second point, that in the chapter following the one containing this passage, another occurs, hinting "that the Gentiles which have not the law, do *by nature** the things contained

* A remarkable illustration of the word *φυσει*, *by nature*, occurs in a quotation from Plato by Cudworth, in b. 3. speaking of some *Atheists*, *'οις μη νομιζεσθαι θεους ειναι το παραπαν, ηθος ΦΥΣΕΙ προσγινεται δικαιον, μισουντες τε γιγνονται τους κακους, και τῳ δυσχεραινειν την αδικιαν, 'ωστε τας τοιαυτας πραξεις προσιενται πρατΓειν, κ. τ. λ. i. e.* in short, "who without believing in God at all, 'do *by nature* the things contained in the law.'" We would not determine how far *natural* virtue extends as distinct from *divine:* but we believe it would be difficult to make out the atheistical philosophers to have been the worst of the sort, or that the others were at all bettered by their *faith*.

in the law ..... being a law to themselves, &c." Here, however, we begin to be at a loss for the principle of *Divine grace*, said by Mr. Heber to have produced this effect. And it is much to be noted, that the whole of the Apostle's reasoning, in these two first chapters of the Romans, goes on the ground of the Gentiles not having so far kept by nature the *law* of nature, as to acquit them in the sight of God. On the contrary, they are described as having become depraved in principle, and most abominable in practice. We cannot tell where to look even for a probable maintenance of his third point, which would almost erect into "beings neither evil nor imaginary" the "birds and four-footed beasts and creeping things," into which the Apostle says they had "changed the incorruptible God." And if he pleads, that in the offerings made either *of* or *to* these brute representations of Deity, some faint glimpse was attained of the covenant of faith, or some ray of hope darted from their fires kindling the soul to a confidence in pardoning mercy, we hear again the Apostle speak: "at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope and without God in the world." ΑΘΕΟΙ *εν τῶ κοσμῶ.* Ephes. ii. 12. Distressing as these considerations are which we unfeignedly suggest only under the force put upon us by Mr. Heber, we earnestly wish we could even find the relief he does in contemplating the nature of the very virtues themselves to which he alludes, or the strength of the faith such as it is on which he builds. Cicero, the very flower of ancient philosophy, singularly enough Mr. Heber shews to be "*unfortunately* tainted with the atheism of epicurus; and in the midst of contradictions and inconsistencies, a question perhaps arises as to the *faith* of the great *moralist* himself." We think a very slight acquaintance with the "intellectual" Cudworth will prove to us *his* doubts of the strength of faith, on certain fundamental and necessary articles of the commonest religious credence even in the seraphic Plato*, and the irrefragable Stagirite†. Theis personal morality is but too well known. And even the boasted morality of the Stoic school—can we compare it for a single moment with that learned at the foot of the Cross, or from the sweet influences of the Christian Comforter, under whatever shape? It is surely, and most notoriously, the very opposite in principle as well as inconceivably inferior in degree. The foundation of most heathen morality we cannot but consider as deeply laid in the natural pride and self-sufficiency of the human heart. We feel for the disgrace of our common nature, as we are compelled by truth to make the observation; and we willingly shelter ourselves under the authority of the admirable writer already quoted more than once; who, in his dissertation "De Philosophiâ Græcorum Vitio Affectuum corruptâ," grounds his argument on the absence of that first of all duties belonging to a sinful creature, *repentance*, from the heathen code ....."Ηκιστον *peccavi, συγγνωστοις πρὶν delictis parce*, ut Laertius inducit Bionem, philosophum ΑΘΕΟΝ; *quem unum, post vitam impiè actam, resipuisse legi*; sive ut publicanum Christus orantem fingit, '*O Deus, sis mihi propitius peccatori!*' Quid magis contrarium est illi *fastui Stoico*, quo se prædicabant *Θεις divinos*, sui ipsius dominos, *αναμαρτητες, αβλαβεις τε*, nescios Deo cedere aut homini, quam se Deo submittere, &c.‡"

But, for fear of tiring the reader, we could ourselves allege a singular passage from Seneca's Epistles, in which the loftiest ebullitions

* C. 4. sub initio. † C. 1. sub fine.
‡ Vitringa, Lib. iii. cap. 13.

of human pride perhaps ever witnessed, is immediately accompanied by a specious acknowledgment of Divine inspiration; and he who could pronounce "Nulla sine Deo mens bona est," almost in the same breath declares, "Sapiens.....tam æquo animo omnia.....contemnit, quam Jupiter; et hoc *se magis suspicit*, quod Jupiter uti illis non potest, sapiens non vult." See much more to the same point, in his Epistle lxxiii. We intentionally direct Mr. Heber's attention to this writer, because recommended by him, and, in some respects, justly, even to the Christian reader, both for profit and pleasure. Jerom, we believe, ranks him amongst Christian writers; at least some question of this sort has been entertained. But surely Mr. Heber does not forget the strictures of the great Erasmus on the moral character of some of this specious philosopher's writings. And we should willingly leave this whole subject of Divine Grace, as apparent in the heathen virtues, with one or two queries for our author's mature consideration. How came Seneca, with every opportunity for instruction in the principles of the Gospel, though, perhaps, not as Jerom supposes actually a correspondent, as he was a contemporary of St. Paul, never to have received or professed Christianity? How is it that the philosophers have always been the great opposers of the Christian faith, even when confronted, as by St. Paul, with their own?—Did Mr. Heber ever witness the effect or the success of an argument in favour of Christianity, with a learned, and even apparently a candid, and moral heathen, placed in the full blaze of gospel light, and such an one as if born a writer in distant and darker ages, would have been immediately pronounced a fit and ready recipient for gospel truth? We dismiss the subject with pained feelings. Our utmost desire is to suspend our judgment in a case, which, as it appears to us, the Almighty Judge has designedly hid from our eyes. We should indeed be most happy, with Mr. Heber, to make out such a case of real virtue in the heathen world—let it be that of Socrates—as to say this one is given us to forbid us to despair of any; and so to warrant the application of St. Austin's saying respecting the faith of Job, "Divinitus autem provisum fuisse non dubito, ut ex hoc uno sciremus, etiam per alias gentes esse potuisse, qui secundum Deum vixerunt, eique placuerunt, pertinentes ad spiritualem Hierusalem." Civ. Dei. xviii. 47. At the same time we forget not even his supposition in this place, that to such a person the faith of the one Mediator must have been miraculously revealed. We forget not the sense which almost all antiquity requires us to put on our Eighteenth Article*, notwithstanding the glosses of some modern commentators. And, on the whole, we can but desire humbly to await the great disclosure of Almighty purposes which is still future, and, in the mean time, to recommend to all, the wise and practical conclusion of our author.

"An equality of gifts or graces is no where to be found in the analogy of nature or religion; nor is it any imputation on the justice or mercy of God, that, where enough is given to all, he offers more to some than others. But it

* "The *name* of Jesus Christ, whereby we must be saved," is, we believe, uniformly understood, by all ancient and approved writers, to mean "the *faith* of Jesus Christ;" and generally, we presume, their charities were exceedingly confined in this respect. Tertullian's expression of the "testimonium animæ *naturaliter Christianæ*," was, indeed, remarkable, but not equal to Mr. Heber's alleged *spiritual* grant to the heathen world. Justin also seems to have *departed from the catholic judgment* in supposing their salvation *possible!* See Dupin. Eccles. Hist. Vol. I. "Let us be thankful to God, and charitable to men;" but not wise above what is written.

is the duty of the favoured part to remedy this seeming partiality, and to remember, that the more advantages have fallen to their share, the more clearly are they marked out by the Common Parent as instruments of dispersion and distribution. The rich must feed the hungry, the seeing must conduct the blind; the Christian must join his efforts with the church towards the illumination of heathen darkness." p. 429.

This passage occurs in Mr. Heber's inadequate attempt to answer the great difficulty in his system, viz. "Where *is* the necessity of faith in Christ, if *not* necessary to salvation?" This we pass, and, with much more regret, his very able exposition of the doctrine of the sacraments, wherein he proves them not universally, but only generally, necessary to salvation—not absolute, but conditional, vehicles of grace—and to be considered so far only different from prayer, as the language of symbol differs from that of the lips, and both only differing from *sacrifice* as *a vocal offering* may do from *a silent entreaty*. What other matter for remark may have occurred, must be reserved for our discussion of the last point, which we reluctantly enter upon, in

The Seventh Lecture. Here we have at length unfolded Mr. Heber's "Doctrine of Grace;" in which, spurning all meaner or elder guides, he acknowledges himself mainly a pupil of the mighty Warburton, and discloses his views of the real operations of the Holy Ghost, the Comforter, in a passage which we hasten to lay before our readers. We need only preface it by saying, that Mr. Heber considers the great doctrine of redemption, as not unfolded during the life-time of our Lord; that He was "the Object, not the teacher, of the Christian faith;" and that "He left to the subsequent doctrine and illumination of the Paraclete, to record and explain those awful dispensations whereby he triumphed over death and hell," p. 459. After this, he proceeds in the following bold and decisive strain:—

"The Holy Ghost, then, as I have already had occasion to observe, was the Hierophant of the Christian mysteries; the Dispenser of that universal pardon which the Son had purchased with his blood; the Herald to mankind, by the means of his Prophets and Apostles, of that better covenant of grace which should supersede, in after ages, the fleshly ordinances of Sinai.

"But that such a discovery was, to the followers of our Lord, sufficient both of comfort and compensation for his departure from the world, is apparent from the importance of the communication itself, no less than of the practical results and illustrious hopes to which their eyes were thenceforward opened. They no more looked forward with mistaken and painful anxiety to the restitution of a national greatness which their countrymen were unfit alike to maintain or to enjoy. No more did they contemplate their Master as the sovereign of a great, indeed, but not an unbounded empire. They beheld him seated on the throne of Omnipotence itself, confining in his invincible grasp the keys of death and of hell; and worshipped by all the countless multitude of those whom his blood had ransomed from the grave. Themselves they found released from a yoke which neither 'they nor their fathers had been able to endure;' translated from the elementary bondage of ceremonies and sacrifices to the glorious liberty of God; no longer servants but sons.

"The Gentile was not now excluded from the more perfect knowledge and nearer favour of the common parent of mankind: the Jew was no more the member of a small and unpopular community, divided from the great family of earth by exclusive and, in their effect at least, invidious privileges. The tabernacle of adoption, like the canopy of heaven, overshadowed all the children of Jehovah; and the nations of the east and the west were gathered in peace together under the wings of the Christian Dove!

"Can any wonder that, by their admission to these glorious prospects, the very temper of the Apostles' souls was changed? that they, thenceforth, no more shrunk back in terror from the fulfilment of their arduous ministry, no

more lamented their departed Lord; no more shut their doors in selfish timidity from the notice or displeasure of their countrymen? that they, from that moment, rejoiced under affliction, and glorified God that 'they were counted worthy to suffer shame in the cause of Christ?'

"As a comfort, then, and compensation to the afflicted followers of Jesus, the discovery of that new and better covenant, which was revealed by inspiration of the Holy Ghost, was amply sufficient to entitle that blessed person to the name of Paraclete." pp. 465—467.

Having further traced this "discovery" from the great Discoverer or "Paraclete," into the minds of his inspired Apostles, from thence to their lips, and finally to their pens, Mr. Heber again advances his opinion, in p. 476.

"As whatever either of knowledge or consolation we now enjoy, we enjoy through the written word of God alone, it is incumbent on us to shew that our possession of the Scriptures of the New Testament is a comfort sufficiently great, a guidance sufficiently infallible, to correspond with the essential features of that benefit foretold by our Lord; as the Dispenser of which it behoved the Spirit of God to be, in every age of the duration of the Christian church, its Governor, its Advocate, its Teacher, and its Comforter."

And once more, in p. 485.

"It follows that the Holy Ghost as accurately fulfilled the engagement of Christ as the Patron and Governor of Christians, by the *writings* of the inspired person (St. Paul), when absent, as by his actual presence and preaching."

And the grant of these writings, with their assured perpetuity in the Christian church, Mr. Heber considers as the intended and exact fulfilment of the Divine promise of Christ: "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

We are confident in having given to our readers the whole of this our author's hypothesis in the above quotations, as far as we ourselves understand it; but volumes would scarcely suffice to describe all the feelings and suggestions which, perhaps, it may naturally be expected to awaken in our minds. In the first place, we must throw a little blame on Mr. Heber's redundant and decorated style, which often gives to his clearest ideas the same air with his most obscure ones, if we should, in our subsequent few remarks, be found to have misunderstood his real meaning.

But, in the next place, we must be permitted to ask Mr. Heber what he means, after all, to say is "the Comforter," or "the Paraclete?" Is it the doctrine of redemption unfolded in the New Testament? Is it the New Testament itself containing it? Is it the Apostles, who composed the New Testament? Is it, finally, the Spirit of Inspiration himself, who dictated it? To our minds insuperable difficulties rise against Mr. Heber's theory, from an affirmative answer to any one of these queries; and we are sure he has far too clear an understanding to induce us to think he means to embrace the whole four together, in his definition of "the Paraclete." If this awful, yet comfortable word, is synonimous with the "Doctrine of Redemption," which, we must own, seems to us to be the leading bias of our author's mind, only try the effect of substituting the words, or the idea, in our Lord's discourses, for his own expressive appellative "the Comforter." When the Doctrine of Redemption is come, that will lead you into all truth, &c. We have here truth leading us into itself, and a doctrine teaching, instead of, as usual, *being taught;* in short, an absolute confusion of the very elements of reasoning; and, to use Mr. Heber's own expression on a like occasion, the Paraclete made nothing but "an abstract term for those Divine truths which are embodied in the

New Testament." p. 164. Suppose, then, the New Testament to be the Paraclete! This is truly a vehicle for truth, an infallible teacher—but of what kind? a *person?* And, if not, how does it accord with the thrice repeated and valuable reasonings of the author himself, with respect to the *personality* of this very being. "When He, ΕΚΕΙΝΟΣ, the Spirit of truth is come, &c." But is this blessed Visitor the inspired Apostle himself, who composed the volume? St. Peter might give us some colour even for this supposition; "Moreover I will endeavour that ye may be able, after my decease, to have these things always in remembrance." 2 Pet. i. 15.

But then what becomes of the *divinity*, as well as personality, of the promised Paraclete? By hard necessity, then, though, as we should have thought, by a process easy to Mr. Heber's mind, we are driven to our last alternative, that "the Comforter, or the Paraclete, is THE HOLY GHOST, whom the Father will send in Christ's name."

We are then now just where we set out; where, perhaps, Mr. Heber will tell us he wishes us to be; and it may be he will add some reproaches for our having charged him unjustly with what he never intended to say, or at least with confounding what he has not confounded, the commonest categories of the logician, Quid, Quo, A quo, Per quid, &c. If, however, we have misrepresented him thus far, we will undertake to say it has been in common with every reader he has ever had; and this will best appear by now inquiring what effect this simple position, which is the last of the four, that "the Comforter *is* THE HOLY GHOST," has upon all Mr. Heber's theories.

If the Comforter be the Holy Ghost, the promise of our Lord is quite clear, "*He* shall abide with you for ever." What then becomes of an hypothesis, which says, "He shall *not* abide with you for ever; but after he has conveyed certain truths to his immediate servants, *they* shall remain, or their *writings* after them, for ever, as a standing explanation of my words, and a sufficient substitute *for* the Comforter himself." Surely, if Mr. Heber had met with this paraphrase in a Socinian comment, it would not have failed of its merited castigation from his orthodox and spirited pen. Might it not be affirmed, that it was to involve the Divine Teacher himself in the charge of equivocation? And what would in this case be the *fact?* The fact would be what Clagitt, with the Socinians, has asserted, and Mr. Heber as pointedly repelled, viz. that the *immediate* gifts of the Paraclete *did* cease with the Apostles, and nothing remained, but what it is obvious to all did remain, the writings these persons left behind them. From this statement it is also quite clear, contrary again to Mr. Heber's direct and deliberate opinion, that the promise of the Paraclete wore, to the Apostles, an entirely different aspect from that which regarded all future generations; inasmuch as to the Apostles the *presence* of the Paraclete was to be exclusively confined; to their successors was to be allowed only the *result* of that presence, the *doctrine* he inspired, which we have already seen is *not* the Paraclete.

Still, however, it may be rejoined, if the *immediate* gifts of the Divine Person ceased with the Apostles, not so the *doctrine* which, through the intermediate channel of the apostolical dogmas, has descended to us. In plain words, the Paraclete now discharges his never-dying office, by means of a written, traditionary, and no less infallible document, than the immediate act of inspiration by which he taught the Apostles. In both cases, it will be said, the subject-matter of the revelation is precisely the same; only the Apostles had it, as it were, at first hand, from the

Spirit by Divine infusion,—we, at another hand, by infallible tradition. Here the front is a little changed, but the battle remains the same. Did our Lord then mean, when he promised the Paraclete, (for we must recur to our old question,) did he mean the Paraclete himself, or did he mean the doctrine he was to teach? Did he mean an operation, or a person, when he said, "*He* shall abide with you for ever?" To be at all consistent with himself, Mr. Heber must suppose the *doctrine*, which is common to us with the Apostles, to be the *essential* part of the promise; and the *presence* of the Revealer purely circumstantial—here to day, and gone to-morrow. And yet it is said, "*He* shall abide with you for ever."

Is this according to the established rules of speaking? We again do not desire to confront whole passages from Mr. Heber's Second and Third Lectures, when combating the Socinians, with his own present mode of arguing. We will only put a simple case. Suppose, on entering upon a long and difficult voyage, a most skilful pilot has promised to come on board, conduct you through every possible danger, and "abide" with you to the very end of your course,—should you think it *plain dealing* for him to come aboard indeed, and give full directions for every part of the voyage, and after having deposited a compass, and an exact chart of the whole track, suddenly to disappear at the heaving of the anchor, and be never heard of more? It would be vain to suggest the astonishment, not to say indignation, of the crew at such a dereliction. We can only add, that such appears to us the very plan of Mr. Heber's proposed interpretation of the Saviour's promise; and "shipwreck" in both cases might be equally anticipated.

But we are mistaken in our case. The Pilot is still on board. That is, in other words, Mr. Heber will tell us, the Holy Ghost is ever with us. He has beautifully told us so in his Sixth Lecture. His agency "is the vital spark by which our natural conscience is sanctified, enabling us to *choose* and to persist in the paths of life: and though viewless as the wind, and discerned only by its effect, it is the principle of our moral as the air of our natural health; the soul of our soul, and the Schekinah of our bodily temple." p. 379.

Well, then, where is he, and what is he now? He is not the Paraclete "leading us into all truth," "teaching us all things;" that is done by the *written word*. The Pilot, in short, is on board, but not *as* a pilot: for that, his chart and his compass are sufficient. He gives general advice, but he does not *steer the vessel*. We see no end of our difficulties.

The true escape, and the only one that occurs to our mind, is to take both Mr. Heber's and Bishop Warburton's, respectively, separate and conflicting concessions, and, joining them together, to make out from either writer or both a rational and a Christian scheme. Warburton guardedly allows "the *ordinary* influence of the Spirit *occasionally* to assist the faithful of all ages, though his *constant* abode and *supreme* illumination is in the Sacred Scriptures of the New Testament." Mr. Heber, with infinitely more zeal and fervour, strongly asserts the blessed and gracious influences of the Holy Spirit, though, as a Paraclete, he only acts by *having* inspired into the Apostles the doctrines of the same New Testament. Join the whole together, and we have the full definition of the promised Paraclete, as the Holy Ghost, unceasingly present in the heart of the true believer, and powerfully operating on his soul, enlightening and confirming it *by* the application of the outward word, "the doctrine which is according to godliness," to all the purposes of the internal and spiritual life.

If Mr. Heber had not exchanged, at this critical moment, the mysterious and often sublime suggestions of the Cabbala for the cold system, and, as it stands in the Bishop's own page, *invective theology* of Warburton; perhaps his former lights might have taught him a purer and diviner lesson from the mystic Schekinah. They might have admonished him, that as the Spirit of Messiah enshrined in that secret pavilion was the glory of the first or Jewish temple; so the Holy Spirit, the Paraclete, might, by parity of reason, be considered the glory of the second or Christian building. They might have suggested to Mr. Heber's lofty imagination, that as the ark of the covenant was the visible token, or pledge, of the first Divine inhabitation, so the sacred Scriptures are to us as it were the shrine in which the *person* of our Schekinah sits in true though invisible glory. In fine, "the holy Bible would" in this view, take the place which our imagination, we own, has often assigned it, of an effective emblem of the Divine Instructor; and, so far from pledging to us the *absence*, would seal to us the presence and *immediate co-operation* of that all-wise Spirit of truth who first inspired it;—not indeed as a *Revealer* of new truths distinct from the letter of the Scriptures; but as a *Witness*, an *Advocate*, a *Paraclete* in behalf of those already revealed. Mr. Heber's definition of the word παρακλησις, in p. 181, though verging on the proper one, by no means embraces the full, if indeed the true, meaning of that sacred office. Pearson has most ably shewn us that the true notion of the word is neither *comfort*, nor exactly *protection*, but *patronage* and *countenance*. The term παρακλητος, literally *advocatus*, implies a friend *called in* to give the client his countenance in court. And the application of the term, as far as we can trace it in many approved authors, and according to our own judgment, to the case of the Paraclete, makes him the Advocate for Christ to his followers, and the Advocate for his followers to Christ. In the former capacity, he testified once to the world by outward signs and miracles, but now by a continual and unceasing testimony in the hearts of the faithful, according to the tenor of the written word; bearing witness, to their individual comfort, that this is indeed "the Christ," and worthy of their own personal acceptation, no less than of being generally proclaimed the Saviour of sinners. In the latter capacity, he further advocates the cause of the Christian to his Master, by "helping his infirmities," giving permanence to his good resolutions, and strength and fervour to his devotions, "teaching him what to pray for as he ought," and himself "making intercession" in the heart, which he occupies, "στεναγμοις ἀλαλητοις." We need not press upon Mr. Heber the immense weight of evidence, from almost all the Christian writers of almost every age, to be collected substantially in favour of this interpretation of the promise of the Paraclete. Nor need we prompt his sagacious mind with its own principle, so well expressed in p. 87; "The manner in which the majority of the Christian church have, in every age, agreed to understand any expression of their Lord, though this agreement will be no absolute proof that the interpretation is true, yet will it certainly go a considerable way to persuade a candid man that it is so."

It appears to us, that as Warburton was misled by his predominant love of novelty and paradox, so is Mr. Heber, by the much more laudable desire of justifying the propriety of our Lord's promise which speaks of "*another* Comfortor;" and also of rescuing it from the fatal abuse of fanatics, who, on the score of that promise, lay claim to inspiration and infallibility. It would take us far too much time, and our

readers also, after our already lengthened discussions, to help this labouring argument. Suffice it to say, therefore, that as to the *novelty* of this grant under the New Testament dispensation, Mr. Heber has sufficiently proved it himself by the novelty of the *subject-matter* of the Spirit's teaching: but had he not, far sooner would we disprove the original grant of the Spirit to the heathen world by the new promise made to Christians, than we would venture to disprove his *personal* presence as a Paraclete, to Christians, on the ground of any supposed prior communications to the heathen world. We believe, with St. John, that "we have an *unction* from the Holy One, and that we know all things" necessary to salvation, if we are true Christians. New truths, unrevealed in Scripture, the rational believer claims not. But we are persuaded scriptural truth never appears or is approximated to his mind as truth, that is, as *saving* truth, till unfolded to him by the Holy Ghost the Comforter. "No man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him." "Every man, therefore, that hath heard and hath learned of the Father, cometh unto me."

We should be still less inclined, even did time permit, to enter with Mr. Heber on the subject of "irresistible grace." We can only say, that we feel no bias produced in our minds towards that doctrine by the mere recital of the above texts. Such a bias will depend on the preconceived notions of every man respecting the doctrine of election.

But we must add no more. We are imperiously compelled by our limits to omit many observations we had still to offer, together with any mention at all of the Eighth most able Lecture, on the Authority and Inspiration of the Sacred Canon. We had noted for insertion many occasional hints and observations, indicating much profoundness and originality of mind, in the course of this volume, which we must wholly pass over. Nor can we do more than allude to the admirable display of a truly Christian temper which is maintained throughout, joined indeed to other apparent qualities of the heart which we must say, in our estimation, especially on such subjects, are beyond all possible accomplishments of the head. Defects, on the other hand, at least appearing to us as such, it has been our painful task, perhaps too freely, already to notice. And we shall therefore only repeat our observation on Mr. Heber's style, that it is too laboured, and is encumbered with a multitude of circumlocutory expressions, figures, and classical allusions. Much there is of this kind that might be cut off, and much that might be added of a *graver* nature, should the work ever come to a second edition: but we are persuaded, considering the superficial taste of the age, that Mr. Heber contemplated but *one* when he composed this weighty volume.

In fine, and to return to a more important subject than style, whatever of questionable doctrine we have detected in this volume, particularly on the subject we have last discussed, we attribute mainly, not to Mr. Heber individually, but to the fault of the age. The great object, we are sorry to say, of a very large class *in* the church, as well as out of it, is to reduce to absolute insignificance the doctrine of Divine grace. There is a strong leaven of Paganism, resulting from whatever cause (it matters not), but working in the mass of theological study at this time, which cannot be too pointedly resisted. The tendency of a multitude of writers, even esteemed orthodox, for many years past, has been to reduce the Christian system to a pagan standard of morality and feeling; and to present the follower of Christ

to the world as nothing more than Socrates or Seneca, except with more correct information. *Religion* has been considered the same whether in the academy, the church, or the mosque: and every distinctive mark of the humble believer in Jesus, and pupil of the Divine Spirit, has been put to flight with contempt, before the lofty pretensions of a more diffusive creed. By some, our natural powers have not failed to be brought forth again into notice and esteem, after the obscurity into which they had been driven when under the patronage of Pelagius. And where, through shame, this has not been attempted, another attempt has been made to set up a certain pervading and universal energy of the Divine Spirit which has alike in all obviated the evil effects of the fall, restored men to the use of their free will, and placed them all alike, whether Heathen or Christian, Jew or Mahomedan,

On even ground against their mortal foe.

Hence arises the almost entire indifference, if not opposition, of a very large class of Christians, so called, to the cause of Christian Missions. If the heathen have amply sufficient now to save them, it is *irresistibly* argued, why send them out more light, at so many risks abroad, and to the encouragement of *enthusiasm* at home? Hence we reach at the very *zero* of Christian fervour: and every desire after the inspiration of devout feeling, beyond what might be felt by a *pious* heathen, is treated as distraction*. The immediate presence of God the Holy Ghost, the Comforter, is heard of in the services of our church, but often no where else. Our sermons take the tone of calm and dispassionate inquiry; and myriads embrace nothing but reasoning to employ our *minds*, and precepts to restrain our *hands*. Hence such writers as Hall and Beveridge, even as South and Gloucester Ridley, who realize and embody the Christian system, and fence it off from the profane intrusion of natural ethics and proud philosophy, are not often read. A Howe and an Owen are contentedly given over to the Dissenters, and the latter even consigned to the rubbish of the booksellers' shops, by the flippant scholarship of a Stebbing*. Hence Claggitt, with all his heterodoxies, is quoted as a text book, Clarke recommended as a model of preaching; and a multitude of others, less respectable than either, and far below Seneca in many valuable acquisitions of head and heart, are made the idols of the day.

But the worst effect, though implied in the others, remains untold. The Christian system itself is unknown, being absolutely swallowed up and lost in this vagrant creed. The "work of the Spirit," from being little spoken of, and, when it is, being identified with pagan inspiration, finds really no place in some books (for we mean our observations to apply only to a particular class) of modern theology. We believe that a treatise on the Spirit would in former times have begun almost precisely where Mr. Heber's has terminated. So, it appears to us, does Owen's work on the Spirit: and except the whole of that immortal work—immortal it will be in spite of all its redundancies and even its errors—is an entire figment of an enthusiastic brain, we must suspect something very much amiss in that system which scarcely glances at its diversified and evidently most important contents. Even the concluding part of Pearson's invaluable Exposition of this article of our Creed will go for little, where all the substantial parts of the "Spirit's" work are, by an indiscriminate and delusive charity, yielded alike to all: and if regeneration is

* Far, very far, be it from us to include Mr. Heber in this description.

* See Stebbing's Abridgment of Claggitt.

complete at baptism, and sanctification attainable in the schools of philosophy, what need of any large dissertation on that text, "But ye are washed, ye are sanctified, ye are justified in the name (*i. e.* faith) of the Lord Jesus, and by the Spirit of our God?"

The alleged motive for this portentous deficiency we know well enough to be a desire to discourage the dangerous excesses of fanaticism. Real fanatics we desire as much to discountenance, by all proper means, as their warmest opponents. They are the disgrace of our common Christianity, and "overthrow the faith of *many*." But we are persuaded that no rational advocate of "pure and undefiled religion" will desire to compromise one truth to get rid of a thousand errors, even if he could thus get rid of them. And therefore the question must still remain; Are the omissions, the style of doctrine here complained of, consistent with "the truth of the Gospel," or not? Is it not a "reservedness" justly complained of by Horbery, when treating "on the grace of the Spirit," in certain writers of great note. "If the doctrine can be defended," he adds, "it ought; if not, let it be given up." Is it not, in truth, retracing our steps back to heathenism; and this for heathenism's sake, and in obedience to "the carnal mind, which is enmity against God?" With spiritual influences stands or falls the cause of a spiritual religion. And once get rid of a spiritual religion, and "the carnal mind" is then persuaded that its wonted indulgences may return of course; and that a few external observances, "the cock to Esculapius," will satisfy the demands of a heart-searching God. Vain hope! and one which we are persuaded, and wish to be distinctly understood to believe, is most abhorrent from the elevated soul of Mr. Heber. We speak but of the fault of the age. Besides, if Wesley and Whitfield have rendered this fashionable style so necessary of late, what made it necessary before their rise? Is it not too clear, that the style complained of was not the consequence but the *cause* of their alleged excesses? The dead calm *precedes* the hurricane; and it is absurd to wish for a second stagnation, to do away the tempestuous consequences of the first. The more the doctrines of Divine grace, that distinguishing feature of the Gospel of Christ,—the line of demarcation broad and deep which makes its professors "a peculiar people, zealous of good works;"—the more these are done away by one class, the more they will be insisted on and urged by another. They are the vantage-ground, of which no sect, even as a sect, except the Socinians, will fail to know the use: and dreadful will be the recoil on any body of men, however large and otherwise respectable, who oppose to these living principles the dead weight of mere forms, or even of *mere* sacramental graces. Would to God that many who imitate the Church of Rome, in the forms, would follow some at least of her most respected members, in the spirit, of religion, Next to the introduction of pagan principles, without their excuse, into a Christian community, may we not justly deprecate the adoption of popish doctrines, and that without their devotion?

The subject is endless; and we conclude, therefore, with expressing only our most fervent desire, that, so far from being deterred by the excesses of the age from professing the truth, minds enlightened, like Mr. Heber's, may see that nothing but true devotion can refute the false, and the real gifts of the Spirit expel and extirpate pretended ones. Let the presence of "the Holy Ghost, the Comforter," be carefully sought by the shepherds, and earnestly recommended to the prayers of the flock. Let these be taught, that "without Christ they can do nothing," and that "with-

out the Spirit of Christ they are none of his." Let the Spirit be tried, indeed, by its fruits; but let the fruits be represented as wholly and solely the gift and growth of the Spirit. Let the regenerating, sanctifying, comforting offices of that Divine Agent in the Christian covenant, be perpetually dwelt upon, brought forward with the greatest prominence, be made the *distinguishing* privilege of Christians, and the grand line of separation also between the true and the false professor. Let the fervours of public ministration, whether in prayer, or preaching, or the blessed sacraments, be superadded to the vehemence of private supplication and intercession. Let our Christian assemblies realize something of the devout aspirations and unanimous hallelujahs of more favoured periods; when the loud Amen rose like thunder from the thronged Christian assemblies, and every tongue and every heart was attuned to strains not disdained by our own veteran church:—

Come, HOLY GHOST, our souls inspire,
And lighten with celestial fire:
Thou the anointing Spirit art,
Who dost thy sev'n fold gifts impart.
Thy blessed unction from above
Is *comfort*, life, and fire of love.
Enable with *perpetual* light
The dulness of our blinded sight.
Teach us to know the FATHER, SON,
And Thee, of both, to be but One,
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
FATHER, SON, and HOLY SPIRIT.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Ægis of England, being a Collection of Addresses, in which the Thanks of Parliament have been communicated to Officers of the Army and Navy during the Wars of the French Revolution: to which will be added, Notes, Biographical and Military: by Maurice Evans, Navy and Army Agent;—A new edition of Dr. Pye Smith's Manual of Latin Grammar, with numerous Improvements, designed for Schools: and a fine edition, with a Preface and Appendix, exclusively for Private Students.

In the Press:—A Series of Sermons for every Sunday in the Year, for the Use of Families: by the Rev. Richard Warner, of Bath;—Sermons on the Union of Faith, Reason, and Revelation in the Doctrine of the Established Church of England and Ireland; by the Hon. and Rev. John Tournour, A.M. of St. Mary Hall, Oxford;—The Season and Time; or an Exposition of the Prophecies, which relate to the two Periods of Daniel, subsequent to the 1260 Years now recently expired; by the Rev. W. Etrick, A.M. Author of the Second Exodus;—and a new edition of Mr. Harmer's Observations on various Passages of Scripture, with many important Additions and Corrections; by Adam Clarke, LL.D. F.S.A.

Cambridge.—The Norrisian Prize, this year, is adjudged to Mr. J. C. Franks, B.A. of Trinity College; subject, *The Use and Necessity of Revelation.*

A Society is forming at Deal, to be called, "The Fisherman's Friends," for the purpose of curing herrings, according to the Dutch method, for home and foreign consumption.

The paintings lately removed from *Powderham Castle* have been sold by auction, by Christie, at very low prices. The large picture of the *Tribute Money*, by Rubens, reputed to be worth several thousand pounds, fetched but 480*l.*—At the sale at *Streatham Park*, the collection of portraits, by Sir Joshua Reynolds, were disposed of at the following prices:—Lord Sondes, 80 guineas; Lord Lyttleton, 41; Mr. Murphy, 98; Sir J. Reynolds, 122; Dr. Goldsmith, 127; Sir R. Chambers, 80; Garrick, 175; Mr. Barretti, 82; Dr. Burney, 20; Burke, 240; Dr. Johnson, 360.—At Mr. *Hope's sale*, in Cavendish-square, being the finest pri-

vate collection in Europe, the pictures fetched very inconsiderable prices.

Messrs. Wright and Son, surgeon-aurists of Bristol, have succeeded in restoring the faculty of hearing to several persons born totally deaf and dumb. These persons having now acquired the possession of the sense of distinguishing sounds, are daily improving in the power of conversing. These gentlemen intend to receive a limited number of persons of respectability labouring under these infirmities, into an establishment in the neighbourhood of that healthy situation, Clifton.

Mr. Edward Heard has invented a chemical re-agent, by which he renders salt-water capable of washing and cooking. Various experiments have been tried with it in the Navy, under the direction of the Board of Admiralty, with success. If adopted, it would promote cleanliness among our seamen, the principal requisite for the preservation of health; remove the leading causes of contagion on ship-board from dirty garments, beds, and bedding; and afford means to passengers of washing weekly if necessary, and of lessening the amount and expenses of equipment.

Some remarkable cases have lately come to the knowledge of medical gentlemen, from which it appears, that Magnesia, when taken in powder, as is commonly done, has remained in the system combined with animal mucus, and formed tumours and concretions of considerable size. Two instances of this kind are stated by Mr. Brande, in a late Number of the Journal of Science and the Arts. In the one case, a concretion of magnesia and mucus, weighing several pounds, was taken out of the intestines after death. In the other case, the magnesia was ultimately evacuated in the state of sand, which, on analysis, was found to be the subcarbonate of magnesia. A valuable improvement in the mode of preparing this medicine has been lately made; the magnesia being held in a state of perfect solution in magnesian water, whereby the possible injury or inconvenience of taking it in the form of powder is entirely obviated.

Sir Everard Home communicated to the Royal Society some experiments to ascertain the mode of action of specific medicines: they related principally to that singular and efficacious remedy, the *eau medicinale d'Husson*. A variety of facts and statements were adduced, to prove that these medicines produce their effects by entering the blood, and acting directly upon the affected parts. Thus, mercury requires to be received into the circulation, before it can act upon the syphilitic virus, or remove the primary symptoms, of the disease; and the eau medicinale must enter the blood before it can remove the gout. Mercury, and the eau d'Husson, are regarded as the only two known specifics; and it is assumed, that the eau medicinale is a vinous infusion of the roots of *Colchicum autumnale*, or meadow saffron. In the course of his communication, Sir Everard throws out some curious hints upon the modus operandi of other medicines; some acting upon the secretions of the stomach, and thus indirectly modifying the constitution of the blood, while others produce their effects in consequence of direct mixtures with that fluid. This is sometimes the case where we should least expect it. An infusion of ipecacuanha thrown into a vein excites vomiting; and opium produces drowsiness; and colchicum sickens, and, according to Mr. Want, cures the gout.

Mr. Brande has published an extraordinary account of a natural phenomenon in the plains of Grobogan, in Java, fifty pales or miles N.E. Solo. A party, of which S. T. Goad, Esq. was one, set off from Solo on the 8th of September to examine it. On approaching the village of Kuhoo, they saw, between two trees in a plain, an appearance like the surf breaking over rocks, with a strong spray falling to leeward. The spot was completely surrounded by huts for the manufacture of salt. Alighting, they went to the Bludugs, as the Javanese call them; and found them to be on an elevated plain of mud, about two miles in circumference, in the centre of which immense bodies of salt mud were thrown up to the height of from ten to fifteen feet, in the forms of large globes, which, bursting, emitted volumes of dense white smoke. These large globes or bubbles, of which there were two, continued throwing up and bursting seven or eight times in a minute by the watch. At times they throw up two or three tons of mud. They got to leeward of the smoke, and found it to smell like the washing of a gun-barrel. As the globes burst, they threw the mud out from the centre with a pretty loud noise, occasioned by the falling of the mud upon that which surrounded it, and of which the plain is

composed. It was difficult and dangerous to approach the large globes or bubbles, as the ground was all a quagmire, except where the surface of the mud had become hardened by the sun. Upon this they approached cautiously to within fifty yards of the largest bubble or mud pudding, as it might very properly be called, for it was of the consistency of a custard pudding, and of very considerable diameter. They also got close to a small globe or bubble (the plain was full of them of different sizes), and observed it closely for some time. It appeared to heave and swell, and, when the internal air had raised it to some height, it burst, and the mud fell down in concentric circles, in which shape it remained quiet until a sufficient quantity of air was again formed internally to raise and burst another bubble. This continued at intervals from about one-half to two minutes. From various other parts of the quagmire, round the large globes or bubbles, there were occasionally small quantities of mud shot up like rockets to the height of 20 or 30 feet, and accompanied by smoke. This was in parts where the mud was of too stiff a consistency to rise in globes or bubbles. The mud at all the places they came near was cold on the surface, but they were told it was warm beneath. The water which drains from the mud is collected by the Javanese, and, by being exposed in the hollows of split bamboos to the rays of the sun, deposits chrystals of salts.

HAMBURGH.

A watch-maker of Altona, named Stender, has invented a machine to lessen the labour of working ships' pumps, which will preserve the lives and health of the people, and facilitate the preservation of ship and cargo. One experiment was made with the machine in the presence of Mr. Mellish, the English Consul-General of Hamburgh, of the first Burgomaster, and several other persons, members of the Patriotic Societies of Hamburgh and Altona. The certificate given him by the sworn Elder of the Shippers' Company at Altona, and which Mr. Mellish signed, speaks highly in favour of the machine.

POLAND.

The Polish Mechanician, M. Magier, has constructed a Galvanic pile on the principles of that of Zamboni. It acts without being moistened; and presents a kind of *perpetuum mobile*, by means of a balance suspended between two piles, which is constantly in movement.

SWITZERLAND.

MM. Geyser, canton of Berne, residing at La Chaux-de-Fonds, have exhibited to the Genevese Society for the Advancement of the Arts, a wheel which seems to turn of itself, and of which the most skilful artists cannot discover the moving principle, which the artists keep a secret. The Society admire the execution of the machine, and acknowledge that the effect is very striking. Probably it is on a principle already announced, which applies, as a moving power, the elasticity of the atmospheric air to an exhausted cavity, which is made to turn out of the centre of the mass by uniform pressure.

The Society of Natural History of Geneva, has invited all the naturalists throughout Switzerland, to form one General Assembly, to be held at Geneva. The purpose of this general meeting is, to form a society, under the name of the *Helvetic Society for Natural Sciences*.

NORWAY.

A national bank is to be forthwith established in Norway, with a capital of between two and three millions.

EAST INDIES.

St. George's Church in Choultry Plain, was completed, and licenced by the Bishop of Calcutta in May last. The expense of the structure amounts to upwards of fifty thousand pagodas.

The Rev. Archdeacon Monsley has been duly instituted at Madras by the Bishop.

The Lord Bishop and Archdeacon of Calcutta, accompanied by Mr. Abbott, the Registrar, and his lordship's family, has embarked at Calcutta, on board the Cecilia pilot schooner, on his lordship's visitation of the churches at the other presidencies.

The Bishop of Calcutta has given public notice of his intention to hold a public confirmation at Tritchinopoly about the middle of February; from whence we understand it is his lordship's intention to proceed to Cochin, making, in the whole line of his journey across from Madras, very particular inquiries respecting the present state of the native Christians, and more especially the Protestant congregations of the missionaries from the London Society for promoting Christian knowledge. His

lordship is not expected to be at Cochin before the latter end of March; about which time, the Ernaud, from Madras, is ordered to be ready to receive him; and it will be therefore, probably, the middle of April before his lordship can arrive at that presidency.

Immediate measures are taking for providing a suitable place of worship, for the community of the Church of Scotland, at Madras. The site for the construction of the edifice is not yet fixed upon. The difference which existed on this subject at Calcutta, between the Supreme Government and the Rev. Dr. Bryce, has been completely and amicably adjusted.

The following is an account of the Ecclesiastical Establishment of the Church of Scotland, at the presidency of Fort William, Bengal:—

The Rev. James Bryce, D.D. Chaplain to the Hon. Company's Bengal Establishment, Minister. James Hare, Esq.; John M'Whirter, Esq.; John Angus, Esq.; Alexander Wilson, Esq.; Elders.

St. Andrew's Church of Calcutta, Kirk Session. The Rev. James Bryce, D.D. Moderator. James Hare, Esq.; John M'Whirter, Esq.; John Angus, Esq.; Alexander Wilson, Esq.; Members of Session. Richard Ester Jones, Session Clerk. William Tucker, Officer.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons, by the Rev. Daniel de Superville, formerly Pastor of the French Church at Rotterdam; translated from the French by John Allen. 1 vol. 8vo. with portrait.

Prayers and Discourses for the Use of Families, in two Parts; by Joseph Bowden. 8vo. 9s.

Prayers for every Day in the Week.

A Refutation of the False Assertions against Dissenters, advanced by the Rev. H. Woodcock; by John Bullar, Esq. one of the Secretaries of the South Hants Auxiliary Bible Society. 8vo. 2s.

Observations on the Velvet Cushion Controversy, especially on the Fallacy of the Arguments used throughout the Legend of the Cushion; by an Impartial Observer. 8vo. 6s. 6d.

A Reply to the Rev. James Yates' Vindication of Unitarianism; by Ralph Wardlaw. 8vo. 10s. 6d.

The History of the Destruction of Jerusalem, as connected with the Scripture Prophecies; by the Rev. George Wilkins, A.M. royal 8vo. 1*l.*

The Fourth Part of Dr. Marsh's Theological Lectures relating to the Interpretation of Prophecy. 2s. 6d.

Considerations on the Doctrine of Regeneration in the Sense in which that Term is used in the Church of England, in her public Formularies; by the Rev. C. Daubeny, Archdeacon of Sarum. 2s. 6d.

The Duties and Dangers of the Christian Ministry considered: a Sermon preached in Charlotte Chapel, Edinburgh; by the Rev. R. Morehead, A.M. 1s.

A Catechism of the Christian Religion, in fifty-two Sections, designed as a Sunday-evening Exercise for Families, Seminaries, and the Bible Class of Sunday-schools; by the Rev. J. Sutcliffe. 18mo. 1s. 6d.

A Sermon, preached at Wakefield, May 30, 1816; by the Rev. C. Bird, M.A. 1s. 6d.

MISCELLANEOUS.

The Florist's Manual, or Hints for the Construction of a gay Flower Garden, &c.; by the Authoress of Botanical Dialogues. 12mo. 4s. 6d.

The History and Antiquities of the County Palatine of Durham, Vol. I.; by Robert Surtees, of Mainsforth, Esq. F.S.A. folio, embellished with twenty Plates, 6*l.* 6s.; on large paper, 10*l.* 10s.

The History and Antiquities of the County of Hertford; by Robert Clutterbuck, of Watford, Esq. F.S.A. folio, embellished with twenty Plates, 8*l.* 3s.; on large paper, 15*l.* 15s.

The History of Crowland Abbey: digested from the Materials collected by Mr. Gough, &c.; by Benj. Holdich. 8vo. with two plates, 9s.

Thoresby's Ducatus Leodiensis; the second edition, with an entire volume of original matter; by Tho. Dunham Whitaker, L.L.D. F.S.A. In two large volumes folio, 14*l.* 14s.

The History of the Isle of Man, with a comparative View of the past and present State of Society and Manners. 8vo. 15s.

Observations of a Russian, during a Residence in England of Ten Months. Translated from the original Manuscript of Oloff Napea, ex-Officer of Cavalry. 8vo. 8s.

A Narrative of a Ten Years' Residence at Tripoly, in Barbary. From the original Correspondence in the possession of the Family of the late Richard Tully, Esq. with a map and several coloured plates. 4to. 2*l.* 8s.

A Graphical Illustration of Canterbury Cathedral, in twenty highly-finished Plates, accompanied by a History and Description of that venerable Fabric; by Wm. Woolnoth. royal 4to. 3*l.* 3s.; imperial 4to. 5*l.* 5s.

Anecdotes, Medical, Chemical, and Chirurgical: collected, arranged, and transmuted; by an Adept. 2 vols. 12mo. 10s.

Historical Memoirs of Barbary and its Maritime Power, as connected with the Plunder of the Seas, including a Sketch of Algiers, Tripoly, and Tunis, with the various Attacks made upon them, and their original Treaties with King Charles II. 1662.

Letters on the constrained Celibacy of the Clergy of the Church of Rome, 1 vol. 8vo. 10s. boards.

Introductions to various Essays on the Universal Analogy between the Visible and Invisible Worlds, particularly between the Word and the Work of God, as proved by the figurative Language of the Holy Scriptures, being a Prospectus of the Matter produced and examined in the Essays, and of the Manner in which it is treated: by a Stranger.

Memoirs of the early Life of William Cowper, Esq. written by himself, and never before published; with an Appendix, containing some interesting Letters, and other authentic Documents, illustrative of the Memoir. 8vo. 4s.

Memoirs of Mr. P. Whitty, son of Samuel W. Esq. of Sherborne; by John Bullar, Esq. 8vo.

Panegyric of the late S. Whitbread, Esq.; by the Rev. J. Whitehouse. 8vo. 2s. 6d.

A Practical View of Christian Education in its early Stages. 3d edition.

The Botanist's Companion, or an Introduction to the Knowledge of Practical Botany, and the Uses of Plants, either growing wild in Great Britain, or cultivated for the Purposes of Agriculture, Medicine, Rural Economy, or the Arts: on a new Plan: by William Salisbury. 2 vols. 12mo. 12s.

Herodoti Historiarum Libri ix. Græcè et Latinè. Græca ad fidem Codd. MSS. denuo recensuit et varietate Lectionis, emendata Interpretatione Latina, Notisque doctorum Virorum ac suis illustravit Editor Jo. Schweighæuser. 12 vols. 8vo. 5*l.* 5s.; on vellum paper, 9*l.* 9s.

The Young Britons' Catechism of their Social Rights and Duties: for the Use of Schools; by the Rev. S. Barrow, Author of the Questions on the New Testament, of the Young Christian's Library, of the Sermons for Schools, &c. 6d.

A New Edition of the late Rev. Charles Buck's Theological Dictionary.

A New Volume, being the third and last, of Mr. Buck's Anecdotes, Religious, Moral, and Entertaining.

The Report and Minutes of Evidence on the Education of the Lower Orders in the Metropolis, taken before the Select Committee of the House of Commons. 1 vol. 8vo.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSIONS IN INDIA.

THE following is an abstract of the Report of the Baptist Missionaries at Serampore, in January 1815, respecting the state and progress of the various Oriental Missions which have emanated from that central station. These Missions embrace three grand objects:—I. The forming of missionary stations, where the standard of the Gospel shall be erected. II. The translation of the Scriptures, or the improvement and dissemination of existing versions. III. The instruction of youth in useful literature and Christian knowledge. These three objects they justly represent as closely connected. Where the Scriptures are not circulated, the most strenuous labours abide only for a season. Unless the youth be instructed, the Scriptures will be little read. Without missionaries, schools cannot be carried forward, neither can the Divine word circulate to any great extent. On the contrary, when all the three plans concur, a hope may be entertained that the Gospel may be effectually planted.

MISSION STATIONS.

I. *Bengal.*

In this country there are now ten stations.

1. *Malda* or *Goamalty.*—Here Krishna has resided with his family for nearly a year, and is assisted in his labours by Manika, another native missionary: no visible fruit has yet attended their exertions.

2. *Dinagepore.*—At this place Mr. Fernandez has raised up a church consisting of 29 members, of whom 26 sat down to the Lord's Supper on the first Sunday in January, eight of them having been baptized on that day.

3. *Silhet.*—A Portuguese convert, of the name of John de Silva, accompanied by Bhagvat, a native Christian, has undertaken a mission to this station, situated in the north-eastern parts of the province.

4. *Berhampore.*—A church was origi-

nally formed here from among the soldiery. A mission to the natives was engrafted upon it, which is still continued under a Mr. Gardiner, a pious native of India, and too Hindoos, Prankrishna and Nidhee-rama.

5. *Cutwa.*—Mr. William Carey, assisted by four native itinerants, Kangalee, Kanta, Muthoora, and Vishnuva, labours diligently in this vicinity, and not in vain. The members now amount to between twenty and thirty. The missionaries itinerate to Lakra-koonda, and through Beerbhoom and Burdwan.

6. *Vans-variya.*—At this place, sixty miles south of Cutwa, and twenty north of Serampore, Tarachund, a native convert, supports himself by his own labour as a writer, and employs himself in quietly disseminating the Gospel. He is aided by his brother Mut'hoora, who teaches a school. They greatly recommend the Gospel by their steady walk.

7. *Serampore.*—The church at this place consists of about sixty; but the number fluctuates, as drafts are made from it to various missionary stations of such as can be useful in making known the Gospel to their countrymen. Divine worship is performed six times on the Sunday, in Bengalee, Danish, and English. Although no very striking effects have attended these ministrations, yet much light is diffused around; and the pupils of the missionaries, though not making an open profession of Christianity, yet carry with them into various parts of India a strong prepossession in favour of the Gospel and of its professors. The number baptized at Serampore in 1814 was ten, among whom was Seeboo, a Brahmun, brought up in the school at Cutway, where, becoming acquainted with the Scriptures in his youth, on attaining the age of maturity he renounced idolatry, and appears to have embraced the doctrine of Jesus Christ with his whole heart; and a native of Arabia, a Muhummud Seyd, who seems to have really forsaken sin, and whom God may probably make a blessing to his deluded countrymen. Two baptized Brahmuns and a writer, who had been excluded, have been restored to communion.

8. *Calcutta.*—Here the scene of action is wide, and employs many labourers. There is preaching either in Bengalee or English four times on Sundays, besides on nearly every day in the week.

Mr. Gordon, the keeper of the gaol, employs a native preacher at his own expense, which has proved a blessing to many who have been confined for their crimes. The labours of the native Christians in Calcutta is by no means in vain. Multitudes now hear, read, and converse respecting the Scriptures, who before were ignorant of them or prejudiced against them. Scarcely a week passes that Sebukram is not visited by from ten to twenty persons inquiring the way of life. On one occasion he was visited by nearly 300 persons at once, who came to request an explanation of a Bible they had met with. The number baptized at Calcutta during the year 1814 was sixty-four. The number of members resident there, of various nations, was somewhat under 200.

9. *Jessore.*—At this place, which lies east of Calcutta, a mission has been planted for several years, and several converts have gone from it to various places. Mr. Thomas labours here, assisted by several natives. He has been under the necessity lately of excluding five or six of the members. Among those who have paid attention to the Gospel lately has been the brother of the Rajah of the petty government of Noldarga.

10. *Chittagong.*—At this place, on the borders of the Burman dominions, M. de Bruyn had laboured for nearly two years, preaching to Portuguese Catholics, to the Bengalees, and to the Mugs who read Burman.

II. *Hindoostan.*

1. *Patna.*—At this station Mr. Thompson has laboured with much diligence, though little fruit has yet appeared. He has been greatly encouraged by being joined by a young man of the name of Fowles, born in India, and who promises to be useful as a missionary.

2. *Digah.*—Messrs. Moore and Rowe labour here, assisted by Vindavuna and Ram-prisada, and not wholly in vain, though no converts have been openly added to the church.

3. *Allahabad.*—This city contains about 90,000 souls. Mr. Kerr has been here for a short time, endeavouring to extend the knowledge of Divine truth.

4. *Agra.*—Mr. Mackintosh and Mr. Peacock are here assiduously employed in learning the language, conversing with the heathen around them, and reading the Scriptures to them. They nearly support both their families by means of a small school.

5. *Sirdhana.*—Mr. Chamberlain had laboured for two years in making

known the Gospel, and distributing the Scriptures both here and at Delhi and Hurdwar.

III. *Other Stations in the East.*

These are

1. *Surat*, where Carapeit had resided for two years.

2. *Nagpore*, in the Mahrattah dominions, where Ram-mohun has entered on a mission.

3. *Orissa*, where Mr. Peter has been endeavouring for several years to spread the light of Christian truth in this seat of darkness. Three have been baptized here, among them an Orissa Brahmun.

4. *Rangoon and Ava*, in the Burman empire. At the former, Mr. Judson is pursuing his study of the language. At the latter, the capital, Mr. F. Carey hopes he may be permitted to bring the press into use, for circulating the Scriptures.

5. *Colombo*, the capital of Ceylon. Here Mr. Chater had nearly finished a grammar of the Cingalese language, and was able to preach in Portuguese, a language extensively used.

6. *Java*, where Mr. Robinson had begun to preach in Malay. He was applying also to the Javanese language. Some missionaries had joined him.

7. *Amboyna.*—At this station Mr. Jabez Carey had arrived with his wife, and had taken charge of the native schools there, to the amount of forty-two, for which he received a salary. He was applying to the Chinese language.

The number added by baptism at all the stations, during the year 1814, was 129; and from the commencement of the mission, 765. The stations are now twenty-four. Of the missionaries, twelve have been sent from Europe; twelve more are Europeans by birth; and thirteen descendants of Europeans, born in India, besides twenty-six native preachers. The number of languages in which they constantly preach and converse, is ten; but the number in which they are preparing the word of God for the heathen around them is much greater.

TRANSLATIONS OF THE SCRIPTURES.

"In giving a slight view of translations here, it is not necessary that the state of each should be particularised: this more properly belongs to the Report of Translations given annually. Our business now is to consider them in relation to the various Missionary Stations already mentioned, in order to shew how far the Word of God is given and circulated at each.

"You will easily perceive, that all the stations in Bengal are fully supplied with the Divine Word. The stations in Hindoost'han are also in the way of being supplied with the Scriptures. A second edition of the New Testament in Hindee was published in the course of the last year, which consists of four thousand copies; and for such of the natives as are more familiar with the Persian character than the Nagaree, we have procured copies of our esteemed friend the Rev. Henry Martyn's Hindoost'hanee translation, which we distribute as opportunity offers. The Gospels of Matthew and Mark in the Brijbhassa, are printed for the upper provinces. In Surat, the Hindee, the Mahratta, and the Persian (by Sebastiani), are the only copies of the Scriptures we have yet been able to give them; but an edition of the New Testament in Guzurattee is now nearly ready for the press. At Nagpore the New Testament in the Mahratta language is much read, and it appears to be well understood. Of this version the first edition is not yet exhausted; and a great part of the Old Testament is printed. In Orissa the first edition of the New Testament has been nearly distributed, and the last volume of the Old Testament is in the press. Thus the stations in India within the Ganges will soon be supplied with the Sacred Word.

"In the Burman language, there is as yet only a selection from the Scriptures in circulation, but we expect that little further delay will intervene before the Scriptures will be put to press either at Ava or in Bengal. For Ceylon, a version of the New Testament has been printed, at the expense of the Calcutta Auxiliary Bible Society; and for Java and Amboyna (particularly the latter) an edition of the Malay Scriptures in the Roman character is in the press at the expense of that Society, as well as another edition of them in the Arabic character, by the same Society. We feel peculiar pleasure in seeing thus reprinted the versions formerly made into these languages, as thereby the labours of former friends to revelation are brought fully into effect, and the nations for whom they were intended at once supplied with the Divine Word. In addition to these versions in the colloquial languages, there is another in the language of the learned in India, the Sungskrit version. In this the New Testament has been long in circulation;

the Pentateuch is now printed, and the Historical Books are also nearly completed. This version is circulated throughout the greater part of India.

"Beside the versions for the countries in which missionary stations are already established, however, we have several in the press, intended for countries bordering on those stations. Thus, for the Shikhs, a version of the New Testament is now ready; and versions in several of the dialects in the western provinces of Hindoostan, are in a state of preparation, together with versions for the Affghans, or the Pushtoo nation—possibly the descendants of Abraham—for Nepaul, for Assam to the east, and for the Khassee nation on the mountains of Silhet. A version thus prepared for any country, almost opens the way thither, particularly when there is a missionary station on its borders: some one acquainted with the language may be converted, or some Christian friend may be stirred up to engage in a mission thither.

"After the Scriptures are prepared in the language of any country, the next thing is to circulate them in sufficient number, and for this purpose it is desirable that the price of printing them be reduced as much as possible; and we have the satisfaction of being able to print the Scriptures cheaper than an equal quantity of letter-press can be printed in England. The importance of this to the cause of God will easily appear, when we consider, that in a year or two there will probably be published, in different languages, at least ten thousand volumes of the Scriptures annually. At present, the editions, being in general the first in each language, are small, as we seldom venture to print more than 1000 copies in a first edition in any language. A second and a third, however, while they become more correct, are also far more generally sought and read. Hence, it is probable, that a regular annual supply of ten thousand copies will be the least that can be imagined, and that a few years may render double that number necessary. The number actually published from Serampore last year, at the expense of the Translation Fund in our hands, was about six thousand volumes; but seven thousand have been printed there in the Cingalese, Malay, and Hindoostanee languages, at the expense of the Calcutta Bible Society, and the Corresponding Committee.

"Next to volumes of the Scriptures, copies of single Gospels claim our attention. These, though containing only a part of the Divine Word, can be distributed to great advantage: they are more portable than a large volume, and appear less formidable to persons not much accustomed to reading, while one who reads a Gospel through will seldom fail to inquire farther respecting the Word of God, and the way of salvation. Of these single Gospels, in Bengalee, Hindee, Brij-Bhassa, and Chinese, we have, in the last year, sent from the press nearly twenty thousand.

"To this department also belong small works, containing extracts from the Sacred Word, &c. As a single Gospel is a complete work, we in general give the preference to these. Still, however, there will be many opportunities for putting four, eight, or sixteen pages into the hands of persons to considerable advantage. The history of one tract of this kind, is possibly well known to you: it brought under the Gospel our friends, Futika, Deepchundra, Kanta, and Kennace; the first two of whom have left a most pleasing testimony behind them to the power of Divine grace, and the last two have adorned the Gospel by a steady and upright walk for more than ten years. Of these smaller works, in different languages, we have this year printed for distribution about twenty-five thousand. We proceed to the last means for enlightening a heathen country, that of

SCHOOLS.

"On the subject of schools, perhaps a degree of prejudice has prevailed in various ways. Many, reflecting on the dominion over the mind which habits of iniquity gradually assume in riper age, and indulging perhaps a diminished idea of the power of Divine grace as changing the whole soul, have been ready to give up the present generation of Heathens as incapable of conversion; and, deeming the young the only persons of whose change of principle and habit any rational hope could be entertained, have regarded schools as the only means likely to be effectual. Others, perhaps, less impressed with the idea of a change of heart as essential to Christianity in every country, and entertaining groundless fears relative to the danger of proposing the Gospel at all to an idolatrous nation, have regarded schools as the only safe way in which the Gospel could be introduced into India; and have

therefore espoused the cause of schools, not so much with the hope of their effecting much, as with the view of discouraging every other means of making known the Gospel. While, on the other hand, some who have realized the power of Divine grace in changing their own hearts by the preaching of the word, adverting to the little effect which religious education has on many, and to the multitudes who, professedly brought up Christians, possess little of Christianity beside the name, have rejected wholly the idea of schools as a means of propagating the Gospel in a heathen country; and unconscious themselves how much the Divine Spirit was pleased to use the principles of religion they imbibed insensibly in childhood, in turning them from the power of Satan to God in riper years, have considered the preaching of the word as the only means by which Christianity can be expected to prevail over idolatry and sin. The truth here, however, as in most other cases, lies between the two extremes. Our own experience has taught us, that had no means but that of schools been used, Khrishnoo, and the venerable Petumber, and Sheetarama, and Sebuk-rama, and Futika, and a multitude of others, who have glorified God by a holy walk and conversation, and borne testimony to the power of his grace on a dying bed, would never have received the Gospel. But we are still convinced, that ignorance itself does nothing towards converting a soul to God; although a man may receive instruction even in old age, which through the Divine blessing shall turn him from darkness to light and from the power of Satan to God, we have no idea that this effect would have been frustrated by his having been made acquainted with the Scriptures from his youth; and though Petumber and Khrishnoo, Sheetarama, and Futika, evinced so fully the power of Divine grace in changing their hearts, yet we have no doubt but their usefulness would have been exceedingly augmented had they, like Watts, and Doddridge, and a multitude more, enjoyed the means of Christian instruction from their earliest childhood. While, therefore, schools are intended to aid the preaching of the Gospel, and not to exclude it, we feel that we cannot value them too highly. It is of some value, however, to form a just idea of the design of schools in a country like this. They are neither expected nor specifically intended to convert the natives; their only object is that of capacitating them, by instruction in their childhood, to see things just as they are when their understandings are matured. The instruction given, however, should by no means be confined to the Scriptures: it should be upon an open and liberal scale, and include a knowledge of the state of the world from the beginning, which of course could not exclude the Scriptures: it should comprise the elements of history, geography, and astronomy; and it might contain a view of idolatry too, both Hindoo and Roman, both eastern and western. We now proceed to consider the various kinds of schools requisite for the youth of India.

"1. The first class of persons that claim our attention are either Europeans born in India, or the descendants of Europeans, who are distinguished by the appellation of "country born." This class of the inhabitants of India are constantly increasing, both in number and respectability, by their intermarriages with each other and with Europeans; and as British subjects in general are not permitted to settle in India, they must of course one day form the bulk of the Christian public there. The religious education of this class of youth must therefore be of high importance to those who have at heart the welfare of India. Happily, their circumstances are in general such as to meet every expense attending their own education; but as they may be the future supporters of religion in India, their education, while it embraces all we have said respecting a knowledge of the Scriptures, of history, geography, &c. and of the nature of ancient and modern idolatry, should also include as great a degree of knowledge both classical and mathematical, as their opportunities may permit them to attain consistently with their future destination in life. The seminaries in the Mission for the education of this class of Indian youth, the last year, were five: that at Sirdhana, under the care of Mr. Chamberlain; that at Agra, under the care of Messrs. Peacock and Mackintosh; that at Digah, under the care of Messrs. Moore and Rowe; that at Serampore; and that at Ceylon, under the care of Mr. and Mrs. Chater.

"2. The second class of youth, whose instruction becomes a matter of importance, consists of those descended from ancestors who formerly embraced the Roman Catholic religion; but who

are nearly as ignorant of religion as the natives themselves. As they bear the name of Christians, however, and of course have no attachment to the Hindoo system of idolatry, both humanity and prudence demand that the degree of attachment which they have to Christianity should be fostered and increased by an acquaintance with the sacred Scriptures, that so nothing may be lost which has been already done in the course of Divine Providence towards introducing Christianity into India. To effect this, the Benevolent Institution was begun in 1810; and such has been the generous feeling among all ranks of people, on the propriety of affording Christian instruction to this class of youth, that in the last year, the subscription for its support exceeded a thousand pounds. The instruction for these should comprise all that is proper for the native children relative to the Scriptures, the outlines of history and geography, together with reading, writing, &c. in the English and Bengalee languages. The number of children admitted on this institution, from the beginning, has been somewhat more than five hundred. A school of the same kind, for the children of this description who reside there, has been set on foot at Serampore for nearly four years, in which period somewhat more than a hundred children have been instructed. It is probable that we shall be enabled to establish others of the same nature in the other parts of India in which children of this class are found.

"3. But the most important of all others, and happily the least expensive, are schools for the instruction of the natives of India. The plan of these schools has been already detailed, and the requisite books pointed out, as well as the mode of superintendance. The schools should be open to all, whether Hindoos or Musulmans. The teachers may be either Brahmuns or Musulmans: it is only necessary that they follow the plan laid down for them. The language of the books should be the language of the country. The books, beside a concise system of Arithmetic, might be a short view of Geography, including some idea of the Solar System; Martinet's Catechism of Nature; a selection of Scripture History down to the time of Cyrus, in the words of Scripture; an epitome of Chronology and of General History; a system of Scripture Ethics, properly arranged, and given in the words of Scripture; a selection of Ethics from the best Hindoo authors; a selection of the Prophecies relative to the Saviour of the world; with a Life of Christ, formed by interweaving into the fullest of the Gospels, the particulars mentioned in the other three; and an epitome of Christian Doctrine in the words of Scripture. These books might be abridged for beginners, and the abridgments written gradually from dictation, till the whole were laid up in memory. They might also be read as class-books, or given as gratuities on a boy's leaving the school. This course of books would improve their knowledge of their vernacular tongue, accustom them to a facility of reading, lay open to them the state of the world both ancient and modern, furnish them with the soundest principles of morality, and enable them to form some just idea of both the nature of idolatry and of true religion. Each school might be divided into classes superintended by monitors, which would enable one master to teach a great number in places where numbers could be obtained, and in the monitors, gradually prepare young schoolmasters well acquainted with all that it would be necessary to teach, and probably preferring from choice that employ, at a small monthly sum, to any other employment. When the books were thus fixed, a weekly superintendance, by some friend interested therein, would ascertain the degree of progress made in these books; and a small gratuity to those who had been most diligent, would infuse life and animation into a whole school. If superintendence could be procured gratis, which would be the case in perhaps the greatest number of schools established by the Mission, we think the expense would not exceed the estimate given in our last, ten rupees monthly for each school; and if each school contained forty boys, the expense would be only three rupees annually for the instruction of each boy. Thus a thousand rupees monthly would support a hundred schools, which might contain four thousand children. Of these four thousand, if they remained four years at school, which would be a sufficient time for going through the course of books recommended, a thousand might go out into life every year; and whoever reflects, that each of these thousand Hindoo youths, thus furnished with just ideas of the world relative to its geography and its history, with the

soundest principles of morality, and a general view of the salvation God has prepared for man, would be capable of diffusing these ideas through his own family and connections, and possibly through his village, where his superior knowledge must necessarily give him weight and estimation, can easily realize the gradual operation of even a thousand rupees monthly thus applied; and were the sum increased to ten thousand, the effect would be accelerated in a tenfold degree. Nor can a philanthropic mind be indifferent to the effects of this plan, as affording additional security (were any needed) for the permanence of the British empire in India. While politics form no part of a missionary's profession, he cannot be long in India without realizing the incalculable benefits enjoyed by the inhabitants of India in the security for person and property, and the general happiness resulting from that impartial administration of justice, and that generous interest in the welfare of man, as man, which never shone more eminently in the British Nation than at the present period; blessings, which India probably never before enjoyed, and which every enlightened Hindoo must view as inseparably connected with the duration of the British rule in India. This diffusion of just ideas, therefore, would enable the Hindoo duly to appreciate these blessings, and strengthen his attachment to the British Nation, by whom they are so fully cultivated and exemplified.

"As yet, our missionary objects have not permitted us to carry schools to the extent we wish. The number of schools of this kind we now have in India amounts to about twenty, which contain about 800 children. But we have it in contemplation to prepare and print the course of books described, as soon as our other avocations will permit, in the hope that the public will deem the object worthy of farther encouragement."

VIEW OF PUBLIC AFFAIRS.

THE political event, which has most engaged the public attention during the last month, is the successful attack upon Algiers. It may be proper, before we enter upon the circumstances of this attack, briefly to state some of the causes which justified, and even demanded, it. Algiers, originally a part of Mauritania—then a Roman province—then possessed by the Arabs—next attached to the Ottoman empire—and now the fort of a few thousand Turkish Janissaries, who select a Dey out of their own body, and level, by the sabre, every obstacle to lawless and sanguinary despotism—has been a den of pirates from the first moment that their piracies could be carried on with success against the nations of Europe. The little commerce of the Algerines is founded on systematic and shameless rapine. Their exports have been mainly the produce of plunder in the interior of Africa, and their imports the spoils of their piratical navy. Instead of beginning, like most other nations, with commerce, and assuming a hostile attitude, as their exigencies demanded, or their passions prompted, they seem to have started at once full armed into ceaseless and ruthless war with all whom their power enabled them to pillage. Perhaps the period cannot be named, when Europe received any thing at their hands but crimes and blood. The weaker nations, on the shores of the Mediterranean, have been the most constant sufferers from their assaults. But even the greater powers have not escaped. Spain, especially, has at all times felt the mischief of her vicinity to the Algerines. They committed the most horrible excesses in 1681 by descents on Languedoc, and other provinces of France. In 1620, even Great Britain was provoked, by a repetition of piratical outrages, to send a squadron against them; and although, since the capture of Gibraltar, she has been outwardly respected by the Algerines, no other power of Europe has been exempt from the most barbarous and humiliating attacks upon its commerce and its seamen. The captives, of whatever age or sex, made by this relentless power, were doomed to slavery, and subjected to the greatest hardships and the vilest indignities, unless they would consent to abjure

the Christian faith, and embrace that of the Arabian impostor. An officer of this country, lately returned from Algiers, has published a short memorial on the state of the Christian slaves, which it is impossible to read without horror. And yet, strange to say, Europe has for centuries, not, indeed, altogether tolerated these injuries—because particular nations have at times poured a partial vengeance on the perpetrators—but has not attacked the robbers with such force as would even requite her inhabitants, for a few years, from such atrocities. If France, or Spain, or England, or Austria, has presumed to trench upon the hem of her neighbour's garment, or give even a look that savoured of indignity, instantly reparation has been demanded; and, if not made, the sword of vengeance has been raised, and a confederacy formed, against the offender. But the Algerines have habitually, and almost uninterruptedly, pursued their insulting and bloody career. In the mean time, what apology can be found for the supineness of the neighbouring nations, many of them great in arts and in war, and extending their power and their influence to the remotest parts of the globe. Russia has not thus winked at the outrages of the far greater Mohammedan nations which border on her empire. No rational plea can be urged for the nations of the West and South of Europe, who have generally been quiet spectators of the savage injuries inflicted on their quarter of the globe, by pirates issuing from that part of Africa which forms the southern shore of the Mediterranean, and have never made any adequate effort to redress them.

But although Algiers has enjoyed a monstrous, and perhaps a suspicious, impunity, at length our country—roused probably to just feeling, by her own honourable efforts, at home and abroad, to abolish the African Slave Trade—has adopted vigorous measures for rescuing herself, and her neighbours, from this scourge; and it has pleased Almighty God to crown them with signal success.

In a visit to the powers of Barbary, last spring, the British Admiral, commanding a considerable force, obtained at Tunis, and at Tripoli, an engagement to abstain, in all time to come, from consigning their captives in war to slavery; but he failed in his endeavours to induce the Dey of Algiers, the strongest of those powers, to enter into a similar compact until he had consulted the Ottoman Porte; and the Dey actually sent an ambassador to the Porte in a British vessel. In the mean time, the English fleet left the Mediterranean. But scarcely had it disappeared from the view of the Algerines, when a most wanton and cruel attack was made on a number of Italian fishing-boats, which happened to be on the African shore, and some hundreds of the poor fishermen were dragged into slavery. This atrocious conduct demanded speedy chastisement, and a second expedition was fitted out with the promptitude and spirit which usually characterise our naval operations. Much to the honour of the Dutch, their Mediterranean fleet volunteered its assistance in this enterprise. On the 26th of August, land was made to the westward of Algiers, by the united fleets, and the next morning they advanced in front of the city. A flag of truce was sent, proposing those terms to the Dey, which now happily are embodied in a treaty; but at this period they were disdainfully rejected, and the Admiral, without a moment's delay, took advantage of the sea-breeze—carried his fleet alongside the mole, which he had been before approaching—and anchored himself within fifty yards of it, in the very mouth of the harbour. During the advance of the fleet, not a single gun was fired. The solemn silence was at length broken by a few solitary shots from the enemy. Then our cannonade commenced; and from half past two till nine, and, at intervals, till eleven at night, it poured in on the flagitious city, which lay, as in a map before the fleets on the side of a mountain, and especially on its ships and arsenals, an overwhelming torrent of fire. The Rear-Admiral, in the Formidable, was much exposed, and had 150 men killed or wounded. At length, the fleet and arsenals of the enemy having been set on fire—their city and forts injured—and the fire of their batteries greatly reduced—a signal was made to withdraw the fleets to a greater distance from the scene of conflagration; and the victors surveyed, from a safer anchorage, the awful results of their intrepid and persevering valour. Four large frigates, five large corvettes, and a multiplicity of gunboats, brigs, schooners, and small vessels of various descriptions, together with the arsenal and storehouses, were entirely destroyed. After this signal success, the Admiral on the following morning proposed the same terms which were

originally offered, and they were acceded to by the Dey. They were in substance as follows:—

1. The abolition for ever of Christian slavery.

2. The delivery to our flag of all Christian slaves in the dominions of the Dey, to whatever nation they may belong.

3. The delivery also to our flag of all money received for the redemption of slaves, since the beginning of the year.

4. Reparation to the British Consul for all losses sustained by him.

5. A public apology to be made by the Dey, in the presence of his officers and ministers, to the British Consul.

We should do violence to ourselves, if we did not acknowledge the general satisfaction with which we have observed the tone and spirit of Lord Exmouth's dispatches. Some small inaccuracies have crept in, for which the hurry and agitation of the moment may account. But an air of piety prevails in them, which would apologize for many more. The loss of lives in the engagement has been very great: greater indeed in proportion to the force employed than during any engagement of the war. In Lord Nelson's attack on Copenhagen, the number of British engaged were about 7000, of whom 875 were killed or wounded. In the battle of Trafalgar, 17,000 men were engaged; of whom 1524 were killed or wounded. In the present action, the various crews, English and Dutch, may be computed at 6500, of which 863 are killed or wounded. We do not hesitate to call the attention of our readers to these numbers; because we could wish none of them even for a moment to forget to associate with war its awful consequences. But seldom, very seldom, has human force been employed, and human life sacrificed, for an object so great, and so closely connected with the highest interests of man, and the best principles by which the conduct of nations can be governed. But we must reserve our further remarks on this important topic for a future occasion.

It has been said by some, that Lord Exmouth has rated too highly the success thus mercifully granted to our arms. But is it remembered that Charles V. in the plenitude of his power, failed in an expedition against this city; that Louis XIV. was employed for several years in chastising the insolence and reducing the power of these corsairs; that Spain has almost uniformly been foiled in similar attempts? And let it also be recollected, that no other power ever extorted from the Algerines a *covenant for the perpetual abolition of Christian slavery*. This is the peculiar trophy of England; and it may perhaps serve to disarm the prejudice of the European powers against the Navy of Great Britain, thus to find it employed, not merely for our individual interest, but for the general good.

Should this treaty be broken by the Algerines, we trust that England, powerfully seconded by the force of Europe, will take effectual measures to secure its object.

The only other fact of considerable importance in the last month, is the dissolution of the French chamber of deputies, for the professed purpose of re-assembling it in a form more consonant with the provisions of the constitutional charter. This dissolution would appear to be chiefly the work of a party called the Constitutionalists; many of whom, however, appear to have no pretensions to that title, except they can derive them from the rapid and profligate adoption of every new constitution which has been offered to France during her revolutionary struggle. What the effect will be of this dissolution, and the remodelling of the chamber on a plan different from that which was pursued in the election of the last chamber, we are incapable of foreseeing. Most earnestly do we wish France to rest in peace under some form of government favourable to rational freedom; and to regain, by degrees, those elements of order which have been so grievously scattered, and nearly lost, during the successive storms in the earlier periods of the Revolution, and the military and unprincipled despotism which followed them. The best friend and guide, beyond all comparison, in her pursuit of these objects, as indeed in her pursuit of every other advantage, private or public, would be found in pure and undefiled Religion. But we grieve to say, that we fear there are no signs at present of a disposition springing up in that country to look for blessings from the true source.

*** The Answers to Correspondents are unavoidably deferred.*

THE

CHRISTIAN OBSERVER.

No. 178.] OCTOBER, 1816. [No. 10. Vol. XV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IT is, of course, well known to you and to many of your readers, that since your Review of pamphlets on the subject of Baptism and Regeneration, several other publications, chiefly on the opposite side of the question to that taken by you, and by Messrs. Biddulph and Bugg, and myself, have issued from the press. To one of these, Dr. Laurence's, as being directed almost exclusively against my "Inquiry," I have prepared myself, should it be deemed necessary, to give an answer: but, in the mean time, if it will not be anticipating any intended review in your work, I will beg leave to submit to your readers a few remarks on several of these productions taken together.

One thing which might be amusing, were not the subject a very grave one, is the want of coincidence among the writers in question. The following may serve as a specimen: others will occur as we proceed. Dr. Laurence, p. 5. of his Vindication, has the following passage: "Both sides maintain their respective opinions *by different interpretations of the same passages in Scripture.* But I do not propose unnecessarily, as it appears to me, *to drag Scripture into the contest:* for the true question at issue is, not *what Scripture,* but *what the Church of England,* has inculcated upon the subject. Besides, to commence with ascertaining the precise sense of Scripture upon it *is to commence with a bias on the mind, which must unavoidably influence subsequent investigation.*" With this compare an extract from Sharpe's Sermons at Cambridge, 1816:—"It may have been observed, perhaps, that in our citation of authorities, we have studiously refrained from using the public formularies of our church; we have occasionally had recourse to them in the way of illustration, but we have never taken them as a ground of argument. There were two reasons, which inclined us to adhere to this rule. In the first place, many of the official documents of our church are capable of *great latitude of interpretation,* being drawn up in very general terms; and as *each party would naturally affix his own sense to them,* they did not seem likely to furnish a criterion of conclusive authority in the questions we have been now considering; an opinion which we think has been fully confirmed by experience. But, farther than this, great as are our veneration and esteem for the decisions of our church, there is an authority, which, even in the opinion of its members and ministers, must far outweigh them all—the infallible word of God. To this, *in the first instance,* it is our bounden duty to refer; and, *when* we have ascertained, *but not before,* whether the sentiments of our opponents or ourselves are most agreeable to Scripture, *then* will be the time to set about determining, which of them are most in unison with the doctrines of the church."

Another point of prime importance is this—that all the writers

subsequent to Dr. Mant disclaim all idea of the *inseparable connection* between Baptism and Regeneration. We now constantly hear of the "worthy reception," and not merely of the "right administration" of the sacrament: of adults being "duly prepared," of their "truly repenting and believing at the time of baptism." Dr. Laurence says, "It must not, however, be forgotten, that I am only contending for an invariable efficacy of baptism in adults, *when the mind of the recipient is duly prepared.*" (p. 23.) And again; "We find the inseparable union between the sign and the thing signified (*inseparable, of course I mean, to minds properly prepared, when capable of such preparation,*) clearly and strongly asserted." (p. 85.) Nay he is pleased to say of my work, "Much of it is occupied in refuting a position *which no one holds*—the position that supernatural grace is, in point of fact, necessarily and constantly conferred by baptism in the case of adults, as well as in that of infants." (p. 18.)

In like manner, Archdeacon Daubeny confines the spiritual grace to those who put "no impediment in the way," who are "disposed for its reception." &c. (Considerations, pp. 10, 16, et passim.) And the Dean of Chichester (Mr. Bethell), in his Apology, addressed to Mr. Faber, complaining of the very injurious misrepresentations to which he and his friends are subjected, states this as the first and principal, that "such notions of the *inseparability* of baptism and regeneration, of the outward sign and the inward grace which it symbolizes, are attributed to them, as he is confident that *no minister of our church ever did or ever could really assert.*"

So much then has the controversy now shifted its ground, that it has become necessary, not to shew that the notion of an inseparable connection between the sign and the thing signified in a sacrament is contrary to the doctrine of the church, and utterly indefensible—for this, it seems, is now on all hands allowed—but to prove that Dr. Mant, and, by consequence, his patrons, the Society for promoting Christian knowledge, did give ground to suppose that they meant to inculcate such a doctrine; indeed, that it was next to impossible to understand them otherwise. And this, alas! is but too easy a task. Dr. Mant continually speaks (and the Society still stands to his statements) of the inward grace as invariably accompanying the outward sign in baptism: he hints at no exception. He finds no such difference, as his successors have done, between the case of infants and that of adults: on the contrary, he quotes the Adult Service as equally suiting his purpose, and equally proving his point, with the Service for Infants. (Tracts, p. 14.) He pronounces "no other than baptismal regeneration to be possible in this world;"—whence it must follow, that, if any one, through want of preparation of mind, or from any other cause, has failed of finding regeneration in baptism, it is impossible that he should ever become regenerate*, at least, "in this world," and consequently (by John iii.) that he should ever "see the kingdom of God." And, what alone would seem sufficient to prove the point required, he argues from the very "sacramental character" of baptism, or its very nature as a

* The Dean of Chichester has adverted to this case in language which, as being remarkable, I subjoin. "As to those persons who, after having been baptized in a state of hypocrisy and wilful sin, afterwards become true penitents and believers, I, for my part, entertain no doubt of their forgiveness and salvation. *But by what* PHYSICAL PROCESS *they are brought into a state of salvation and acceptance with God*, whether by the infusion or resuscitation of the incorruptible seed, or by what other mysterious mean, I neither know, nor do I wish to inquire. *It is a case not mentioned in the covenant, nor supposed and provided for in the word of God.*" (p. 5.)

sacrament, that it must convey spiritual grace, wherever it is "rightly" or "legitimately" administered, without ever, in the whole course of his tract, himself saying a word of its being "worthily received."

However, the old popish doctrine of the unfailing efficacy of sacraments, without regard to the receiver's state of mind, is, it seems, done with;—through what instrumentality we will not now inquire. May it sleep an eternal sleep!

But though the doctrine of the universal regenerating influence of baptism on adult subjects is abandoned, it is still maintained, by all the writers referred to, that this sacrament undoubtedly conveys regeneration, absolutely and unconditionally, to all infant recipients. Yet it is worth while to observe on how different grounds the three authors rest this conclusion, in which they all agree. Mr. Daubeny says, "The profession made for them (infants) is *received in their behalf as sincere.* There is consequently, *in the eye of charity*, no impediment in the way of their receiving internal sanctification or spiritual regeneration by baptism. And therefore our church speaks of every child that she has baptised, as regenerate." (p. 71.) Two pages after, he proceeds; "His prayer being put up in faith and in the name of Christ, the minister concludes, on the ground of that assurance given, Matt. xxi. 22.... that his petition has been heard and granted," and accordingly "returns thanks to God for the same; and in consequence feels himself authorised to declare the then baptised child actually regenerate." Yet again, (p. 87); "The Church of England proceeds in her service *on the supposition* that the professions of the infant by his sponsors in baptism are, to his advantage, accepted at the Throne of Grace *as sincere.* The infant is therefore considered by her as standing, in the eye of God, on the same ground with the true believer in Christ." (p. 87.) All this I should have conceived to be coming *infinitely near* to the explication which I have given of the church's language, as proceeding upon the supposition that the prayers offered up are offered in faith, that the professions are sincerely made, and that the vows will be performed; in short, as throughout the language of charitable judgment and hope. Mr. Daubeny, however, thinks otherwise, and proceeds to expose and condemn me; and what is, in my view, not a little extraordinary, to the last but one of the sentences just quoted, he immediately annexes, "*The church, therefore,* ASSUMES *nothing on this occasion,* but pronounces on the case as it is then presented to her." I can do nothing but place here my note of admiration!

Dean Bethell's explanation of his sentiments is in these words: "We hold that this is invariably the case in infant baptism;" namely, "that spiritual regeneration accompanies outward baptism;" "because we believe that those qualifications which are required of persons to be baptised (viz. faith and repentance) *are mercifully imputed by God* to those infants, who by reason of their tender years cannot perform them." (p. 5.) In our mouths, I fear, this might have sounded like some new species of *imputed righteousness.*

Dr. Laurence, the first of Dr. Mant's *apparent* defenders, whether alarmed or not at the degree in which his author had laid his cause open to attack, by forgetting qualifications in the case of adults as well as of infants, has found inherent qualifications for both infants and adults! And, what is more extraordinary still, he has found that qualification which ensures the concurrence of spiritual regeneration with baptism, in all infant cases, distinctly "pointed out" by our church; though, I believe, every one before himself had overlooked

it. He says, "But if the qualification of the infant is not to be found in the engagements of the sponsor, which have only a *prospective* application, in what, it may be asked, does this qualification consist? I answer, In that *innocence*, or exemption from *actual* guilt, inseparable from the condition of infancy, for which our blessed Saviour expressed a peculiar regard. And this is the qualification pointed out by our Liturgy itself, in an exhortation, which occurs in the Office of Infant Baptism, but which, from its inapplicability, is omitted in that of Adults. 'Beloved,' it is said, 'ye hear in this Gospel the words of our Saviour Christ, that he commanded the children *to be brought unto him;* how he exhorteth all men to follow *their innocency.* Ye perceive, how by his outward gesture and deed he declared *his good will* towards them; for he embraced them in his arms, put his hands upon them, and blessed them. *Doubt ye not, therefore,*' that is, upon the general ground of *their innocence* and *his good-will towards them,* 'but earnestly believe, that he will *likewise* favourably receive this present infant.' When the universal qualification of infants, resulting from a state of being which admits of no exception, is so clearly explained, why should we reject what lies immediately before us, and perplex ourselves with the fruitless attempt of making incomprehensibilities comprehensible, and incoherencies analogous?" (p. 115.) All this, I believe, is perfectly novel! How far it can be made to cohere with the doctrines of our church generally, and, in particular, with the principles of a service which lays the very foundation for baptism in this, that "all men are conceived and born in sin;" and which repeatedly speaks of the infant as being "released from his sins," or prays that he may "receive remission of sins by spiritual regeneration;" I leave to the judgment of others. — That any man could persuade himself, that so absolutely incidental an introduction of the word "innocency," in the service, was a "pointing out," and "clearly explaining," that innocence is the real qualification of infants for baptism, is and must be matter of astonishment!— One thing, however, is certain, that this discovery of Dr. Laurence's, if it be indeed a [illegible] that he has discovered, shou[illegible] all our proceedings among the heathen and in the planting of new churches, upon a different footing [illegible]han before. We have nothing hen[illegible]eforward to do with waiting for the [illegible], real or professed, of parents or sponsors, before we admit children to baptism. The infant children of Jews, Turks, and Heathens, are all equally admissible, all equally intitled, to baptism, with those of Christians. "Their condition of being *alone constitutes their qualification,*" (p. 170): it is of course "universal," and "admits of no exception!" (p. 116.) This is a length to which, I believe, no Protestant advocate for infant-baptism ever carried his principles.

There is one point more in which I would compare and contrast Dr. Laurence and Mr. Daubeny—much, certainly, to the advantage of the latter in point of candour, and of the truth of his statements.

The cry of *Calvinism* resounds throughout Dr. Laurence's book from one end to the other. The whole question is a Calvinistic one: and every one who does not adopt Dr. Laurence's views of baptismal regeneration, must bear all the odium with which the Doctor can load him, as the upholder of the obnoxious doctrines of absolute predestination and indefectible grace! Does the church hold so and so; "or does she hold that election and salvation are conferred upon a favoured few alone, the great majority being rejected by the inscrutable will of God, and left to perish everlastingly?" This is stated (p. 8.) as the real question

in dispute!—Archdeacon Daubeny knows better; and he is above resorting to what I cannot help calling such unworthy artifices. Though sufficiently jealous of Calvinism, he knows, and he has the candour to avow it, that many who are no Calvinists take our side in the question concerning baptism and regeneration. And though very suspicious of the leaning of some passages in my Inquiry, he does not pretend that I have introduced any thing that can be challenged as decided Calvinism. See pp. 38, 76, &c.

I am the better pleased to pay a just tribute to the Archdeacon's fairness on this head, and indeed to praise generally, the *temper* of his work, because there are several particulars in which, I think, I have strong ground of complaint against him for the want of fairness. Some of these I shall now point out, if you can allow me to proceed.

1. Notwithstanding the controversy now carrying on, he constantly *assumes* that the doctrine of the church is unquestionably with him, and even with Dr. Mant, and that those who differ from him, even knowingly oppose that doctrine. Thus he says (p. 4), "The doctrine of regeneration, *as it is plainly laid down in our public formularies*," &c. (p. 51.) "The object of Mr. Scott's Inquiry..... appears to be the setting aside regeneration by baptism,—*the established doctrine of the Church of England.*" (p. 63.) "The Church of England has spoken plainly upon it for herself. *All reference to her authority becomes therefore unnecessary.*"

These instances, except it be the middle one, may perhaps be tolerated: but the next I am almost ready to call *intolerable*. In a note (p. 225), of my Inquiry, I have said, "The observation may possibly have reached Dr. Mant's ears, that his doctrine respecting one sacrament a good deal resembles that of the Papists respecting the other, or indeed respecting both:" the reasons for which observation I proceed to explain. Mr. Daubeny quotes the passage, but introduces it in the following most unwarrantable manner: "A writer who has distinguished himself on the subject in question, gives his reader to understand that THE DOCTRINE OF THE CHURCH OF ENGLAND, on the sacrament of baptism, which speaks of every one whom she has admitted to baptism, as born again, and regenerated by God's Holy Spirit, *a good deal resembles that of the Papists respecting the other sacrament*," &c. &c. (p. 24.) That I said this, and what further Mr. Daubeny quotes, of Dr. Mant's doctrine, is true: that I gave my readers to understand any such thing of the doctrine of the Church of England is *positively false.*

This injurious charge is, in substance, repeated, pp. 28 and 30.

2. In Inquiry (pp. 27, 28), I have written as follows: "Dr. Mant, indeed, speaks of *water* as *the instrument whereby Christ says we must be born again.* But it is not very conceivable how *water*, literally taken, being applied to the body, should be *instrumental* to the regeneration of the soul." The paragraph ends thus: "I speak here of the *water*, that which alone our Lord names (John iii.), and that which Dr. Mant calls *the instrument: not of the sacrament of baptism*, which we consider as more than a mere sign." And two pages after is this note: "I again beg it may be observed, that I am not calling the sacrament of baptism a mere emblem: I am here simply treating of the one expression *born of water* and of the Spirit." John iii. 5. Yet as if resolved not to notice either the particular subject there treated of, namely the meaning of John iii. 5; the phraseology of the sentence in question; or these subjoined explanations; Mr. Daubeny makes the three lines just quoted his authority for representing the divines, who differ from him, as "objecting to regeneration as conveyed *by baptism*, partly at least

on this principle, that they cannot conceive or imagine how grace should be attached to an outward work of man upon the body."(p. 13.) He "takes leave to ask me, whether I consider human conception as constituting the proper boundary of Divine operations:" he reminds me of the proof which that "great idolizer of human reason, Socinus, left behind him of the extent to which the principle may be carried," when he "plainly declared, that if it were written never so often, or never so expressly in the holy Scriptures, that Christ by his death had satisfied for our sins, yet *tam fatuam, tam insulsam, tam incredibilem*, such a foolish, incredible doctrine, he could not, he would not believe:" he delivers the warning that we may be "entering on the road to infidelity, however insensible we may be to our situation:" and he declaims through many pages upon this, as he supposes, fundamental objection, on our part, to the admission of regeneration through the medium of baptism; namely, that we cannot conceive or understand the nature of the process.—I most readily allow, that in admitting the principle, or in adopting the course of reasoning objected to, we should have laid the very foundation-stone of infidelity: but we have no more to do with such a principle, or with such reasoning than Mr. Daubeny has.

He endeavours, indeed, to fortify his conclusions concerning us, by alluding to *a scrap* which he has given us, some pages before, from Mr. Simeon's skeletons. The words are, "Baptism is an outward work of man upon the body; regeneration is an inward work of God upon the soul." Will Mr. Daubeny deny either of these positions? Mr. Simeon might have used these words, even had he held the two works to be as inseparable as Dr. Mant represented them to be.

3. In my Inquiry (p. 230), is the following passage: "In those who receive baptism rightly, I believe, with our Twenty-seventh Article, the inward blessing communicated to them to be, the confirmation of faith, and increase of grace already received. Regeneration, *strictly taken, in the sense of the infusion of a new principle of life and action**, or, as Hooker's words are, *the first disposition towards future newness of life*, cannot be received by these persons in baptism, for they already have it before they are baptized,"—*repentance* and *faith* unquestionably involving such a *new principle*, or *first disposition*.

This reasoning I still take to be irrefragable, and about as plain as that two and two make four.—But mark how dexterously Mr. Daubeny can manage it! Having combined the above passage with two quotations which I had elsewhere (p. 193) made from Hooker, declaring, in pretty clear conformity with what I have said, that "a man may receive grace before baptism;" and again, "that it is on all hands gladly confessed, that there may be in divers cases life by virtue of inward baptism, even where outward is not found;"—the Archdeacon proceeds thus: "Who, it may be asked, denies that God may communicate his grace to man in any way, and at any time that he pleases? But does Hooker mean to be understood in support of the position which the author attempts to maintain, that because a man had received grace before baptism, and consequently without baptism, that therefore he was incapable of receiving *it by baptism?*" (p. 50.) That little word IT, referring to *grace*, is the wonder-working syllable in this passage. First, Mr. Daubeny substitutes the general word "grace," taken from another passage, for my term "regeneration," used in a very strictly defined sense; and then, by the help of such a substitution, makes me

* Dr. Mant.

deny the very thing which I was asserting!—deny that a man could receive grace in baptism, when I had a moment before described the nature of the grace which he receives! All I denied was, that he who had received grace before baptism could receive it *first* in baptism.

But with the passage just cited before us; with many passages of like import occurring in divers parts; and with the doctrine of those passages pervading the whole book; am I not warranted to ask, how Dr. Laurence, who refers to no other work besides the "Inquiry," could have the hardihood to affirm, that those, "whose opinions he was opposing," found "*the abstraction of all spiritual grace from the sacrament of baptism* necessary" to their purpose; and to represent them as "depriving that sacrament of all spiritual efficacy," making it "a mere attestation to the church," &c. &c. (pp. 107, 164, 87, &c.); and how Mr. Daubeny could bring himself to be perpetually reiterating such charges, as that of "*annihilating baptism as a sacrament*, by considering it to be neither the necessary nor the common means of conveying grace;" "but as a mere ceremony or form of initiation into an outward and visible society of Christians; thus depriving this holy ordinance of its sacramental character, and reducing it to no higher rank in the Christian religion, than the mere act of entrance into the church; or, more properly speaking, the public enrolment of the name of the baptized person into the register of a particular parish." (pp. 9, 10, 13, 23, 45, 52, 66, 81, 97, &c.) I said to Dr. Mant, (Inquiry, p. 109), and I must take the liberty to repeat it to these gentlemen, "We annihilate the sacramental character of baptism, and strip it of its spiritual grace, *no more, nor any otherwise, than they so treat the Lord's supper, every time they recite the Exhortation in our Communion Service**.

4. St. John, 1 Epist. v. 1, pronounces, "Whosoever believeth that Jesus is the Christ, is born," γεγεννηται, *has been* born, "of God." On this passage the following reasoning has been founded:

No adult person receives baptism rightly who is not a believer in Christ:

But (by St. John) whoever believeth in Christ *hath been* born of God:

Therefore every adult person, who receives baptism rightly, was, previously to his baptism, "born of God," which Dr. Mant concedes to be the same as *regenerated*. (Inquiry, pp. 209—212.)

This passage of Scripture, and the reasoning upon it, Mr. Daubeny treats, as it appears to me, with marvellous confusion. (pp. 56—62.) He denies, what Dr. Mant had conceded, that to be "born of God" is equivalent to being "regenerated." He observes, "Had the Apostle said, Whosoever believeth that Jesus is the Christ is *regenerated*, the passage might perhaps have better served the author's purpose. But the Apostle does not only not say any such thing, but I think, on reference to him, it may be made appear that he had not the subject of BAPTISMAL REGENERATION in his contemplation on the occasion." Undoubtedly! This is the very point contended, that the Apostle, while speaking of regeneration, does in no way ne-

* I would just observe here, that Mr. Daubeny has not discovered, that though I give Bishop Hopkins's interpretation of the language used by our church, as that in which "many" concur, it is not what I myself adopt. There is nothing in it but what is true, as far as it goes; but I cannot think so low an interpretation of the term *regeneration*, in particular, accords with the use of it by our church; though neither would I affirm that she uses it exactly in the sense explained. Inquiry, p. 16. Her peculiar use of it deserves, and may hereafter receive, further consideration.

cessarily connect it with baptism, or even appear to have had baptism at all "in his contemplation on the occasion." Again; he treats the whole reasoning as vitiated by the introduction of the term *previously*, or *previously to baptism*, into the conclusion, when it had not appeared in the minor proposition. True, it had not appeared; but was it not implied in the terms *hath been*, of which it is merely explanatory where it does appear? If faith precede baptism, and regeneration be wherever faith is, regeneration must, *in all such cases*, be before baptism. It must be vain to attempt disturbing this reasoning. Finally, he gives us his own explanation of the passage: "The Apostle reminds these baptized Jews, that by believing Jesus to be the Christ, in contradiction to the false doctrine then propagating on this head, they would furnish demonstrative proof that, as children of God, they were actually living under the influence of his Spirit; in other words, continuing in that regenerate state into which they had by baptism been admitted. *The Apostle is clearly speaking of the* PRESENT *condition of the parties to whom he is addressing himself.* 'Whosoever believeth that Jesus is the Christ, IS BORN of God?'" Would the reader believe that the Greek perfect tense, γεγεννηται, used by St. John in this passage, had been conspicuously placed in the learned Archdeacon's view, and the literal translation of it, *has been born*, four times introduced, and made the foundation of the argument in the short chapter on which he is animadverting, and that without his having offered a single objection against such translation?*

5. Many other particulars might be noticed, but I shall bring forward only one more. Mr. Daubeny (p. 66) quotes what I had occasion to observe from Bishop Hopkins, (Inquiry, p. 13), "that the grace which concurs unto the great change that a sinner undergoes, when he is translated from a state of nature into a state of grace, is of two sorts: either such as alters *the relations* wherein we stand unto God, or such as alters *the dispositions* and habit of our souls. Of the former sort is *justification*, which does not express how our heart is changed towards God, but that our sins are put away, and that we are accepted to God's favour. Of the latter kind is *sanctification*, which declares a purification of our moral habits and principles. These two things," I add, "*though inseparable*, are *essentially distinct*, and must be carefully distinguished by him, who would write with any precision upon theological subjects." I exceedingly lament to hear Mr. Daubeny pronounce this "a distinction without a difference," and "a mere creature of Bishop Hopkins's imagination!" Leaving, however, his correction upon that very important point, to others, I confine myself to the extraordinary, and to me unaccountable, sentences, which immediately follow the quotation of the above passage. "On the authority of Bishop Hopkins," Mr. Daubeny says, "we are here informed, that baptized infants (for to these subjects I confine myself,) *are translated, by baptism, from a state of nature into a state of grace, that they are thereby justified and accepted to God's favour.* But still, it seems, they are unsanctified, their sanctification remaining to be evidenced by the future influence of the Holy Spirit, on the dispositions and habits of their souls." The words here printed in Italics are given by Mr. Daubeny under double inverted commas, as if they were the precise words of Bishop Hopkins: yet the reader may see that *nothing like them* occurs in the passage from which Mr. Dau-

* *Is born* is here evidently used as "he *is* come," "he *is* gone," equivalent to "he *has* come," "he *has* gone," &c. &c.

beny professes to draw them; nor could the Bishop have written them at all, as they do not accord with his views of the subject! The addition, that, though they are *justified*, "still," it seems, they are *unsanctified*," is an extraordinary one to deduce from a passage which expressly asserts, that justification and sanctification, *though distinct, are inseparable!* The explanation, "their sanctification remaining to be evidenced by the *future* influence of the Holy Spirit, on the disposition and habits of their souls," leads to a further remark, than simply that the sanctification might be *present*, even though "the evidencing" of it were reserved for a *future* time—the latter supposition proving nothing against the former. The further remark which I propose is as follows:—

Mr. Daubeny and others strongly condemn me for expressing the idea, that, if so great a change as they imagine were effected in children by baptism, experience would in some degree indicate it: we should see a difference between the mass of the baptized, and the mass of the similarly educated unbaptized: and for asking, "whether it is consistent with the avowed principles of Scripture, to believe, that, among a number of persons, some are children of wrath, and others children of grace, and heirs of eternal happiness, while no perceptible difference can be pointed out in their spirit and character." This sort of appeal to *experience*, the British Critic almost parallels with Hume's rejection of miracles as "contrary to experience;" and Mr. Daubeny, thinks it resorting to a very improper "standard of proof." "Experience," he remarks, "can authorize no conclusion to be drawn, but from facts with which experience has been conversant." And again; "We are so unacquainted with the secret processes both of nature and of grace, that it appears to be presumptuous in either case to pronounce absolutely on the non-existence of original causes, from the non-appearance of their corresponding effects." The Dean of Chichester also considers regeneration as "a mysterious change of spiritual condition, like our redemption by the blood of Christ, an object of faith only, and not of feeling or observation*." I will offer no more in my own vindication than what Mr. Daubeny has himself furnished me with. At p. 86, he quotes, with approbation, Archbishop Sharp, as saying, "It must be owned that our Saviour took more into his notion of *regeneration* than the Jews did;—that is to say, beside the outward baptism, there must be *an inward principle of virtue and holiness wrought in the professor by the Spirit of God.*" All I required was, that this inward "principle" should shew itself in outward acts of "virtue and holiness."

I have already trespassed too long: I will not add a single reflection on all which has passed before us, but only express my pleasure at the sanction which Archdeacon Daubeny has, after all, given to the free use of the word, and even to the preaching of the doctrine of regeneration in an important sense, to professed Christians. "It has been no uncommon thing," he says, "for divines of

* It is but justice to the Dean to observe, that he expressly avows his dissent from our account of the nature of regeneration, and bestows much pains on explanation and definition, which may perhaps prove useful. I am much pained, however, by his remark: "Nay, there are men, who, without venturing to circumscribe the extraordinary operations of God's mercy, think that *this* notion of *a radical* and *entire change*, as a matter of ordinary occurrence, is the mere abortion of a system." (p. 13.) I am but too apprehensive that he has here laid down the very basis, the *true fundamina*, of the controversy; and, in so doing, at once demonstrated its vital importance.

eminence to speak of bad Christians as *unregenerate* men;—that is, men who were not actually in that spiritual state, in which those who had been regenerated ought to be. In their application of the language of Scripture to this unrestrained and comprehensive sense of the word *regeneration*," as extended to the " whole course of the Christian life," " the divines in question were *fully justified*." (p. 41, also pp. 56, and 84.) Again: " The more *restrained*, together with the more *extended*, use of the term regeneration, in its application to the first communication of Divine grace in baptism; to the continued supplies of it in subsequent stages of the Christian life; to the renewal of it after forfeiture; or to some more than ordinary manifestations of it under particular circumstances; constitute *that comprehensive doctrine of the Church of England on this important subject, which all her sound divines hold in substance, under whatever terms, or by whatever distinctions, they at different times have thought proper to describe it.*" (p. 90.)

I am, Sir,

Your's respectfully,

JOHN SCOTT.

Hull, Sept. 10. 1816.

FAMILY SERMONS.—No. XCIV.

John vi. 35.—*Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.*

It was the custom of our Lord to improve every incident for the purpose of instruction; and not unfrequently to borrow the language of those with whom he conversed, and to give it new force, by using it in a more exalted sense. From this mode of teaching, it is obvious that many advantages must arise; not only is the attention engaged by it, but the excellencies of the gospel dispensation are thus presented to us in various lights, and we are taught to take a larger view of the character of Jesus Christ. Thus, if Martha be anxious in preparing for the reception of our Lord, and troubled about many things, he tells her, that " one thing is needful." If a disciple mistake the purport of his discourse, and observe, that as they know not the city to which he means to retire, so neither do they know the way; the reply of Jesus is, " I am the way, and the truth, and the life." When the woman of Samaria discourses with him about Jacob's well, he tells her, " If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."—We have an instance of the same mode of teaching in the narrative connected with the text. While conversing with the people of Capernaum, and exhorting them to believe on him whom God had sent, they demanded, " What sign shewest thou, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." Jesus takes up the allusion, and addresses them to the following purport: " Verily, verily, I say unto you, Moses did not give you the bread of heaven: it is only in a subordinate sense that this name can be given to the manna *in the* wilderness: it was suited merely to the wants of the mortal body, and descended only from the clouds; but there is a bread which cometh down from heaven itself, the bread of God: the bread which my Father giveth is the true bread from heaven, and giveth life unto the world." His hearers did not yet understand him to be speaking of himself; but taking his words in a literal sense, some of them that were disposed to listen with respect, said unto him, " Lord, evermore give us this bread." He now tells them in plain terms, " I am

the bread of life: he that cometh unto me shall never hunger, and he that believeth on me shall never thirst."

These words present us with two leading subjects of consideration. I. The description which our Lord gives of himself; and, II. The promise annexed to it.

I. Let us consider the description: "I am the Bread of Life."

1. The manna in the wilderness—that bread which came only from the clouds—had no power to give life to the dead; but Jesus Christ is the source from which all spiritual life is derived. A state of sin is frequently represented, in the holy Scriptures, as a state of death. The Apostle does not mean to charge it only upon the Ephesians or Colossians, that *they* had been dead to God and to spiritual things: this is the condition of all men who are living in sin. They have no faculties for a better state: they are not more qualified for the duties or the enjoyments of spiritual life, than a dead body to discharge the office of a living man, or to have any perception of worldly pleasures. But in Christ is life: he that called Lazarus from the grave has power on earth to forgive sins, and to impart life to them that are dead in their transgressions: the bread of God is that which cometh down from heaven and giveth life unto the world. We have this testimony of his influence in the days of his humiliation, that "as many as received him, to them gave he power to become the sons of God." They had no power or energy in themselves: it was expressly *given* to them by Christ as the Author of it. And in all ages is his own declaration true, "As the Father hath life in himself, even so hath he given to the Son to have life in himself," and he "quickeneth whom he will." He gives to them, what they had not before, a principle of spiritual life; if once they were blind, now they see; if formerly they had no perception of the grace of God, they have now tasted of his word, and they experience it to be the word of life: they walk in a new light and breathe a new air; their affections ascend to heavenly things, and they are alive unto God through Jesus Christ their Redeemer.

2. And as this life is *derived* from Christ, we may observe that he also *supports* it.

In this view there is a correspondence between the bread in the desart and the bread of life: as the manna was given for the support of the Israelites in their journey, so does this bread which cometh down from heaven preserve the spiritual life of them that receive it. If we leave the figure of the text, and speak in plain and simple language, we may appeal to the testimony of every disciple of Christ, that his spiritual strength depends entirely upon the communications of Divine grace, and the intercourse which he maintains with his Lord. In what terms of humiliation does even the chief of the Apostles speak of his own strength, and how completely does he place his dependance upon the Spirit of Christ, which dwelt within him? The life which he lived was by the faith of the Son of God. "Of his fulness," says the beloved disciple, "have all we received, and grace for grace." One grace has only been the earnest and pledge of another, and thus by his sacred influence have we been quickened and renewed. The manner of this Divine operation we know not: it is mysterious as the cause of the wind which bloweth where it listeth; we hear the sound of it, but cannot tell whence it cometh, and whither it goeth; but its evidences and effects are undeniable. If it be asked, what do we *mean* by this continuance of life, let them give the answer who can tell of peace, and hope, and joy; of delight in the service of God, of love for his commandments, of obedience to his will, of communion

with his Holy Spirit. Our natural frame would sink into decay, if we were not continually supported by suitable food: and they that are quickened by Divine grace would soon become spiritually dead, unless He that hath begun a good work in them should himself carry it forward. As the branch cannot flourish but by its union with the vine, so neither can we live but by union with Jesus Christ. The *life itself* is within us: but the *evidence* of that life must be visible to others: and whatever we do which is pleasing and acceptable to God is wrought by the power of the Spirit of his Son. "Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine; ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

We have hitherto spoken of the spiritual life which is imparted by Christ to his people in the present world; but to see the full beauty of the description which our Lord gives of himself in the text, we must observe,

3. The *perpetuity* of this life: "I am the bread of life: if any man eat of this bread, he shall *live for ever*."

The manna of the Israelites afforded only a temporary provision on the way to Canaan: it had no virtue to prevent the approach of death, since, with the exception of two persons, all the people who had been numbered from twenty years old and upwards died in the wilderness. But the life which is imparted and maintained by the true Bread of Heaven, is eternal. "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die." In speaking of the woman of Samaria our Lord expresses this truth by a different figure: "The water that I shall give her shall be in her a well of water springing up unto everlasting life." It is the excellency of this spiritual life, that though the outward man fail, the inward man is renewed continually: every successive day adds only to its vigour and its strength, and the change which consigns the body to the grave is no other than the commencement of that life which is eternal in the heavens. This is the life which Christ will give to his faithful people: "They shall never perish, neither shall any pluck them out of his hand:" they shall live by his power in this world, and dwell in his presence for ever.

Such, in few words, is the description of Jesus Christ as the Bread of Life. But to whom is he revealed in this character? And who are the persons that shall live by him? This will appear by considering,

II. The promise annexed: "He that cometh to me shall never hunger, and he that believeth in me shall never thirst."

1. What is meant by coming to Christ?

We read of great multitudes that followed him from different parts of the country; some to listen to his words, and others attracted by the fame of his miracles. But how small was the number of his true disciples! And in this day, if we should esteem all men to be Christians who are baptized unto the Name of Christ, or even who profess some reverence to him as their Lord, thousands would now be living upon the bread of life, who are strangers to spiritual things. It is a matter of serious inquiry, with what spirit we approach Christ, and what are our views both of him and of ourselves. According to the language of Scripture, the expression "to come to Christ" denotes the possession of such a mind as he will approve. It is not the profession of the lips, or attendance at stated times with them that meet in the house of prayer, which

can justly be considered as coming to Christ. Have we a due perception of our exceeding depravity? Do we find by painful experience that we are guilty and miserable sinners; that in us dwelleth no good thing, no righteousness to plead, no strength to renew ourselves? Have we any knowledge of his mercy and his power to save? Do we address him with the prayer of the penitent, "Thou Son of David, have mercy upon us?" It is evident that the sense in which Christ adopts the expression "he that cometh to me" is the same with that of the following words: "he that believeth in me:" they serve to explain each other. We must come to him, therefore, with faith, and with all those dispositions which the word faith implies. Faith is to be reposed in him as the Saviour of sinners. Some there are who think that they come to Christ, when they look at him only as an example for imitation: but the whole of this chapter in which he speaks of himself as the bread of life, teaches another doctrine. "If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." These passages do not refer immediately to the sacrament of the Lord's Supper, for it was not yet instituted, but to the sacrifice which he was to make in his own person for the atonement of sin, and to the benefits which those that receive him by faith as the Saviour of sinners will derive from his death. We see likewise from this illustration, as given by Christ himself, that in promising life to them that believe and them that come to him, he speaks not of one act of belief, by which our sins are forgiven, but of a course of life according to such a beginning. We must *continue* to believe in him. If our natural lives be maintained by the bread of this world, it is because we use it from day to day; and if our spiritual life be prolonged, it is by faith in Christ—by the continual nourishment which we derive from him, thus spiritually eating his flesh and drinking his blood.

2. The encouragement afforded to all that with hearty repentance and true faith turn unto him is contained in the declaration, that they shall never hunger and never thirst.

Consider the *meaning* of the words. They give the assurance, that whatever be the wants of the true disciple, they shall all be abundantly supplied. Hunger and thirst are two of the most powerful appetites which belong to man: and the figures imply, that no blessing, whatever be its nature, shall be withheld from them that believe in Jesus Christ. They have within them the principle of life, both spiritual and eternal, and their souls shall be refreshed and enlivened by all those communications of mercy and grace which can fill and satisfy the mind. "He that eateth my flesh and drinketh my blood dwelleth in me and I in him:" and what can be wanting, if the presence of Christ be there? If he shine into the heart, the darkness is dispelled: if he administer consolation, neither things present nor things to come can deprive us of our joy: when he giveth quietness, who then can make trouble? Christ is all and in all to his people; their hope, their wisdom, their glorying, and their sanctification; the author and finisher of their faith; the source of their felicity, and their exceeding great reward; the foundation of their peace on earth, the subject of their triumph in heaven.

Consider the *universality* of the promise. "He that cometh to me shall never hunger: he that believeth in me shall never thirst." The privilege is not offered to some, with the intimation that others will

necessarily be excluded: it is like the invitation by the Prophet, "Ho, every one that thirsteth, come to the waters: and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price." The words are addressed to all that perceive their want of a Saviour, and who are willing to come to him by faith and accept of salvation. Our Lord does not say, that we must first make atonement for our sins, and then apply to the fountain of grace: the command is simply, "Believe in the Lord Jesus Christ." You can make no satisfaction to the wrath of God: the price has already been paid; and the benefit shall be yours, whatever have been your offences, if you forsake your sins and repent and believe. Here is encouragement for the chief of sinners: and them that come to Christ he will in no wise cast out.

Consider the *authority* by which the promise is delivered. The speaker is the Lord himself, to whom all power is given in heaven and in earth; the Saviour, who came to redeem us from our sins by his own blood, who will raise us up again at the last day, and appear as the Judge of quick and dead. He does not speak with hesitation, but asserts in direct terms, that every man who thus relies upon him shall be saved. Heaven and earth shall pass away, but that word shall not pass away: the day of judgment will prove to an assembled universe, that his promises fail not, and that his truth endureth for ever.

I would make an application of this subject to two classes of persons.

1. To those that have not yet come to Christ and believed in his Name.

To such we may speak in the words of the prophet; "Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Wherefore is it that you give your labour and your strength for things that perish in the using, and neglect those blessings which are for your present and everlasting good, and which are freely offered to you in Christ? To them that continue in their sins, the declaration of the text is the sentence of death: if they eat *not* of the bread of life, *that* life which the Son of God has purchased for his people, they never can enjoy: their end is death.

Some are willing to delude themselves with the vain persuasion, since none can come to Christ except the Father draw him, that no guilt will rest upon those who possess neither the will nor the power to come; and they are therefore disposed to attribute the blame to God. But we are commanded by Christ to ask, and it shall be given; to seek, and we shall find; to knock, and the door shall be opened. He has left it upon record, that we should *strive* to enter in at the strait gate; that we should set ourselves in earnest to labour even for those blessings which are entirely the gift of God. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall *give* unto you." Faith and all the blessings that proceed from it are the gift of God: but they that hunger and thirst after righteousness shall be filled; and if we seek with devotedness of spirit, by prayer and supplication, for the bread that cometh down from heaven, the very circumstance that it *is* the gift of God is a pledge and assurance that we shall not be sent empty away. Let us repent, therefore, and believe the Gospel: in this way alone can we partake of that heavenly bread: and if we live not here the life which is by the faith of the Son of God, to a life of glory we cannot attain.

2. I would address those who

have a good hope through grace, that they have come to Christ and believed in his Name.

Great are your privileges, but great also are your obligations. If he who is the bread of life has promised, that those who maintain an habitual regard for him, as the support of their spiritual existence, shall be sustained and invigorated by his Holy Spirit, and finally raised up to eternal life in the day of his appearing, with what thankfulness and gratitude should you receive this his inestimable benefit! With what diligence and care should you improve every opportunity, which may tend to keep you in union with your Saviour, and promote your growth in righteousness and holiness before him! With what determined assiduity should you cultivate all the means of grace! With what fervency of devotion should you entreat his blessing upon them! Let us not become weary in the service of Christ; for we know that in due season we shall reap, if we faint not.—Now unto Him that is able to keep us from falling, &c.

To the Editor of the Christian Observer.

To what has already appeared in your pages on the word μαρτυρ, I wish to add, that in both the Septuagint and the New Testament, it is frequently used in the sense of "an eye-witness." Among other passages, the following may be produced, as decidedly requiring that interpretation:—

Ruth iv. 9, 10, 11. "Boaz said unto the elders, and to all the people, μαρτυρες υμεις σημερον, *Ye are witnesses this day*, that I have bought all that was Elimelech's," &c. "And all the people that were in the gate, and the elders, said, μαρτυρες, *We are witnesses*," i. e. We have *seen*, or *observed*, the transaction, and attest it as *eye-witnesses*.

Isaiah viii. 1, 2. "Moreover, the Lord said unto me, Take thee a great roll, and *write* in it with a man's pen, &c.; and μαρτυρας μοι ποιησον I took unto me faithful *witnesses* to record," i. e. *eye-witnesses* of my having so written, "concerning Maher-shalal-hash-baz."

Jer. xxxii. 10. "I subscribed the evidence, and sealed it, and διεμαρτυραμην μαρτυρας, took witnesses," i. e. *eye-witnesses* of my purchase being legally settled.

Matt. xviii. 16. "If he will not hear thee, then *take with thee* one or two more, that in the mouth of two or three μαρτυρων witnesses," who had been *present*, and *observed* all that passed on the occasion, "every word may be established."

Acts x. 41. "Not to all the people, but μαρτυσι, *witnesses*," i. e. *eye-witnesses* of our Lord's being raised from the dead, "even to us, who *did eat* and *drink with him* after he rose from the dead."

1 Thess. ii. 10. Υμεις μαρτυρες, "Ye are *witnesses*, and God also," i. e. Ye have *observed*, and from your *own knowledge* can testify, "how holily, and justly, and unblameably we behaved ourselves among you."

2 Tim. ii. 2. "The things which thou hast heard of, or from me, among πολλων μαρτυρων *many witnesses*," i. e. *eye* and *ear witnesses* of my public ministry and doctrine.

1 Pet. v. 1. "The elders which are among you I exhort, who am also an elder, and μαρτυς των τ̃ς χριστ̃ παθηματων, a *witness* of the sufferings of Christ," i. e. an *eye-witness* of his bloody passion.

After such instances, no reasonable doubt can remain that the *scriptural* use of the word μαρτυρ includes the sense of an *eye-witness*, whether *Schleusner* and *Scapula* allow it, or not: and, that such a sense may be applied to "the cloud of witnesses," mentioned in Heb. xii. 1, appears far from being fanciful; though certainly the other sense of *examples*, or striking instances and *evidences*,

of the power of faith in those holy men, whose heroic actions are recorded in Scripture for our animation in the path of duty, is, in that passage, the more direct and appropriate. The words περικειμενον ημιν seem, without much force, to convey the idea of our spiritual exertions in the Christian race being *witnessed*, or observed, by a *surrounding concourse* of such as have themselves experienced what we are called to encounter, and in whom the all-conquering energy of that faith has been *exemplified*, by which we are exhorted and encouraged to press through every difficulty, towards the prize of glory that is set before us in the Gospel.

VERAX.

To the Editor of the Christian Observer.

Among the remarkable changes of the present times, which may well be called marks or signs, it is perhaps none of the least that religion, charity, zeal, &c. are become more fashionable than they once were. While the world still constitutes one of the chief spiritual enemies of the Christian, which he is required and bound to renounce and combat; yet it must be allowed, that under the blessing of the Almighty, an increased and increasing attention has been of late years exhibited towards the claims of Christianity. The effect of this improvement is evident in some of the most splendid charitable institutions ever heard of, either newly founded, or roused from their slumber to active and energetic life; in the spirit of active zeal which has been stirred up among the established clergy of the land; and in the manifest increase of family religion, and individual piety, among the laity. Thus far the picture is cheering. But let us mark the reverse! Professors of religion, with some show of propriety, now assume the title of "the religious world." And seeing that they possess in wealth, rank, influence, credit and number, enough to gratify the corrupt passions of ambition, avarice, vanity, love of popular applause, and many other desires of the carnal mind, is there not too much reason to fear, that in this "*world*" will be found those who pursue the gratification of these sinful desires, without quitting its pale? I speak not here of the decided hypocrite; but of those who, though they mix in the various societies which form this *religious world*, and persuade themselves that they are doing the work of the Lord, yet cannot stand the application to their hearts and conduct of such a spiritual test as St. Paul applied to the Christians of his day: "If any man have not the Spirit of Christ, he is none of his." Let such seriously reflect upon the following words of our Lord himself: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

For example—should a preacher of the Gospel be hurried along by an overwhelming tide of popularity so as to forget Him for whom he is commissioned to plead; and to regard the applause with which his doctrine is received, as an offering due to his own talents and eloquence; thus receiving honour from men, and not giving God the glory;—or, should he aim to attract attention by singularities of style and novelties of doctrine, by seeking after subtleties unknown to the sacred volume, and remote from the simplicity of evangelical truth, he cannot in either case be said to have "the Spirit of Christ."—Again; should zealous promoters of a charitable fund seek their own honour in putting down handsome sums at the head of the list; or should advocates for religion attend public meetings,

and there distinguish themselves as speakers, rather to gain the applause of surrounding multitudes, than to glorify God in the simplicity of their hearts; or should others shew their zeal in collecting money, rather that they may be able to boast of their personal exertions, than in order to serve the cause of religion; such manifestly "have not the Spirit of Christ: they are none of his."

Seeing, then, in how many ways we may deceive ourselves; that, if clergymen, we may preach the Gospel from low and selfish motives,—if laymen, we may go to church, and other religious assemblies, because the names of some who do so make it creditable to be seen among them; that, if in low circumstances, we may enter such a society, because the custom of its members may be very profitable to us; or if rich, we may be found there, because our rank and influence place us in a situation gratifying to our pride;—let us earnestly pray to God to grant us his Spirit, that we may serve him with simplicity of heart. While we bless his holy Name for the increase of religious effort, by which the means of grace are more and more laid open to a vast number of perishing sinners, let us consider ourselves as called upon earnestly to "examine ourselves, whether we be in the faith," that the reward of grace may hereafter be fully bestowed upon us.

THEOPHILUS.

For the Christian Observer.

ON THE DECEITFULNESS OF THE HUMAN HEART.

THERE is nothing, probably, in which the deceitfulness of the human heart is more fully evinced, than in the readiness with which it observes and censures faults in the characters of others, and its extreme backwardness in applying the same censure to itself. It is quick to see even a mote in the eye of another, though blind to the beam in its own. It was undoubtedly to counteract this self-deceit that the use of parables was introduced; as in them the mind is led on almost imperceptibly to pass sentence before it perceives the application to itself. The king of Israel was immediately struck with the injustice exhibited by Nathan, though perhaps, had the prophet more openly reproved him, he might have found some excuse to palliate his sin.—I was led into this train of thought from considering the well-known text of Gen. xl. 23: "Yet did not the chief butler remember Joseph, but forgat him." There are few, probably, who read the interesting story of Joseph, who are not struck with the ingratitude of the chief butler, and yet probably much fewer, who, would they turn their eyes from him to themselves, must not be obliged to confess that his fault is, even in an aggravated degree, their own. Christ Jesus, when we lay bound in the prison-house of sin and death, not only like Joseph calmed our fears, but himself wrought deliverance for us, himself opened the prison doors and let us go free, only enjoining us that we should have him ever in remembrance, and take his conduct as an example for our own. And yet which of us is there who can look into his own heart, and not allow that, in spite of all that he has done for us, we have too often sinned like the chief butler, too often not remembered this our Saviour, but forgat him?

JUVENIS.

To the Editor of the Christian Observer.

To the testimonies of several learned men and dignitaries of our national church, already brought forward by your correspondents on the subject of Regeneration, permit me to add that of Dr. Whitby, the well-known commentator on the New Testament, in his dis-

course against Calvinism, commonly known under the name of "Whitby on the Five Points." How far this learned, and certainly not enthusiastic, divine would have countenanced such positions as those advanced by Dr. Mant, that baptism is the only vehicle of regeneration, and "that no other than baptismal regeneration is possible in this world," may be clearly understood from the following passages of the work before spoken of, pp. 274, 275. "This new birth," (the term Regeneration had before been used), "is ascribed to the word of God, which only works upon us by moral suasion; as when the Scripture saith, 'Faith comes by hearing, and hearing by the word of God;' that 'we are begotten by the word of the living God;' yea that God himself hath 'begotten us by the word of truth.' It is also ascribed to the ministers of God; as when St. Paul tells the Corinthians he had 'begotten them by the Gospel.'"

Again: "This regeneration being the phrase used by the Jews concerning their proselytes, (they having been said to be *recentes nati*, new-born babes, and born in holiness; παρὰ τοῖς βαρβάροις φιλοσοφεῖς τὸ κατηχῆσαι τε καὶ φωτίσαι ἀναγεννᾶσαι λέγεται. Strom. l. v. p. 552), our Lord translates the metaphor from them to his disciples, *renewed after the image of God in true holiness, and sanctified throughout in all their whole man.* Now here is such an intrinsic change in the whole spirit, soul, and body, and the whole tenor of this man's life for the better, that he may well be said to be born again who is thus changed into another man; for if, when the Spirit of prophecy came upon Saul, he was 'turned into another man,' much more may he be said to be so, who has the Spirit of sanctification dwelling in him. And seeing it is by the operation of the Holy Spirit that this change is wrought within us, it fitly is expressed by being born of the Spirit. Seeing, lastly, we are thus born, not of corruptible seed, but of incorruptible, *i. e.* by the *word* of the living God, who of his own will hath begotten us again by the word of truth, therefore we are as fitly said to be born of God."

I need not remark, that Dr. Whitby was clearly no Calvinist, although Dr. Laurence affirms that such views of the subject as Dr. Whitby maintains are exclusively Calvinistic. The opinion of that learned divine clearly is, that the name "regenerated," or "new born," given by the Jews to their proselytes, was not applied, by our Lord, to his disciples, with any reference to their baptism, as Dr. Mant affirms in the 8th page of his tract, but simply as they are "renewed after the image of God in true holiness," whether as yet baptised with water or not.

Φιλοπατρων.

MISCELLANEOUS.

JOURNEY TO SWITZERLAND, &c.

(Concluded from p. 580.)

* — — — I returned to Zurich at eleven o'clock, well pleased with my water expedition, and I immediately proceeded to Dr. Lavater's house. He was from home; but his wife, a most respectable looking woman, of about sixty, and some sons and daughters, all having the marks of great good breeding, welcomed me, and expressed their sorrow at the Doctor's absence, but said, that if I would

* By some accident, a small chasm has been caused in the manuscript at this place, consisting chiefly of an account of the journey from Schaffhausen to Zurich, and of an excursion to view the lake of Zurich.

favour him with a visit at one o'clock, and drink coffee with him, they were sure of the pleasure it would give him. I returned at the time appointed, and was shewn up two pair of stairs into the Doctor's library. I introduced myself in the best manner I could, and apologized for intruding upon him without any letter of introduction, or any other motive to plead but my earnest wish to see and know personally a man so highly celebrated. He received me with great courtesy. We entered into conversation, and he soon adverted to the French Revolution. "J'en deteste le principe, et j'en ai des le commencement craint et prevu le mal qui est arrivé, comme je vois tout celui qui arrivera encore. Je le vois avec l'oeil physique et par la revelation. Cette idée est a moi, et je ne la donne pas pour precepte. Je devine par pressentiment. Les faits passés me donnent le calcul philosophique: le pressentiment et la revelation me rendent la chose *positive*." But, said I to him, what do you mean by Revelation? that of St. John? "Oui, c'est l'accomplissement des Ecritures. C'est l'Antechrist. Ce n'est que mon opinion, mais elle me satisfait et me penetre de douleur. Je ne verrai pas la fin de ce siecle, mais elle sera terrible. Le cahos general suivra le renversement de l'ordre et de tous les gouvernements, et sera terminé par le despotisme le plus terrible." In reply to a question, whether he thought it would be the despotism of the people, or that of an individual; he said, "Du peuple d'abord, et ensuite *d'un seul;* la religion est perdue, aneantie, non seulement en France mais par toute l'Europe. Ici même, on nous sommes encore heureux obeissant à Dieu et aux loix, dans dix ans il n'y aura plus de religion et plus de culte. Dès qu'on se demande, *Dois je croire?* on a deja cessé de croire. Quand un fils se dit, Obeirai-je à mon pere? il lui a deja desobei. La marche de l'ordre dans les familles est la marche de l'ordre en religion, et de l'ordre civil."

I left him after an hour's conversation, by which I was highly entertained; and we parted like men who had known each other a long time.

Dr. Lavater was in possession of one of the best livings of Zurich, on the income of which (300*l.* as I was informed,) he brought up a pretty large family. He had, however, derived some advantage from his works, particularly that on phisiognomy, although not so much as might be supposed from the high price at which it sold. He had been at great expense in the publication, and it is not a work of common sale.

His other compositions are in divinity, but (I was informed) not liked, except by those who were called his sectaries. His doctrine was said to be of the mystic kind, and to border on enthusiasm. He had, therefore, many enemies in the church, and among persons in the higher ranks; and there seemed to be no medium in opinions about him. He was either almost worshipped or hated.—He was generous and benevolent in the extreme, and did not seem to know the value of money when charity pointed out a good action; and, as his disposition was well known, designing people were apt to play upon it. His age was seventy-five, his look pleasing, his eye piercing and full of fire, his countenance full of benignity. He was tall and very thin, of a pale complexion, shewing rather emaciation. His print gives his features pretty exactly, but none of their animation.

Immediately, on leaving Dr. Lavater, I set off for Winterthur, only three leagues distant from Zurich; but it was so dark when I reached it that I could not see that pretty built town, the prosperity and wealth of which had, for the last thirty years, been continually increasing by the useful and well-directed manufactures established

within its walls. They consist chiefly in cotton goods, which they print with much taste. They sell them in Switzerland, Germany, and Italy. They have also a great number of women employed in embroidering white muslins, which have a constant sale.

From Winterthur I came back to Schaffhausen, distant only five leagues, over a beautiful country, and winding roads amidst inclosures and villages, the principal of which is Andeffinguen. From thence the road lies through the beautiful ground of Uwisen, having the forest of Cohlfurst on the right hand all the way to the famous bridge of Schaffhausen over the Rhine.

Much has been written on the multiplicity of picturesque views in Switzerland; I doubt whether any of the thirteen cantons can boast of such rich variety of beautiful scenery as the canton of Schaffhausen. The town is built on the Rhine, at the foot and in the centre of several convergent hills. In whatever direction a traveller moves from it, he gains, by an easy ascent, the top of one or other of the hills, from which he has views which vary almost at every step, and, from most of them, he may see the Rhine winding with majesty round those lofty hills, covered with vineyards, shrubs, or forest-trees. The distance from the town to the cataract, not more than three English miles, is in four or five places marked by strong breakers, formed from a bed of rocks, which, leaving only a channel here and there for the deep water, present to the eye a mixture of milk-white waves intermixed with the finest and clearest sea-green water.

From the Lake of Constance, out of which the Rhine issues, the navigation is uninterrupted as far as the bridge of Schaffhausen; and it is only and immediately after having passed its wide arches, that the water becomes so impetuous as totally to interrupt the navigation, which can only be resumed below the cataract, to be again interrupted at Lauffenberg within a few days of Basle. The whole canton, viewed from any point, presents a continued and easy undulation of hills richly cultivated or covered with wood, the horizon being terminated by the snowy Alps, which, in a certain state of the atmosphere, appear within a few miles of Schaffhausen, although some of them are about forty leagues distant.

The country houses round Schaffhausen are numerous, and possess great charms of scenery. None of those I saw can be called handsome; but they are in general commodious, and suit the taste for simplicity which strongly marks the character of the inhabitants. The most striking points of view are to be found by going out at the upper gate, and ascending the paved hill called the *Steig*. There, from the vineyard called the Oel Berg, the eye commands a view of *all* those beauties which the most ardent imagination can wish for, and expect to find, in Switzerland. The first time I visited that spot, I could no otherwise express the feelings which overpowered me, than by falling on my knees, and remaining there for some time lost in astonishment and silent admiration. Not far from Oel Berg is a country house, called Stokarberg. It is also a most enchanting spot, though of a very different kind, being much softer, and not so magnificent as the former.

To the Editor of the Christian Observer.

My letter in your Number for July, animadverting upon the spirit and conduct of the Eclectic Review, has drawn down upon me, it seems, the highest indignation of the Editor. This, however, is no proof that my observations were unseasonable, or that they may not be useful: and I am disposed, with

your leave, to add some confirmation to them. I did little more, in my former communication, than tell a plain tale of what had really happened, and I shall do no more now.

I have lately had the happiness of once again visiting that revered relative to whom the Eclectic Reviewer alludes in his censure of me. I found him (what I am not) a regular reader of the Review in question, and disposed to do it, in some respects, what I should have supposed, more than justice: but in adverting to the spirit which it breathed towards the government of the country, and indeed towards rulers in general, the language in which he spoke of it was stronger than I have been accustomed to hear him employ. "It appeared to him *absolutely awful*, to see men, professing themselves the advocates of the most exalted Christian principles, losing no opportunity, in perfect *contrast* to the spirit and the precepts of Scripture, of exciting the hatred and contempt of mankind against those whom Providence has placed over them: not only reprobating without mercy the measures which they disapprove, but even tracing up to corrupt motives and designs such as they could not but, on the whole, commend*."

Since my return home, I have also had occasion to visit an inhabitant of these more northern parts, long eminent for science, for wisdom, and for piety. I found my venerable friend saying with Barzilai, "I am this day fourscore years old;" but far from proceeding with that worthy in the catalogue of his infirmities and incapacities (2 Sam. xix. 34, 35), it might rather be said of him, as of Moses, "his eye was not dim, neither his natural force," either of body or mind, "abated." He is still among the most *active*, as well as the most ardent, promoters of every pious and benevolent undertaking. He is cherishing too, like the late admirable Buchanan, the most cheering views of the opening prospects of the church and the world, from the revival of true religion, and the spirit of godly zeal which is excited. I could not but be struck, then, with the sentiments of such a man on the subject before us. "The sentiments (said he) of the Eclectic Review have considerably dispirited me. That such should be the temper and the principles of a work so generally patronised by our dissenting brethren, is a very painful consideration; and it casts a shade over my bright anticipations concerning the union and extension of the church, more than any thing I have met with for some time."

In such sentiments, uttered by such men, it seems to me that there is matter on which the Eclectic Reviewer may do well to pause and deliberate.

I am, &c.

JOHN SCOTT.

Hull, Sept. 3, 1816.

P.S. On the quotation which I formerly made from the Eclectic Review, I would ask this question: Supposing it posted about our streets and villages, could any thing be devised more strongly tending, under present circumstances, to excite insurrections in the country?

* The representation above made of my father (the Rev. Thos. Scott)'s sentiments has been submitted to his inspection, and it is communicated with his entire approbation.

To the Editor of the Christian Observer.

AFTER the dreadful details on the subject of colonial slavery which have recently given a harrowing interest to your pages, neither you nor your readers will be displeased with the following extract of a letter which I have received from a friend in Baltimore, dated the 24th June last, and which exhibits a

very different spirit and practice from what unhappily prevails in the British islands. The plans pursued for the improvement of the slaves are truly noble. May they be extended wherever slavery exists! The information contained in the same letter on the subject of prisons will also be found highly important.

R. P.

"Amongst the numerous salutary effects which result from the influence of Gospel-light, the melioration of the condition of the enslaved Africans and a general disposition to emancipate them are here conspicuous. Not more than 40 years ago, when my father gave liberty to those in his possession, it excited the greatest alarm throughout the State, and every effort which sophistry could suggest was made to induce him to retract. *Now* emancipation seems to engage the attention of all ranks. Societies are forming in the midst of the Slave States, in some instances almost exclusively by slaveholders, for the express purpose of promoting that interesting measure. Formerly the *right* to hold slaves was scarcely ever questioned; *now* it is admitted on all sides that they are justly entitled to their liberty. Under this impression, many are disposed to emancipate them, but are not willing to turn them loose without education upon the community. The societies to which I have alluded seem to be, at present, in favour of *colonization*. As soon as they shall have digested and fixed upon the most suitable plan, they will adopt measures to influence the public mind in its favour, and promote addresses to the State Legislatures to carry it into effect. To a petition, circulated under the auspices of the Abolition Society of Tennessee, to the Legislature of that State, for some legislative provision in the case, there were upwards of 1500 signatures; and as an evidence of their earnest desire for the consummation of their request, many of the slave-holders were so particular as to write opposite their names, "slave-holder." I hope some plan will grow out of these movements, consistent with justice and propriety, which will meet with general assent, and eventually restore so many of our fellow-creatures to their just rights and privileges. In this State, emancipation seems to be the order of the day. Many families of the first rank have recently manumitted their slaves. Few die now without making provision for their enlargement, and I trust the time is near at hand when the Legislature will pass an act to register and secure the freedom of all such as may be born hereafter. Should their colonization not take place, the education of their children will become an object of the first necessity and importance, as it will be one of the most powerful means of raising them from that state of degradation in which they have been so unjustly placed. I expect very soon to have it in my power to announce the organization of a society in this city, for the melioration of the condition of the African race. As I have not ceased to recollect the ardent solicitude which I know you felt for their *education*, I hope I shall continue to bear it in mind, and endeavour to make it an important feature in our plan, if consistent with the views of those with whom I shall be associated. We, who are well acquainted with the actual state of things, calculate upon many impediments; the languor and stupor that distinguished them in their native country are rendered still greater by slavery, which hath ever been known to blunt the faculties and cramp the energies of our nature: to which may be added, the *prejudices* against them in the public mind, their colour, and the unsuitableness of our climate to their physical powers. The prejudice against them, as it regards their colour, seems, in-

deed, to wear away rapidly. If they are eventually emancipated and continue amongst us, it appears to me that the Legislature of each State will be bound by every Christian as well as political duty, to provide amply for their education; and I hope that every one interested in their welfare, will be prompt in supporting the measure.

I regret that I cannot give you an account of the last annual exhibition at the African Academy in this city, as a particular engagement prevented both my father and myself from attending; but it is with much satisfaction that I can state, that there is an evident increase of attention to the literary education of the Black and Coloured children.

I wish the people of England could take a view of *our* Penitentiary, and see how we manage the *banditti* which are poured upon our shores from all parts of the world, as well as our own. It would be a spectacle not easily effaced from their recollection. Instead of foul and gloomy apartments, and clanking chains, they would see open and airy rooms, free from close offensive smells, walls as white as snow, and floors as clean as they can be scrubbed. On all sides, the busy artizans ply sedulously and silently at their several occupations—smiths, nail-makers, spinners, weavers, shoemakers, tailors, and a long train of manufacturers, in their proper apartments, present to the eye of the spectator such a scene of active industry, order, and comfort, as to cause him to lose sight of *punishment*, and to consider himself in the midst (as it really is) of a very thriving manufactory. They would also see that, notwithstanding there is a regular and ample supply of excellent provisions, such as beef, &c. furnished to the criminals, *their labour is found to be quite adequate to their maintenance*—a fact of the utmost importance, as it is conclusive evidence of the expediency of these institutions. I am aware that it may be said, that the price of labour will not justify such a conclusion in England; yet I am inclined to the belief, that an institution *there*, conducted with judicious economy, particularly in provisions, might be brought to defray its own expenses; as it is a fact, that although our criminals are only employed about three-fourths of the day, and get an ample supply of animal food, yet their labour is quite sufficient to defray the expenses of the establishment; so that the state is not only at no expense for their maintenance, but is actually benefited by their labours.

We have just received the following communication from America, and we think it but justice to the respectable author of it to permit him to tell his own tale. If we should have been led by misinformation unwittingly to do him an injury, we shall very much regret the circumstance. Wholly ignorant as we were that our work had excited any rivalry among the booksellers of America, we were not prepared to suspect that the statement formerly conveyed to us might possibly prove incorrect.

To the Editor of the Christian Observer.

In the Number for December 1815, you announced the republication of your work in New York. The accompanying documents will, however, prove, that *Boston*, and not *New York*, is the place, where the republication was commenced, and was at that time *alone* carried on. To you this fact may perhaps, at first view, appear as of little importance. But when you shall learn, as you will from the perusal of the documents, that an edition is *now* commenced in New York, by Messrs. Whiting and Watson, under circumstances the most disingenuous, you will, I think, judge differently. You will per-

ceive that the tendency of your annunciation, if uncontradicted, will be to give countenance to my opposers. Under the authority of your remarks, and having their own imprint prefixed to the Numbers and volumes which they have heretofore circulated, they will be likely to persuade many readers of the Christian Observer in this country, that they were really the *original* re-publishers of the work. This would tend to prevent my obtaining the further patronage, especially in the Middle and Southern States, which is indispensable for the successful prosecution of the republication; inasmuch as many gentlemen, who have been accustomed to receive the work through the agency of Messrs. Whiting and Watson, should they be led to believe, however erroneously, that these men were the first to originate the republication, would withdraw their patronage, whenever the New York edition shall be discontinued. And it is generally believed it will, and ought to, be soon. There is danger, therefore, that, unless every encouragement is given to the Boston edition, the republication will be eventually discontinued altogether. For these reasons, as well as that truth, in a publication like the Christian Observer, ought assuredly to prevail, I have to request, that, in a future Number, you would correct what has been erroneously stated in the Number for December last.

One of the documents referred to above is the original recommendatory letter of the Rev. President Dwight*, together with the concurring sentiments of the Rev. Drs. Mason, Romeyn, and Clark. This is given with a view to shew that these testimonials were procured by the instrumentality of my predecessors, T. B. Wait and Co.; for Mr. Lilly, who is named therein as one of the publishers, was at that time a partner in their house. The recommendations of the other very respectable gentlemen, whose names you have quoted, and of many others also, were mostly, if not all of them, procured in like manner by my predecessors. And I have now their original letters in my possession.

I send you a copy of Nos. 1 to 4, of Vol. XV. which I beg you to accept, as a specimen of the style of my edition.

With sentiments of high consideration,

I am, &c.

DAVID HALE,
Publisher of the Christian Observer in Boston.

Boston (United States), 5th August, 1816.

The documents which accompanied this letter are as follows;—

1. Printed Proposals for re-publishing the Christian Observer in America, dated Boston, November, 1810, and signed by William Wells, jun., and T. B. Wait and Co.

2. Printed cover of the First Number re-published in America. Boston, published by W. Wells and T. B. Wait and Co.

3. The original recommendation of the Rev. Dr. Dwight, and others, already referred to.

4. A newspaper, dated 16th February, 1816, containing the annunciation of Whiting and Watson, in future, to re-publish the Christian Observer in New York; and some other papers, which give the details of the controversy between them and our correspondent, at considerable length.

Our readers will probably be amused by the extravagance of the following commendation of our work, which we extract from the pages of one of these newspapers.

"We have inserted," says the Editor, "in the first page of our paper, an advertisement of David

* This letter is verbatim the same, excepting only the omission of Mr. Lilly's name, with that inserted in our Vol. for 1815, p. 838; and seems, without any question, to be the original document.

Hale, Esq. soliciting patronage for the Christian Observer, and exposing the attempt of Messrs. Whiting and Watson, of New York, to injure him in the publication of that work. We wish Mr. Hale all the encouragement and success he desires; for with him, in connection with William Wells and T. B. Wait and Co., began the re-printing of the Christian Observer in this country. His edition is cheap, and executed with neatness and accuracy*; and he has struggled, through many difficulties, to continue its publication.

"But we would recommend the Christian Observer to the public on account of its own intrinsic excellence. It is not a new work, that has to make an experiment of public opinion, but has been published for fourteen years, and is acknowledged to be one of the best productions of the English press. Its professed object is the dissemination of religious and moral instruction; and never was an object more happily obtained. The religious sentiments it avows are decidedly of, what is termed, the orthodox character; but they are expressed with so much modesty, mildness, and Christian charity, as not to give the slightest offence to the most intemperate sectarian†. The Christian Observer is the production of some of the most upright Christians and accomplished scholars of England. This fact must be evident to every one who peruses the work. Upon every page of it breathes the most ardent piety, free from fanatical cant or superstitious rigour. Every sentence is rich with instruction, and its periods are embellished by literature and taste.—The work is not confined to religion and morals. It occasionally enters the field of criticism, and has produced some of the ablest and most beautiful reviews we have ever read. Indeed it is almost impossible to read the Christian Observer without improving our literary taste and religious affections. It is a work that we would recommend to be taken by every family. It will afford an appropriate and rich repast for a Sunday evening, and *must* do good wherever it is taken. No work within our knowledge comprehends at the same time so much religion and literature, instruction and entertainment, orthodoxy and catholicism, rational piety and correct taste. It invests Christianity with new charms, and 'truths divine come mended.' from its pages. We regret that this excellent work is so little known among us, and hope soon to see it a familiar friend in every house. We hope it, not only on account of Mr. Hale, who deserves our patronage for having commenced the printing of so good a book, but on account of the public, who are to reap great benefit from its circulation; and we wish that the efforts, now making to increase the subscription for this work, may be successful in this town, and throughout the country." *Boston Recorder of May* 22, 1816.

* For the neatness and accuracy of the execution, the copies transmitted by Mr. Hale enable us to vouch.

† If this represent correctly the state of feeling in America respecting our work, it is a proof that there is much less of religious rancour in that country than in this.

To the Editor of the Christian Observer.

ABSENCE from home, and various pressing engagements since my return home, have prevented my replying to your respectable correspondent G. C. G. till now, when I beg leave to say, that the *name* of the author of the *Whole Duty of Man* is not so well known to me, as I suspect his own name is; but that facts or circumstances which I have met with in the course of my reading incline me to give little credit, either to the statement that ascribes that work to Mr. Basket,

or to the report of Dame Ayre of Rampton, as produced by G. C. G., and published in your Number for July. I am rather inclined to believe that the author of the work in question was Mr. Fulman, who, according to Mr. Oldfield in his *Divine Discourses*, p. 74, was an amanuensis of Dr. Hammond. In support of this opinion, I shall here only observe at present, that a letter of Dr. Hammond to the bookseller, recommending the work, is prefixed to the 12mo edition of 1677, now before me. Whether this was the first edition of the work, I am not able to say. No preceding one is specified or alluded to; yet Dr. Hammond's letter is dated in March, 1657.

R. W. D.

To the Editor of the Christian Observer.

I WAS surprised to find Mr. Heber, in his learned and ingenious Bampton Lectures (p. 40), asserting, that we, of the Church of England, "are not altogether guiltless of falsely imputing, to the public formularies of the Romanists, the systematic omission of that Commandment which we make the Second in the Decalogue." And, in the note to this passage, he adds, "However the Romanists may transgress the Commandment in question, they certainly have not expunged it from the table."

Now, in passing through France in the year 1778, straying into the church at Moret, about 35 miles S. E. of Paris, I found the Ten Commandments inscribed on the walls of the chancel, in old French. The Second was entirely omitted: the Ninth was, "Give not up yourself to the flesh, and marry but once;" the Tenth, "Desire not the goods of others, and lie not at all."

But perhaps Mr. Heber may object, that this is not a public formulary. I believe the Romish formularies do not contain a regular Decalogue, but only the substance in verse. It is so in the only one which I have—thus:

Les Commandemens de Dieu.

1. Un seul Dieu tu adoreras,
   Et aimeras parfaitement.
2. Dieu en vain tu ne jureras,
   Ni autre chose pareillement.
3. Les Dimanches tu garderas,
   En servant Dieu dévotement.

* * * * * * * * * *

9. L'oevre de chair *ne* desireras,
   Qu'en mariage seulement.
10. Biens d'autrui ne convoiteras,
    Pour les avoir injustement.

T. M.

To the Editor of the Christian Observer.

WILL you allow me to call the attention of the readers of your periodical work to the affecting case of the German Lutheran Congregation at Copenhagen, which lost its large and commodious church, together with the adjoining parsonage, school and other valuable premises, by the bombardment of that city in 1807?

Long deprived of their own place of worship, they have at last begun to rebuild it, the expense of which is found to be so heavy that, notwithstanding the generous assistance of their Danish brethren, they are utterly unable to complete this undertaking. In this state, they now venture to direct their eyes to the well-known benevolence of the British public; and it is confidently hoped, that they will not plead in vain.

Mr. Wilberforce was kind enough to preside at a meeting convened for the purpose of taking this distressing case into consideration, and a subscription was opened, which in a short time amounted to about 200*l*. But as the sum required is several thousands, the benevolent readers of your publication are respectfully solicited to gladden the hearts of their fellow-Protestants with their generous contributions, thus enabling them

again to re-assemble in their own place of worship, free from anxious care and with hearts overflowing with gratitude.

Donations to the smallest amount will be most gratefully received.

I am, very respectfully, &c.

CH. FR. A. STEINKOPFF.

REVIEW OF NEW PUBLICATIONS.

Sancho, or the Proverbialist. London: Cadell and Davies, 1816. 12mo. pp. 181.

"You should not heap together in your conversation the multitude of proverbs you are wont to do," said the illustrious hero of La Mancha to his aspiring squire; "since, though they be all sentences good and true, you often bring them forward in so forced a way, that they have more the appearance of nonsense than sense. I do not say to you, Sancho, that to cite a proverb a-propos appears ill; but to load and to string them together at random, takes away from conversation all its force, and from irony all its point." To a don of later date, full as sensible, but not half as virtuous as the above in his design of reforming his species, we are indebted for another admonition of the same nature. "A man of fashion avoids nothing with more care than proverbial expressions and trite sayings: they are the flowers of the rhetoric of a vulgar man." And again: "A man of fashion never has recourse to proverbs and vulgar aphorisms, &c." (Lord Chesterfield's Letters.) What is here interdicted, with some modifications, to the squire of high degree and the man of fashion, the author of the little volume at the head of our article has now still more peremptorily forbidden to the Christian moralist. He has discovered an elderly lady, in one of the remotest counties we presume, who had never attended to these dicta of Quixote and Chesterfield; and who had, in consequence, daily incurred the enormous load of guilt charged to the account of the *vastly* vulgar people (according to our two dons) who have *proverbs* continually at their tongue's end. The evil is discovered to extend even greatly beyond the calculation of those shallow moralists. And this lady, the aunt Winifred, by her mode of using the contraband commodity, is represented, by our author, as proving that good morals are to the full as much committed by the practice as good manners. In fact, by weaving together a few proverbs, with as much dexterity as she doubtless inlaid the velvet of the family chairs, she had nearly effected the ruin of a hopeful youth, the nephew Sancho. But the good and kindly interposed offices of another aunt, who had learnt, in a better school than even Chesterfield himself, to appreciate these worldly-wise instruments of instruction, served at length to undo the mischief of her sister's plan. To aunt Rachel are we indebted for such a denouement as at least renders the threatened tragedy a pleasant story; and were we not interdicted by the author from the practice here condemned, we should scarcely have refrained from perversely inscribing, in the last page of our Proverbialist, "All's well that ends well." For we must acknowledge that the unpromising nature of the first materials; the antiquated vulgarity of aunt Winifred; the *suckling* stupidity of her nephew Sancho, equally prepared to swallow her sweetmeats and her proverbs; and the homely piety

of aunt Rachel, occasioned many fears, which the progress and conclusion of this little piece had the effect of dissipating.

The evil which, in plain language, this little volume is intended to point out, and to remedy, is the mischievous tendency of certain worldly maxims in current use; and the indiscriminate application of bad, and misapplication of good, sententious sayings, blindly handed down from the fathers to the children of a thousand generations, in guiding the conduct and heart, to the exclusion of sounder principles of thought and action. For this purpose our author conceives the aforesaid *maiden* character of Winifred. She might have been, for her other qualities, a priestess in a pagoda erected to the goddess of Neatness; but she *was* an idolatress of Proverbs; and "as idolaters love their idols the better the more deformed they are," so our good lady bestowed her supreme veneration on those proverbs which were the most fallacious and most foolish. As, moreover, this fond enthusiast—fond indeed, but principally to her pug and her cats, whose breakfast every morning at nine o'clock served instead of family prayer—had more confidence in *her* faith than too many Christians have in *theirs*, she is made religiously to educate her infant nephew in the observation of the aphoristic code. Accordingly, Sancho, whose namesake howled in many an adjacent kennel, though associated in her own mind only with the greatest of men, the Governor of the island of Barataria, is ushered into the little world of school under the patronage of one of her choicest maxims. As he was intended for her own immediate heir, the fate of her name and family estate a little biassed perhaps her choice for him on this occasion; though all just estimators of this world's good, on the supposition of nothing beyond it, will allow that no great mistake had been made when he found in his trunk, in a threefold wrapper, and enriched by a golden guinea, the portentous maxim, "Take care of Number One." Fortunately, however, for the cause of sound religion, the lofty fabric of Sancho's hopes, standing on this individual point, is not doomed long to balance itself; for within the same secret folds was soon discovered the knife of another boy, purloined and hidden by our young Proverbialist. And on the detection of the theft, with some other school incidents not needing repetition, Sancho, with tail introverted, and ears demiss, returns to his aunt, having the following testimonial round his neck addressed to herself from the master:—

"Madam,

"You have sent your boy to school with a principle which has made him greedy, cruel, and dishonest. It is but just that you, who have given the disease, should endeavour to cure it; and, therefore, I have sent him back to you.

"Yours, &c. &c." p. 36.

We have already mentioned aunt Rachel. This worthy person, who, for her size, which was diminutive, was indeed one of the best creatures in the kingdom; and who, opposite to her sister in most things but her neatness, was known in the family by the name of "Harmony," does more to allay the storm raised by the return of Sancho than even the huge pinch of snuff with which Winifred in her ire visited both nostrils. Like a wary commentator, first *explaining* away the obnoxious proverb to satisfy her raving sister, and assuring her nephew that "the best way to take care of yourself is to please God, and be just and kind to others," Rachel finally does it away for the plenary instruction of the youth, in the following *rationale* of true Christian benevolence:—

"'My dear Sancho, no man ever became good or great who was very fond of himself: good and great men live for others. Look there, my boy!' and I

turned my eyes to a fine copy of Ruben's Descent from the Cross, to which she pointed. 'The Son of God,' said she, 'came down to live and to die for others.'" p. 41.

Having discovered, then, that direct selfishness was not the most eligible basis to be exclusively chosen for the education of her nephew, aunt Winifred tries the success of another popular maxim. After various circumlocutions, and to the full as much mystery, to say nothing of contortions, as the sibyl herself, she utters the oracular dictum to her trembling votary; "Do at Rome as they do at Rome." This leads, in another chapter, to "the History of a Conformist." Our readers will anticipate the success of a rule, which at once converts the selfish nature into the slavish; which makes our once sharp-set Sancho no better than a fawning spaniel; gains him the honourable appellation of "Sneak" from his indignant fellows; and makes him the imitator of the worst, and the servant of all.

In a subsequent chapter, we find our rising hero striking his staff in triumph, as he steps on the first stone of the university pavement: and since he is now advanced in capacity, and qualified for a sort of legislator in the art which is by and bye to make him "a shaker of the earth," we find in his pocket a code—a sort of constitution, fully equal at least to any one of those which, in the late era of revolutions, might have been seen to project from the skirts of some sage reformer, as he entered the scene of his anticipated mischief—and denominated, "A moral Code for my Nephew Sancho, at College, collected from the Stores of ancient and modern Wisdom. By Winifred ——." The code is as follows:

"*On Religion.*

"1. 'Many men many minds.'

"2. 'Seeing is believing.'

"3. 'Never too late to repent.'

"4. 'The nearer the church the farther from God.'

"*On Character.*

"1. 'Nullum numen abest si sit prudentia;'" or, as my aunt translated it, 'Where prudence is, no divinity is absent.'

"2. 'An honest man's the noblest work of God.'

"*On the Choice of Friends:*

"1. 'A warm enemy makes a warm friend.'

"2. 'He is no body's enemy but his own.'" pp. 75, 76.

We might select many little incidents and interesting observations, from the work, in illustration of the effects of this exquisite code. But we shall content ourselves with the following allegory as well exemplifying the effect of the prudential proverb. The reader will readily see its application to the question of extending the knowledge of Christianity in heathen lands.

"Suppose a thousand Peruvians convened on the banks of the Amazon, to consider a supplication from the nations of Europe, to supply them with the bark of Peru." "At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator sent for this purpose, and one, and all, would exclaim, 'Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save.' Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen:

"'Peruvians, you are far too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

"'In the first place, They are civilized nations—they read and write; they sleep in beds, and ride in coaches; they wear coats and trowsers—who, then, will say that bark is meant for such persons as these?

"'In the second place, Their fevers and agues may have many excellencies with which we are unacquainted—why, then, attempt to cure them?

"'In the third place, These fevers and agues assist exceedingly to thin their armies,—why, then, strengthen them, merely to destroy ourselves?

"'Fourthly, These fevers and agues are so deep seated and violent, that it is impossible to cure them—why, then, attempt it?

"'In the fifth place, Who would think of curing foreign nations, till we have cured all the sick in Peru?

"'Sixthly, When the time comes for the general cure of fevers and agues, I have no doubt, that the Great Spirit will give us some sign from the mountains.

"'Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it, or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit.'" pp. 106—108.

We have now dwelt so long on that which we hesitate not to call the least interesting part of this little performance, that we have scarcely time left distinctly to notice what is decidedly the best. Perhaps, it may be, we have so acted with this view, that those who take up this duodecimo on our recommendation may be induced, except they are school-boys, lightly to skim what we have, though imperfectly, extracted; and retaining the thread which we have endeavoured to keep, may at once open on the last quotation we have given, or on the following chapter, on "the Way to be no Christian." From thence to the end, our author assumes a higher tone. The false maxims in religion seize on his mind with the force of contrast, and all his feelings are in arms at their approach. He exchanges his feather of wit for the sword of the Spirit. From the satyrist he becomes the champion and the combatant. As he advances, the death of Winifred, with divers other important incidents acting on the now matured mind and critical circumstances of the adult Sancho, give our author frequent opportunities of rising to a much higher level: and on this he treads, in a series of passages exhibiting much varied richness; and, though thrown together with some confusion, yet producing on the whole an effect alternately touching, elevating, and instructive. Though our limits will not permit us to give in detail either the history or the theology of this latter part, yet we have a sort of wicked pleasure in just informing our readers that the best lesson Sancho ever received from the aunt Winifred was in her will; where, in the true spirit of a well-known proverb, that consigns "the hindmost" to no enviable lot, she repays the expectant servility of her selfish nephew by only a small legacy; leaving the bulk of her fortune to one who neither expected, desired, nor *used* it—the disinterested Rachel.

If we have time for any further notice or quotation from this part of the work, we shall gladly avail ourselves of it. But even at the risk of leaving our readers to satisfy themselves as to the final character and destination of our Proverbialist himself, we feel ourselves strongly inclined to say a few words of our own on this alleged vice of his, or rather of his preceptress; and on the degree of effect, in point of real truth, with which our author has attacked and exposed it.

Proverbs then, to apply a very homely one of their own fraternity to themselves, like most other things, "are as they are used." They are truly, as our author observes, "the treasured wisdom of ages," the "physic" of the soul, and are associated with "the reputation" of many of the wisest of men. They may be graced from Bacon, with the more heraldic appellation of "mucrones verborum," pointed speeches; or from Cicero, of "salinæ," salt-pits. It may be allowed, that very wise men not only invented but edited them, and condescended to become their pages to usher them into good society. Warriors, as Cæsar, have fought for them; statesmen, as Bacon

himself, to use his own expression, have "fanned" them. With no detriment to their imperishable substance, commentators have dissected and philosophers have "cracked" them. And it remained only for the illustrious but low-born Panza, godfather to the hero of our present piece, by "*cracking* them off too thick to make them foppish, ridiculous, and nauseous."

In a more serious mood we might have claimed for them a still more divine origin and more sacred use. We should by no means at first sight think scorn of a method of teaching which was adopted by the inspired wisdom of Solomon. And, as a certain modern endeavoured to trace up the origin of the drama to the Psalms of David; so perhaps, with a greater shew of reason, we might trace up the origin of "the Proverb" to one greater even than David's son. All the distinctive characteristics of that figure of speech are to be found in the first sentiment ever uttered by the Divine Being himself respecting the nature of man: "It is not good for man to be alone."

What then, to come to our exceptions, have we to object to the use of a form of speech so notably originated, sanctioned, and adopted? We have, in the first place, to say, that like all other forms of speech as modes of instruction, it has a specific evil as well as a specific good when acting upon the corrupt nature of man: "physic," injudiciously used, is often poison. So in the soul, the mischief of a remedy frequently borders on its salutary effects. Awaken the imagination by poetical description, you run the risk of substituting feeling for principle. Brace the reasoning faculty with logical discussion, you stand a chance of drying up the sources of the devout affections. And just so in the use of proverbs. Put your lesson into a concentrated form at once, to help the memory and amuse the imagination, the probability is against you, but it will be taken as a substitute for thought and reflection. A man would sooner learn a single line than the Iliad. And as many a person would as soon and as easily have conducted a ten-years' siege of Troy, as they would pursue one rational and continuous train of thought to its ultimate issue, they therefore too willingly take up in its room with what you may persuade them concentrates all the beauty and excellence of a volume, in a sentence. Hence proverbs, which in their legitimate use were intended for something far different, come to be a refuge to the indolent and unthinking. Saving a little trouble, they are made to save all trouble. Serving to recal lessons of instruction, they are used by those who have learnt none which they can recal. They make a man wise in his own eyes at a cheap rate: and putting into his hand a bow of exquisite workmanship, and a polished shaft, tempt him to forget that he has neither strength to bend the bow, nor skill to direct the weapon to its mark.

This evil, be it observed, in the next place, extends as much to the best proverbs as to the worst. For though we have every right to assist the thinking, and this brief and compendious learning has been properly invented for that purpose; yet it is as impossible to find out a sufficient or safe *substitute* for thinking, as to discover a royal road to geometry. The inconsiderate person must ever go wrong, even under the best guidance, except by chance. He will take his lantern along with him into bogs and quagmires; and no fault of the lantern either. If the sun had shone in broad day, he would still wander into the bog. Fuller tells us, that Aristotle has somewhere observed, "Moral sayings and proverbial speeches are to be understood ἐπὶ πολὺ, to be usually and for the most part true, and that there may be several *exceptions* made and *in-*

stances given to the contrary: yet this does not infringe the general truth of them." Now if this is the general fact with regard to all proverbs, what is likely to be the use of them, even of the best, in the hand of those whose habit never was to make "exceptions" at any thing, and never to give "instances" but of their own folly and thoughtlessness? And it is very observable that the greatest multitude of proverbs even amongst profane and mischief-making writers, are of a kind to be made a good as well as a bad use of. Indeed, we should be greatly at a loss to make any large collection of intrinsically bad proverbs; and we believe our readers would be so too, if they were to set about it. We are inclined to suspect that the able author of the Proverbialist did not find his ready wit and pleasant stores furnish him with quite as many of this sort to his purpose as he expected. We have more than once, for our amusement, dipt into Fuller's 6496 Proverbs; and though he owns them to have been casually picked up and inserted, with no subsequent opportunity for striking out objectionable ones, we should be unable at this moment to point out a directly mischievous saying in the collection. The real danger of proverbs, even of the best, is that, like most other instruments of ready use, they are convertible. You take your stand upon them for safety, as once a man pursued by a lion did upon a heap of stones; only, in this case, the brute at which you pelt them can pick them up again and break your own head with them;—nay, it may be, like the monkeys we read of, whose missile weapons will sometimes be the most valuable of the two, and for our stones they will throw cocoa nuts. Take, for instance, some of the infallible maxims of Scripture itself:—"Charity shall cover the multitude of sins." Some ancient Winifred, more stiffened with her Pharisaism than with her brocade, will hope to "cover" with her sixpence thrown into the sacramental plate, a heart swollen with every sin of the temper, which is enumerated by the eloquent Apostle to the Romans or Galatians. We know not how many monstrous Proteuses have wriggled themselves up the winding passages of the temple of Interest, under the saving pretext of "becoming all things to all men." And perhaps some of our modern modish travellers will afford instances out of number, of a most edifying use of that merciful *permissive* adage of our Lord, "The Sabbath was made for man, and not man for the Sabbath."

Nor yet would we, in the third place, have it understood that we discommend the labour of those who render society the service of picking out the really bad proverbs from those in general use, and holding them up for general censure and exclusion. Considering the wonderful influence which, in spite of Chesterfield himself, this mode of conveying opinions has obtained and must always obtain in the world, it is wonderful that there are not more of this absolutely mischievous sort than we actually find. It is at least one proof of the good sense of mankind, or of the native influence of truth, that in spite of the efforts doubtless made by bad men, the general vote, which is essential to constitute a proverb, has always been against such persons; and they who could give currency to a volume, have often not been able to add wings to an immoral apophthegm. Let such, however, as there are be carefully brought forward, and, in proportion to the mischief they are calculated to produce, be pilloried or executed in the most public manner. These little itinerant preachers of false doctrine we should deem proper exceptions to all laws of toleration: and in default of ears of their own, we should not unwillingly propose to pare the ears of those who listen to them. When we are

to be told, for instance, that "a reformed rake 's the best husband," we know no punishment adequate to the propagation of such a libel on virtuous principle, except that endured by the unfortunate woman who ventures her character and happiness on its credit. When we hear that "every man has his price," we can readily please ourselves at the indignant spurns which the bold adventurer, who had presumed upon it, would have received from a Henry Thornton, a Granville Sharpe, a Kenyon, a Sir Matthew Hale. When within the range of a certain alley, of great resort in the metropolis, we see inscribed on some wrinkled surface, which *was* once the human face divine, "Money makes the man;" we readily believe money did make that man what we see him, and wish him no greater punishment than to stand with his motto on his forehead in the middle of his favourite alley where the greatest number of his fellow-worshippers might have a full view of the creative powers of their golden idol.—A proverb which we have often thought much to militate against the divine virtue of contentment, is one drawn from the well known fable of the Fox and the Grapes; and it has been not without a keen sense of the mischief likely to be done to young minds that we have heard the sentiment, "The grapes are sour," applied to those arguments with which wise men are wont to fortify themselves against the loss or the want of this world's good; and to persuade themselves that they might be less happy if they should become more prosperous.

In short, to give our opinion in one word, upon summing up the whole matter, it is this—That proverbs of easy abuse, or of a strong worldly tendency, are, considering the mixed character of human nature, those which are most likely to be generally in vogue, and which it is the business of the Christian moralist most carefully to guard. Perhaps there are none more liable altogether to this objection than many to be found in the popular sheets of the keen but worldly, and we fear unbelieving, Franklin. On the other hand, we are far from any serious wish to decry, generally speaking, "the treasured wisdom of ages," "the physic of the soul," "the salt-pits of wit," or by whatever other term these venerable productions have been in different ages of the world rewarded for their merit. And to return to our Proverbialist and his spirited biographer—if we have any fault to find with the original conception of the work before us, it is this, that a sufficiently distinctive line has not been taken between the use of proverbs and their abuse. We think alarm has been conceived at the want of what they were not intended to effect, as well as at what beside their original purpose they do effect. They were never intended as perfect guides of faith and practice; but, as subsidiary to the weightier injunctions of the law, their use has never been and never can be disputed. An overfondness for them betrays a vulgarity of mind, and an unwillingness to think and speak for ourselves. Fools, according to their usual practice on all occasions, will ape the use which wise men make of them; viz. as a sort of court of appeal, as a recorded verdict of the common sense of mankind. But the most dangerous abuse of them is that which makes over their just authority to some traiterous upstart, some piece of immorality in disguise; or when, like the admonitions of conscience, pure in its first suggestions, they are made, by frequent perversion, to sanction practices or convey opinions which they were first framed to discountenance.

Having given our opinion thus freely of the present performance, we think it no more than fair to add,

in respect to the first part, and that to which we have most largely referred, that we conceive it may be useful in promoting the purposes of education. We consider it to be the great end and aim of all well-conducted education to eradicate the detestable principle of *selfishness* from the youthful breast. And it is surprising what an affinity even the infant mind, that sheet of white paper as it has been called, will be found to have for that vice; and what early currency, selfish manners of all kinds will obtain, if uncorrected, in juvenile society. We venture to say, that this, with not a few of the other modifications of *nature's venom*, both at school and college, may find a salutary antidote in the pages of the Proverbialist—and not the less salutary, perhaps, for the sparkling manner in which it is served. How far those of riper years may find a wholesome meal at the same table, may be gathered from the two following remarks; the first introduced on occasion of citing the old proverb, "The nearer the Church the farther from God."

"And here let me do the Church of my country the justice to say, that her piety and her services are grievously disparaged, and that by many excellent men. I know of no body of Christians where, on the whole, more piety is to be found. I know of none where the piety is of a nobler cast. I know of no services better calculated to chastise the excesses, without chaining down the free spirit, of devotion. One of the excellencies of the Church is, that the moderate generally love her. Another is this, that the immoderate usually condemn her. And a third, that her formularies contain a body of truths nearer to the opinions of all contending parties than the opinions of those parties are to each other; and that, consequently, they in a measure present a common centre to the disputants of all ages and countries. And when, to cheer my aged eyes, I conjure up those visions of universal harmony in the Church of Christ which many of my ancestors delighted to contemplate, I can fancy no hands which are better calculated to tie the holy bands of universal union and love than those of our mother the Church." pp. 122, 123.

The other follows on the *now* sceptical Sancho's entrance into "the same room with the breathless body of his aunt."

"Thou," my aunt neither sighed from her coffin, nor arose in it to address me; yet I seemed to see on her pale forehead a frown of deep and unutterable despair, which spoke terrible things to my soul. What would I have given, at the moment, to discover any sign of peace or joy—to hear a voice which said, 'To me, to die is gain!'

"I know no circumstances in which it is so difficult to be a sceptic, and in which the truths of religion take such easy and complete possession of the mind, as in the chamber of death. Who can believe the prostrate ruin before us, to be all that survives of man? The plant and the animal reach their maturity before they perish; but the soul is plainly only in the infancy of its powers, when the body falls a victim to disease—the imagination has scarcely tried its wings; the judgment is only beginning to exercise its powers; the memory is continually adding to its stores; every faculty, in short, is either developing new powers, or accumulating fresh possessions. And can God have made such a creature as man in vain? Can he have struck off from himself so bright a ray of intelligence only to extinguish it in a moment? If not, then how monstrous is scepticism, how reasonable is religion, and how essential a Saviour to cancel the faults of a creature at once so highly endowed and so very deep in guilt!" pp. 132, 133.

A most interesting story of a "dying cottager" is put into the mouth of an old clergyman, at the end, which for its circumstances *may* be nearly allied to truth; we should have been glad to be assured that it is so. We must content ourselves with referring to it, with strong approbation, and with expressing our final hope that a pen which, in its lighter mood and mere occasional exercise, is capable of drawing so largely on the understandings and the feelings of the reader, may

soon be wielded more seriously in some cause which shall be no less worthy of its powers, than of that holy faith which it is evidently well qualified to defend and enforce.

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Primary Visitation of that Diocese, in the Year 1816. By HENRY RYDER, D. D. Bishop of Gloucester. Gloucester: Hough and Son. London: Payne, and Hatchard. 1816. 4to. pp. 35. price 2s. 6d.

THE Prelate by whom this charge was delivered has long been known as an indefatigable and exemplary clergyman, and as a cordial friend to those great charitable institutions which reflect so much honour upon this age and country. He has distinguished himself on many occasions by the excellence of his principles, the energy of his character, and the independence of his mind; and we cannot but rejoice, for the sake of the Church of Christ in general, and of the Church of England in particular, when such men are placed in stations, where their talents have full scope, where their voices cannot fail to be heard and their example to be seen. The faithful minister of truth will, even in an inferior station, doubtless prove a blessing to his immediate vicinity; and he will have reason to thank God that his labour has not been in vain. He shines brightly in his own little circle, and the flock committed to his care look up to him with affectionate regard, and learn from him to glorify their Father in heaven: but he lives in comparative obscurity: he is placed as in a humble valley; and if we would discover his excellence we must visit his retreat. A good bishop is a light that shineth from afar;—a city set upon a hill which cannot be hid.

The charge delivered by a prelate at his primary visitation, may fairly be expected to afford us some insight into his general views, and to state the leading principles by which he means to regulate his conduct. In this respect, the Bishop of Gloucester has been sufficiently explicit: and, although we cannot entirely concur with him in every sentiment he has expressed, we most readily bear witness to that candour of disposition, that simplicity of spirit, that kindness of heart, that suavity of manner, that unaffected piety, that scriptural and dignified zeal, which are to be found in every part of his address, and which are so admirably suited to the high station in the church to which Providence has raised him.

After a short preface, in which he pays a very handsome tribute to the worth and learning of his respected predecessor, and, with great modesty and Christian feeling, entreats the prayers of the clergy for himself, and their hearty co-operation in the work of the ministry, he proceeds at once to the matter of his Charge. He commences with general exhortation, and proceeds to such instructions and admonitions as the peculiar exigencies of the times, and the present interests of the church, seem more particularly to require.

Upon the subject of general exhortation, the Bishop professes to offer nothing *new*, but is anxious simply "to stir up the sincere minds of his clergy by way of remembrance." With this view he refers them especially to the Scriptures, and the ordination service; and strongly recommends to them, in the way of self-examination, several important questions, by which every individual may be enabled to form a correct judgment of his own character and conduct, as a steward of the grace of God. The questions are plain and simple: and it is possible that to some hearers they might appear trite and unnecessary: but we perfectly agree with the Bishop, "that those to

whom they are really most familiar will be still the best disposed to welcome them with renewed interest, and to apply them with increasing profit."

We shall make no apology for presenting these questions to our readers:—

"Am I the very 'messenger, watchman, and steward of my Lord,' which I was exhorted, and which I promised to be, in my ordination vows? As a *messenger*, 'instant in season and out of season,' in sounding the message and call of my God in every ear that will hear: As a *watchman* on my post, on the alert, endeavouring to ward off every danger, to seize every opportunity of duty: As a *steward*, wisely and faithfully dispensing the blessed mysteries committed to me, so that 'he that gathereth little shall have no lack?'

"Am I the good *shepherd*, guiding, feeding, guarding, rearing when young, directing when at riper years, supporting and cherishing when old, the flock over which I am appointed overseer—regarding their souls, not as worthless or insignificant, but as 'a treasure' of infinite and eternal value entrusted to my charge, even 'the purchase of Christ's death, and the price of his blood, his spouse and his body?'

"Is this my office the most valued, the chief object of my life? Am I applying myself, as appointed, 'wholly to this very thing, drawing all my cares and studies this way; laying aside as much as possible the study of the world and the flesh,' and never suffering any temporal avocations, however specious in their pretensions, habitually to usurp the time and thought which are mainly due to the immortal interests under my superintendance, and each moment at stake?

"Has 'that *daily* reading and weighing the Scriptures,' so emphatically and repeatedly inculcated, been my serious and unceasing practice? And have its effects been manifest in the scriptural tenour of my doctrinal instructions, and the scriptural tone of my moral exhortations?

"Has the *whole counsel of God* been always fully declared by me, *nothing added, nothing diminished?*

"Has the foundation been always deeply laid in faith in a crucified Redeemer and a sanctifying Spirit, and the superstructure uniformly exhibited in my discourses, carried on and built up in all the graces and duties of a sober, righteous, and godly life?

"Has the genuine, deep, and awful conviction of my personal and ministerial unworthiness laid me low in penitence and desire of pardon at the foot of the cross? And has 'the earnest prayer for the heavenly assistance of the Holy Spirit' been 'continually' springing up in my heart, and poured forth from my lips?

"Have my private intercessions for myself, and for my people, anticipated, and co-operated with, my public labours?

"And, lastly, has my life, and that of my family, been 'the wholesome and godly example and pattern for my people to follow,' so that they might not only do what I *say*, but what I *do?* Have I ever been able to speak of religion with that truth and warmth peculiar to one who knows and loves it from the heart of his heart? And have my people learnt to know and love religion to me by its visible fruits in my conduct and conversation? Can I say, in any measure with St. Paul, 'Follow me, as I have followed Christ?'" pp. 8—10.

In reliance upon the favourable disposition of his clergy, the Bishop next offers a few remarks upon the public ministrations of the Church; and observes, with great justice, that the character and success of ministers depend not only upon the punctual performance of duty, but upon the nature and spirit of that performance. We may here be permitted to add, that the effects of pastoral charges depend very materially upon the personal characters of those that deliver them. An exhortation to vigilance and faithfulness in the performance of parochial duty can never wholly fail of its object, when it comes recommended by such dignitaries as the Bishop of Gloucester;—by those who prove themselves, in their proper stations, to be assiduous for the welfare of the people, and the glory of God; whose unremitted exertions bear testimony that this is not the official language of

the hour, but that it accords with all their feelings, and is exemplified in all their practice.

In this part of his address, the right reverend Prelate notices, as chief among the distinguished privileges of our ministry, the form of prayer and series of public services; and mentions, in particular emphasis, the security which we have for sound doctrine in the Liturgy, from the circumstance that it is incapable of being changed by the interference of private authority. We agree with his lordship in considering this as the crown of all its excellencies. It is impossible to answer for the purity of the devotional service in any church or congregation, without the authority of forms of prayer: it is true, that sound doctrine *may* be retained for many successive generations; but he can pay little regard to experience, who considers this as a *probable* event. The interests of true religion have daily to contend with the folly of the people, as well as with the caprice of the minister; and such is the corruption of the human heart, that a few years are often sufficient to extinguish, in congregations destitute of a liturgy, the purest and brightest light: the prophets learn to prophesy falsely, and the people love to have it so. The time soon arrives when they will not endure sound doctrine: they turn away their ears from the truth, and are turned unto fables.

The Liturgy of the Church of England is now clothed with the veneration of centuries: it has passed through dark periods of tumult, but has, by the mercy of God, travelled down to us uninjured and unchanged. Notwithstanding the errors and imperfections of many, who have ministered at the altar, it has retained its original character of pure simplicity; and still remains a safeguard against delusion and a sacred asylum of truth.

"The censers of Dathan and Abiram," according to the beautiful illustration in the Charge, "those sinners against their own souls, though once filled with strange fire, and used by unworthy worshippers, yet remained the same, hallowed as before, unperverted and unpolluted: so is our Liturgy unaffected by the weakness or the corruption, the false opinions, or even the evil motives, of those into whose hands it may, possibly at any time be intrusted. It ever remains unchanged, ready to become the vehicle for the purest incense, for the most genuine and the liveliest devotion. But we must never forget, that, after all, incomparable, unalterable as it is, it is but a vehicle. The feelings of our hearts must correspond with the sentiments expressed; the prayers must be appropriated by each worshipper, and made his own; the fair and exactly proportionate image must be kindled into life by the breath of the soul; the offering on the altar must be set on fire, and its savour ascend, or it will never reach Heaven, and be acceptable to Him who is a Spirit, and must be worshipped with the spirit and with the understanding." pp. 12, 13.

Where such a service is read by the minister, with that reverential awe and affectionate earnestness which the Bishop so strongly impresses upon his clergy, the benefits which he anticipates will doubtless be felt. They will appear

"in the growth and progress of religious light and truth—of religious principle and practice amongst his people; and in an increasing love to one another, to himself, and especially to that Church which has afforded them such an endearing bond of union, such an affecting, inspiring, and effectual instrument of communion with their God." p. 11.

After a few pertinent observations upon the *instructive* part of our service, as superadded to the devotional, his lordship adverts, in his usual spirit of Christian mildness and moderation, to certain errors, which have lately arisen from their slumber and disturbed the repose of the Church. The first to which he alludes is that of a few clergymen, who have recently seceded from the Establishment: the second belongs to the much-

agitated question of regeneration and conversion.

We are informed concerning the Seceders, that they object to their brethren as not preaching Christ fully and freely; as detracting from the all-sufficiency of faith, and promulgating an imperfect and even another gospel. The main ground of the charge appears to be this: that the clergy thus condemned urge the necessity of looking for the *fruit* and *evidence* of faith in a truly Christian life, before they venture to hope for the permanence, or even decide upon the utility and soundness, of the *principle* within. The Bishop very charitably supposes that the advocates of these dangerous and most unscriptural doctrines are well-intentioned and pious persons; and we have no wish to detract from the credit which is due to sincerity, however absurd be its vagaries: but we fear that he gives too just a description of the error thus promulgated, when he speaks of it as probably a snare of the devil, and an awful wresting of Scripture, to the destruction of those who hear. To enter into any confutation of a creed which seems necessarily to tend to the subversion of all good morals, and to the substitution of unwarranted theories for holiness of life, will be thought superfluous by every sober man who is in possession of a Bible. The evil has hitherto been very confined; and we rejoice that it exists no longer, or at least we presume in a very slight degree, within the pale of the Church. From the sentiments avowed by the seceding clergy, it is evident that with a good conscience they could no longer remain in her communion. We respect the honesty of their proceedings; and if, as the Bishop intimates, a few of the same class still continue within her walls, we doubt not that they will soon follow the example of their brethren.

The second error noticed in this charge, is connected with the question of regeneration and conversion.

And here we cannot but express our regret, that it is impossible for us *fully* to concur in the views of the pious and right reverend Prelate. His religion is of so devotional, so well principled, and so practical a nature, that we differ from him on any topic with great reluctance. The difference, we trust, is not very great; but feeling that any misconception on a point of importance, when apparently sanctioned by such a name, is, from the very excellence of its patron, peculiarly calculated to do harm, we consider it as a duty to offer a few remarks upon his statement.

We shall commence with an extract from the Charge.

"The question, so far as it regards the use of the *term*, is, in my opinion, satisfactorily determined by the Articles and Offices of our Church, and by the meaning uniformly annexed to it in the four first centuries of the Christian æra.

"The number of eminent and justly revered writers (some of exalted station in the church, amongst whom we must reckon Archbishop Tillotson,) who have spoken at times of a *regeneration* distinct from the baptismal, though amply sufficient to excuse, and perhaps justify, is not, I conceive, sufficient to recommend such an application of the term.

"It may naturally excite confusion in the minds of those hearers, whose capacity and reading may be limited, and lead them to hesitate about the propriety of our Baptismal Service. It is by no means indispensably necessary, in order to convey a full idea of that radical, fundamental change of views, desires, and pursuits, so generally requisite in those who, having been baptized in infancy, have reached the age in which they can commit actual sin.

"I would therefore wish generally to restrict the term to the baptismal privileges; and, considering them as comprehending, not only an external admission into the visible church—not only a covenanted title to the pardon and grace of the Gospel—but even a degree of spiritual aid, vouchsafed and ready to offer itself to our acceptance or rejection, at the dawn of reason, I

would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved as to bear interest, as seed which should have sprung up and produced fruit." pp. 17, 18.

We consider this paragraph as somewhat ambiguous. The Bishop wishes to confine the term *regeneration* to the baptismal privileges. If it were merely the question of a *term*, no reasonable objection could be made. It might be perfectly unimportant, if such had been the language of the ancients, whether the rite of admission into the church were called *dipping* or baptising; but the word Regeneration is something more than a term—it involves doctrines; and the parties are at issue, precisely because it *does* involve doctrines. And in this light the right reverend Prelate himself seems to look at the term. He restricts it to certain privileges conferred in baptism, and thus as comprehending a degree of spiritual aid vouchsafed, and ready to offer itself to our acceptance or rejection. Now, to clear away some portion of the ambiguity, which we spoke of, we would ask, Is this grace *necessarily* conferred in baptism? Is the grace tied to the ordinance? Is it vouchsafed to *children*, or to *adults*, or to both? Does it depend at all upon the disposition of the recipient? These, and similar questions, must be proposed and answered, before we can agree upon the manner in which the term regeneration may be safely used; that is, before we can allow of its indiscriminate and unconditional use.

Most certainly it is adopted in the Articles and Offices of our Church; but what follows from this circumstance? It follows, that as churchmen we may use it too. But how? Why in that way, and in that sense, in which the Church has adopted it. We are not, from these premises, authorised to use it in any other way; and therefore the question about the *term*, necessarily includes the farther question about the application of it. Does the Church consider infants, or adults, or both, as *necessarily, and merely from the circumstance of being baptized*, regenerated by the Holy Spirit, and heirs of the kingdom of heaven?

Into these points we shall not enter: it may be sufficient to refer to our former Numbers. We shall confine our remarks to the use of the term by the fathers. "The meaning uniformly annexed to it, during the four first centuries of the Christian æra," is considered as purely baptismal: the word is supposed to denote simply and exclusively the baptismal privileges.

Now, with respect to the argument of authority, we might fairly ask, Were the fathers of the four first centuries so correct in their language and their views as to render this circumstance conclusive? And if so, did they suppose that all persons, both infants and adults, were *necessarily* regenerated in baptism?—that the spiritual benefit was tied to the ordinance? Or did they enter into stipulations with the party to be baptized, and demand certain qualifications and conditions as absolute prerequisites?

To go fully into these subjects would require a volume: we shall do little more than touch upon them.

With respect to the term Regeneration, it may be admitted, that when the ancients use it in relation to the spiritual concerns of any person *in this life*, they always, or nearly always, refer to his baptism. This is the distinction made by Wall; and we believe him to be tolerably correct. The word is used in other senses by the fathers, but not usually in relation to the spiritual concerns of the present life. And it would be easy to show that they applied it both to adults and to infants. They spoke of the baptized persons as regenerated,

Yet it is certain that the fathers cannot fairly be cited for the use of the term Regeneration, according to the sense in which some persons have recently adopted it. In the first ages of the church, when heathen adults came and offered themselves to baptism, they approached the waters with faith in the Lord Jesus Christ, and a disposition of mind suited to the reception of spiritual blessings. It cannot be doubted that a Divine blessing, under such circumstances, attended the baptismal rite, and that numbers were thus, either previously to their baptism, or in the very act, regenerated or born of God; and at least they were then *formally* admitted to the spiritual privileges of Christ's kingdom.

Hence it came to pass that the fathers, who were in general not very accurate writers, substituted the word Regeneration for Baptism; and by a figure of the visible sign for the thing signified, seemed to consider baptism and regeneration as convertible terms. In those days this language deceived no one, and no great error could then arise from the use of the term, even with respect to infants. But they were very cautious in admitting adults to baptism: a long course of instruction and probation was required: and so far were they from supposing a necessary connection between the sign and the thing signified, between the baptismal and the spiritual washing, that they declared the waters to be utterly ineffectual without faith in the recipient.

In proof of these statements, we shall offer a few extracts from works which are well known, and which speak plainly for themselves.

"Cyprian," says Milner, "seems to express a remarkable influence of Divine grace as having accompanied his baptism. It was reasonable to suppose that it was commonly the case at that time: the inward and spiritual grace really attended the outward and visible sign. It is to be lamented, that the perversion of after ages availing itself of the ambiguous language of the fathers on this subject, which with them was natural enough, supposed a necessary connection to take place where there had been a common one. In Cyprian's time, to call baptism itself the new birth was not very dangerous. In our age, it is poison itself; for it has long been the fashion to suppose all baptized persons regenerate of course; and thus have men learnt to furnish themselves with a convenient evasion of all that is written in Scripture concerning the godly motions of the Holy Spirit." Cent. iii. c. 7.

On a passage of Clemens Alexandrinus, the same writer has the following remark:—

"The outward sign and the inward spiritual grace, on account of their usual connection in the primitive church, are used as synonimous by a number of primitive writers, which has unhappily given occasion to one of the worst abuses, from those who place all grace in form and ceremony only." Cent. iii. c. 4.

The following extracts are from Bishop Jewel.

"When Saint Augustine saith, Our sacraments give salvation, his meaning is this: Our sacraments teach us that salvation is come into the world."

"The holy fathers say, that the sacraments of the new law work salvation; because they teach us that our salvation is already wrought."

"Of this faith St. Hierone saith, 'Qui plenâ fide non suscipiunt salutare baptisma, accipiunt quidem aquam sed non accipiunt spiritum.' 'They that receive not baptism with perfect faith, receive the water; but the Holy Ghost they receive not.' St. Augustine saith, 'Verus baptismus constat, non tam ablutione corporis, quam fide cordis, sicut Apostolica doctrina tradidit,

dicens, Fide mundans corda eorum: et alibi, Salvos facit baptisma, non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum per resurrectionem Jesu Christi:' 'True baptism standeth not so much in washing of the body as in the faith of the heart: as the doctrine of the Apostles hath taught us, saying, By faith purifying their hearts;—and in another place, Baptism maketh us safe: not the putting away of the filth of the flesh, but the examining of a good conscience before God by the resurrection of Jesus Christ.' Likewise again he saith: 'Unde ista tanta virtus aquæ, ut corpus tangat et cor abluat, nisi faciente verbo? Non quia dicitur, sed quia creditur.' 'Whence is all this so great virtue or power of the water, that it toucheth the body and washeth the heart, but by the working of the word? Not for that it is spoken (by the minister), but that it is believed (of the faithful)."

"Some men will say, Children or infants believe nothing, but are utterly void of faith. St. Augustine answereth, 'Qui non crediderit condemnabitur. Sicut eos renasci per ministeriem baptizantium, ita etiam eos credere per corda et ora confitentium, confitemur.' 'He that believeth not shall be damned. We confess that, as they be born again by the ministry of baptizers, so they believe by the hearts and mouths of the confessors.'"

"Touching the virtue of this sacrament, if Mr. Harding mean thereby the outward element of the water, he knoweth, or may easily know, it is a common resolution among all his own school-doctors, 'Gratia Dei non est alligata sacramentis.' The meaning thereof is this: That God is able to work salvation both with them and without them."

"Notwithstanding we must consider that the learned fathers, in their treatises of the sacraments, sometimes use the outward sign instead of the thing itself that is signified; sometimes they use the thing signified instead of the sign. As for example, sometimes they name Christ's blood instead of the water; sometimes they name the water instead of Christ's blood. This figure is called Metonymia; that is to say, an exchange of names; and is much used among the learned, specially speaking of the sacraments.

"St. Augustine, using the water in place of the blood of Christ that is signified by the water, saith thus: 'Solvit vinculum culpæ: reconciliat bonum naturæ: regenerat hominem in uno Christo.' 'It breaketh the band of sin: it reconcileth the goodness of nature: it doth renew a man in one Christ.'

"Notwithstanding indeed, and in precise manner of speech, salvation must be sought in Christ alone, and not in any outward signs."

"Likewise saith St. Hierome: 'If any man hath received only the bodily washing of water, that is outwardly seen with the eye, he hath not put on the Lord Jesus Christ.'"

"St. Hierome saith, 'When the sacraments be misused, God himself, whose sacraments they be, is misused.'"

"And St. Augustine saith, Whoso received baptism unworthily receiveth his judgment, and not his health."

We proceed to cite additional passages from Wall and Dupin. Of these, the last was a Roman Catholic, and therefore certainly not disposed to detract from the effects of baptism: the former is a favourite authority with the school which denies any regeneration but the baptismal, and esteems the right administration of the sacrament alone necessary to give it effect. We shall see that the ancient fathers, as adduced by both these writers, maintained the necessity of faith, or a right disposition in the recipients.

Tertullian, in his book of Penance, "shews the necessity there is of proving and preparing oneself for a long time, for the reception of this grace of baptism, by a true repentance. He fears not to

say, that baptism is to no purpose, if we have not repented of our sins and amended them; and that it is great presumption to imagine, that having led a disorderly course of life till the very day of baptism, we should be made holy all of a sudden, and that we should cease from sinning immediately after we have received this sacrament. 'Can it be believed,' says he, 'that the reformation is made just at the time when we are absolved? No, certainly: it is made at the time when the pardon is yet in suspence, and that we are afraid still of the punishment, though we had not as yet deserved to be delivered from our sins, that we might be in a capacity of deserving it;—when God still threatens us, and not when he has pardoned us.—I confess that God grants remission of sins to those who receive baptism; but they must take pains to be made worthy of it, for who would be so bold as to confer this sacrament on a person of whose repentance he has any reason to make a doubt? You may impose upon the minister, and so procure baptism, by false pretences; but God, who knows the heart, keeps his own treasure himself, and does not grant his grace, but only to those that are worthy of it: so that none can imagine that he may sin more freely, because, being yet but a catechumen, he shall receive the remission of his sins in baptism; for this sacrament is the seal of faith, and repentance is the beginning and stamp of faith. Lastly, we are not washed from our pollutions by baptism, only that we might sin no more, but because we have our heart already purified. Quia jam corde loti sumus.'" Dupin, Vol. I. p. 94.*

"If any thing," says Cyprian, "could be an obstacle to persons against their obtaining the grace, the adult, and grown, and elder men, would be rather hindered by their more grievous sins. If, then, the greatest offenders, and they that have grievously sinned against God before, have, when they afterwards come to believe, forgiveness of their sins; and no person is kept off from baptism and the grace; how much less reason, &c." Wall, Vol. I. p. 78.

Of the fathers in the third century, Dupin writes thus: "They baptized with some ceremonies those that were well instructed in their religion, and who had given satisfactory signs of their sincere conversion; they generally dipt them thrice in the water, invoking the name of the Holy Trinity; and they never administered this sacrament solemnly but at the feasts of Easter and Pentecost." Vol. I. p. 202.

"St. Hilary observes upon the words of Jesus Christ, 'Go, teach all nations, baptizing them,' &c.: he observes, I say, that instruction ought to precede baptism, because the body ought not to receive the sacrament of baptism, unless the soul has received the truth of faith." Dupin, Vol. II. p. 75.

"St. Pacian says, 'I will shew you in what condition we are born,' and how we are renewed by baptism, &c.' He shews, that 'sin reigned from Adam till Christ, who delivered mankind from the tyranny of sin; because, as the sin of the first man was imputed to all his posterity, so the righteousness of Jesus Christ was communicated to all men by baptism, and by the aid of the Holy Spirit, provided that faith precede.' He adds, that this regeneration cannot be perfected but by the sacrament of baptism, and unction, and the ministry of the priest."

"There is hardly any of the ancients that speaks more clearly of the efficacy of the sacraments of baptism, confirmation, and penance. Though he speaks advantageously of the efficacy of the sacraments, yet he requires very great dispositions in order to their producing such effects as they ought to have." Dupin, Vol. II. pp. 84, 85.

* We of course dissent from some of the doctrinal views promulged in the above passage, as well as in some that follow.

"Optatus speaks thus of baptism: 'It is the life of virtue, the death of crimes, the immortal birth, the means of obtaining the kingdom of heaven, and the shipwreck of sins!' But he adds, that 'it is not he who gives this sacrament of baptism that confers these graces, but the faith of him that receives it, and the virtue of the Trinity.'"

"He endeavours to prove, that the faith of him that receives baptism is necessary to the validity of this sacrament, which must be understood of adult persons only." Dupin, Vol. II. p. 93.

"Cyril of Jerusalem." His "eighteen first catechetical instructions are addressed to those of the catechumens who are called the elect, or the enlightened; that is, to those who have passed through all the other degrees of catechumens, and are now instructed in order to receiving baptism within a little time. For the ancient church did not give baptism immediately to all those who desired it, but only to those who had given signs of a sincere faith, and of the change of their life by a long trial, and by a course of penance."

"It was to ground them well in our mysteries, and dispose them to receive baptism with purity, that St. Cyril composed those instructions, as he himself testifies in his preliminary discourse, in which he treats of those dispositions which they ought to bring with them to baptism, and of the necessity of hearing instruction. He exhorts them to purify themselves from their sins, and to embrace a truly Christian life, if they would have baptism truly profitable unto them. He admonishes them not to approach this sacrament, if their souls were still polluted with heinous sins, and they persevered still in their wicked designs and their sinful customs. He tells them, that they deceived themselves, if they imagined that they should receive the fruit and effects of baptism while they continued in this state. 'If ye are still,' says he, 'of the same wicked disposition of which ye have always been, in vain do ye think that ye shall receive the grace of baptism. Ye shall be washed with those waters, but ye shall not receive the Holy Spirit.'"

"After this, he explains the disposition which they ought to have, that this sacrament may be profitable to them. God hath said, 'I require nothing of you but a good heart: say not ye, How is it that my sins shall be forgiven me? I declare it unto you: It is by faith and a good disposition.'" Dupin, Vol. II. p. 109.

It is difficult to open St. Cyril without discovering his clear opinion, that baptism did not of itself confer the regeneration of the Spirit. He twice at least, in the Preface and the Third Lecture, notices the case of Simon Magus: "If you do not go to the waters with a right disposition," he says, "it will profit you nothing. Simon Magus once came to the laver: he was baptized, but he was not illuminated: ἀλλ' οὐκ ἐφωτίσθη: he washed his body, indeed, with water, but he did not illuminate his heart by the Spirit: his body descended truly (into the water), and ascended, but his soul was neither buried with Christ, nor risen again with him." Cyril, Præf.

Again: "Is there any hypocrite among you, a man-pleaser, a pretender to piety, but not believing from his heart, having the hypocrisy of Simon Magus, &c. &c.? Let him hear the words of St. John: 'Now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.'" (Catech. 3.) Did Cyril consider baptism and regeneration as the same thing? Yet he frequently speaks of baptized persons as regenerate.

We cannot dwell longer upon Cyril; but, notwithstanding the declaration of Wall, and the apparent admission of the Bishop of

Gloucester, that the term Regeneration was uniformly used as synonimous with baptism, and in no other sense, during the four first centuries, we may observe that the assertion does not appear to be strictly correct. Cyril, in speaking of the two last verses of the 10th chapter of Acts, in which Peter commands water to be brought, that those who had already received the Holy Ghost might be baptized, says; "Peter commanded them to be baptized in the name of Jesu Christ, that the soul having been regenerated, *αναγεννηθεισης*, by faith, the body also might partake of grace by the water." He speaks of the regeneration of the soul as, in this instance, prior to baptism.

"Basil says, 'That faith is inseparable from baptism, because faith is perfected by baptism, and baptism supposes faith; that the profession of faith precedes baptism, which is, as it were, the seal of it.'" Dupin, Vol. II. p. 147.

"He proves, first, That we must not baptize any but those that are well instructed and persuaded of the faith of Jesus Christ, and who have renounced the world, their vices, their passions, and, if need be, their life. Secondly, he shews, that in order to salvation, it is not enough to be baptized, but that we must also keep the commandments and do good works." Ibid. p. 149; and Wall, Vol. I. p. 152.

St. Austin, after shewing that in some cases, as in that of Cornelius, the spiritual sanctification by the gift of the Holy Ghost went before the sacrament of regeneration by baptism; and that, in infants baptized, the sacrament of regeneration precedes the conversion of the heart, if they obey the religion of Christ; speaks to the following purport:—"By all which it appears, that the sacrament of baptism is one thing, and conversion of the heart another; but that the salvation of a person is completed by both of them. And if one of them be wanting, we are not to think that it follows that the other is wanting; since one may be without the other in an infant, and the other was without that in the thief; God Almighty making up, both in one and the other case, that which was not wilfully wanting.

"But when either of these is wanting, it involves the other in guilt: and baptism, indeed, may be had where conversion of the heart is wanting; but conversion of the heart, though it may be where baptism is not had, cannot be where it is contemned; for that is by no means to be called conversion of the heart to God, where the sacrament of God is contemned." Wall, Vol. I. p. 188.

We leave these extracts to tell their own tale. If it be true that the ancient fathers frequently used the figure metonymy, as Jewell observes, putting the outward sign instead of the thing signified, it is not difficult to account for the "vehement and great words*" which they so generally adopted in speaking of the sacraments. If it be farther true, that with respect to adults, they considered the external rite as destitute of spiritual benefit, unless accompanied by a right disposition of mind in the recipient; it seems to follow of course, that the authority of the ancients does not warrant that use of the term Regeneration which has recently been maintained. It is evident, as Milner has informed us, that they substituted the word too generally for baptism: they did not commonly wait to explain and define: but the theory, which makes regeneration and baptism so inseparable, that Simon Magus must pass for a regenerate person, for a man purified from all his sins, sanctified by the Holy Spirit, a child of God, and an inheritor of the kingdom of heaven, before he had sinned away the grace given in baptism, is not the creed of the ancients. In many respects, they were weak and absurd enough; but with this absur-

* Jewell's Defence, part ii.

dity they are not generally chargeable.

The correct view of the subject seems to be this: That the early fathers required, in adult persons receiving baptism, certain dispositions of mind; and, on the supposition that these dispositions existed previous to baptism, spoke of the baptized persons as regenerate. The necessity of a prior qualification, in their catechumens, if not always expressed, was, by the best writers, at least always implied.

It is true that they also adopted the term Regeneration in regard to the baptism of children, who, from their tender years, were incapable of repentance and faith. But we do not consider this circumstance as proving that they accounted baptized children to be necessarily regenerate: it was tacitly, at least, understood, in justification of the term, that the infants baptized should keep, in after life, the covenant into which they entered by baptism. They spoke, not in the judgment of certainty, but of charity.

In both cases, therefore, it appears to us that the fathers, for a long period, acted on the same principle with our church; but it cannot be denied, that the unguarded manner in which some of them have written has tended to great perversion of the doctrine, and led many to suppose that baptized persons are regenerate of course.

We have thought it right to notice to this extent the subject of regeneration, as brought forward in the Charge, because we differ from the view there given of it. We do not think ourselves authorised to confine the term Regeneration to baptism; and we know of no scriptural evidence, and no record of our church, which justifies the belief of grace *always* given in baptism either to infants or adults. But let us not be supposed to insinuate that the Bishop of Gloucester gives any countenance to those injurious doctrines which some writers, with whom he might, from certain expressions already quoted, seem to concur, have, with great vehemence of spirit and intemperance of language, recently obtruded upon us. So far is he from giving *any* support to *their* opinions, that he enters his serious protest against them, as subversive of all useful and effectual preaching. The passage, to which we refer, is so excellent in all its parts, that we shall cite it in the words of the author.

"At the same time, I would solemnly protest against that most serious error (which has arisen probably from exalting too highly the just view of baptismal regeneration) of contemplating all the individuals of a *baptized* congregation as *converted*, as *having* all once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress, as not therefore requiring (all by nature, and most, it is to be feared, through defective principle and practice,) that 'transformation' by the renewing of the mind, that 'putting off the old man, and putting on the new man,' which is so emphatically enjoined by St. Paul to his *baptized* Romans and Ephesians.

"This erroneous view, in my opinion, strikes at the root of all useful and effectual preaching. Ministerial addresses founded upon it soothe and delude the people into a false peace: they do but half open the wound in the conscience of the sinner; they act as a dull and clouded mirror, and exhibit to him a most imperfect representation of what he is, and what he ought to be—of what must be done for him, and in him: they lull to sleep any conscientious misgivings in the man of worldly decency and reputation; they may make many a Pharisee, and produce on many a deathbed a vain self-righteous ease, which must soon be changed into self-condemnation and death eternal. But they will never be the spiritual 'weapons, mighty through God,' to the pulling down of strong-holds,' and bringing the servant of Satan into 'captivity to the obedience of Jesus Christ.' They will never be instrumental in drawing forth, from practical unbelievers, the question of the gaoler, 'What must I do to be saved?' nor in leading them as humble penitents to the Cross of Christ, and 'binding them down to the horns of the altar,

as devoted disciples of his word, and willing dependants on his grace. They will never be the means of opening the heart of a Lydia, nor of building up a Philippian congregation in true Christian holiness and brotherly kindness, through a sense of their own unworthiness and the undeserved mercies of God in Jesus Christ. They will never fulfil your promise at ordination of 'seeking for Christ's sheep, that are dispersed abroad, and for his children, who are in the midst of this naughty world, that they may be saved through Christ for ever.' No—rather permit me to urge, suffer me to beseech *you*, by these very unspeakable mercies, to address *your* people with a far different feeling, and in far different language. Exhort them with parental authority, but with parental affection—exhort them, one and all, seriously to examine themselves by the tests and marks of the 'new creature,' of the death unto sin, and the new birth unto righteousness, which are so repeatedly and so emphatically required in the Scriptures." pp. 18—20.

If our limits would allow it, we should have much pleasure in continuing the extract. A few of the pages which immediately follow deserve to be well studied by every preacher of the Word of God. We recommend them earnestly to perusal: they deserve to be taken as a manual of public instruction. They are evidently written by a man of much knowledge and experience as a parochial minister, and by one whose heart is engaged in his Master's cause. If our clergy could be uniformly persuaded to preach in the spirit and manner exemplified in these pages,

"our incomparable Church would prove incontestably, in every part of her public ministry, no less than in her doctrines and services, the sanctuary and dispenser of true religion and virtue; and might best hope, with the assistance of the Divine Spirit, to present to that God from whom she derives her origin, the most acceptable sacrifice of gratitude for great and peculiar blessings—a people zealous in his faith, and walking in his ways." pp. 25, 26.

The Charge concludes with recommending a second service, where it is practicable, in the afternoon; the promotion of education, on the principles of the National Society; and the support of the Society for promoting Christian Knowledge, and the British and Foreign Bible Society.

These several subjects are treated in the same tone of mildness and conciliation, which is so conspicuous through the whole of this Address. The Bishop of Gloucester is known to be a warm friend to the Bible Society; and as a Christian, he is of course very anxious to view the enemies of that institution in the most favourable light. We approve and applaud the principle; but he places them perhaps too much on a level with its friends when he says, that the collision which has taken place between the two societies has "given birth to many unjustifiable misrepresentations on both sides, and to many retorts not very courteous." The simple fact may be as his lordship states it; and we would reprobate misrepresentation with not the less severity because it had been employed in a cause intrinsically good. But we apprehend that, if all the misrepresentations and uncourteous retorts which have been made by the friends of that society were collected into one point of view, they would sink into insignificance, whether we regard their nature or their number, if compared with those which might be found in a single pamphlet of their opponents. This at least we are quite sure of, that if every writer were influenced by the mild and amiable disposition of the Bishop of Gloucester, misrepresentations of motives would never arise, and retorts would always be courteous.

But it is time to draw this lengthened article to a close. We cannot do it more to our own satisfaction than by inserting the paragraph with which it concludes; and we earnestly pray that the feelings and sentiments which it recommends may be adopted by all who minister in holy things.

"May *we*, my Reverend Brethren, ever recollect, that we are bound to-

gether by no common tie, not only, as members of one body, but as fellow-workers in one ministry, even the ministry of an apostolical church. May we from this time ever seek to look at one another with an aspect of genuine kindness, correspondent with the nature of the work in which we are jointly engaged, and congenial to the mind that was in the Master whom we serve, 'bearing with each other's infirmities,' making allowance for difference of opinion upon non-essential points, striving chiefly to be fellow-helpers in the same service, and hoping thus to be fellow-heirs in the same joy.

"May *we* ever look at our common church in full sympathy of respect and affection; and, the loftier the views we entertain of her claims to preference, (and too lofty we hardly can entertain), the higher may we raise *our* estimate of the character and duties, which become those who minister at her altars; the more anxious may *we* be to act up to *our* privileges and obligations; lest her sacred name should be profaned through the inconsistency of our private life, or her usefulness impeded through the remissness of our official conduct!

"May *we* ever look at ourselves, as unworthy and helpless in the sight of God, but capable of 'doing all things through Christ that strengtheneth us;' and then look *up* in the prayer of faith, and in the conscientious exercise of every duty, to Him, who has been with His Church, and will be with it to the end of the world, who is pledged and ready to make each of us an instrument in edifying that Church, in converting many an inanimate into a lively stone, and in building up her believing people in their holy faith!

"Thus *only* shall we all, whether now in higher or lower places, 'taking heed unto ourselves and unto the doctrine, save both ourselves and those that hear us;' and, when 'the Chief Shepherd shall appear, receive' each, as exactly proportioned to his service, but wholly and exclusively due to the merits of his Saviour, 'a crown of glory which fadeth not away.'" pp. 33—35.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—A Treatise on Mining and Ventilation, by Mr. Ryan;—A second part of Childe Harold, by Lord Byron;—A History of Ceylon, by Mr. Robert Fellows, of St. Mary Hall, Oxford;—Fragments of the History of Lancashire, by Mr. M. Gregson, of Liverpool;—Memorial and Sketches of the late Rev. D. Brown, of Calcutta, with Sermons, in one vol. 8vo.

Preparing for publication:—Collectanea Theologica, or the Student's Manual of Theology, containing Dean Nowell's large Catechism, Vossius on the Sacraments, and Bishop Hall on Walking with God; by Rev. W. Wilson, M.A. Master of St. Bee's School;—An Itinerary from Rome to Athens, by Brundusium, the Ionian Islands, and Albania, by Dr. Badham;—A New Map of the County of Lancaster, from Col. Mudge's Trigonometrical Survey;—by Subscription, for the support of a distressed mother, and younger brother and sister, a new edition of Miss D. P. Campbell's Poems.

It is proposed to prepare for the press a Volume of Sermons, chiefly of a practical nature, (price 10s. 6d. in boards), by the Rev. Richard Ormerod, A.M. late Vicar of Kensington. But before such a design can be carried into execution, it is necessary that subscriptions should be received to such an amount, as will defray the expenses of the publication; and it is therefore earnestly requested, that those, who may be desirous to subscribe for a copy or copies, will, as soon as may be, give in their names for that purpose, either at Mr. Hatchard's in Piccadilly, or at Messrs. Rivingtons', in St. Paul's Church-yard.

The following gentlemen; Mr. Stephen Prust of Bristol, Mr. Samuel Hope of Liverpool, and Mr. W. F. Lloyd of Masons' Hall, Basinghall-street, London; have requested us to state, that "being acquainted with a suitable channel for circulating religious intelligence in the United States of America, they would feel obliged to any friends who would favour them with reports of religious and benevolent societies—interesting accounts of the progress of the Gospel, and the diffusion of education—plans of usefulness—

books—or any communications which may prove interesting and useful to transatlantic Christians. It is intended to send a parcel once every month, or oftener, if opportunities occur. And all communications, reports, &c. &c. are requested to be sent to either of the above-named gentlemen, who will forward them to New York."

Sir H. Davy has printed, for gratuitous circulation among those concerned, some additional Observations on the Wire-Gauze Safety-Lamp for Miners; with some evidence for their use. This is indeed rendering philosophy subservient to the purposes of humanity. For this singular service, the Coal-owners of the Wear and Tyne have voted him plate to the value of 500 guineas.

Those who are acquainted with the anarchial principles of the publication called "The Monthly Magazine," will probably consider the following extract from the Number published on the 1st instant, as furnishing no unapt illustration of the truth of some remarks which we have felt ourselves compelled to make on the late conduct of the Eclectic Review.—"In the general dereliction of principle," observes the Editor of the Monthly Magazine, "which has attended our periodical miscellanies, we are happy to be able to refer our readers to the Eclectic Review, as a work which continues in able hands, and which, from its conduct in critical times, seems likely to merit the confidence of the friends of liberty. The equivocal and temporizing conduct of the once 'respectable and widely circulating' Monthly Review has served to betray the cause of which it formerly was a guardian, and to do more injury to the principles of civil and religious liberty, than the most malignant acts of its sworn enemies."

A committee appointed by the Board of Ordnance lately inspected a machine invented by Capt. Manby, for the extinction of fire by anti-phlogistic fluid, at the Committee Room, Woolwich Barracks. He shewed that it could be instantly applied (as it might be kept ready loaded) to a fire which was so situated that a common fire-engine would be of no service: for instance, in the back apartments of a house, or under the deck of a vessel. He explained the nature of the fluid which the machine was charged with—which consists of lime potash, and a certain quantity of water, which might be made in two minutes; and on board a ship a cask of it might always be in readiness, besides the machine being charged with it—and, to exhibit the extraordinary effects of the anti-phlogistic ingredients, he immersed in it a quantity of hemp, canvas, and deal wood, which are the most combustible materials used in a dock-yard: he also immersed the same materials in common water, and applied a certain heat to each: those which had been dipped in the anti-phlogistic fluid would not burn, and those dipped in common water blazed immediately. He also sprinkled some hemp with the fluid, and also some with common water, which had the same effect: that sprinkled with water burned, and the other did not. Captain Manby then exhibited various means he had invented for rescuing persons from danger, where they were so situated, being surrounded by fire, that the only means of escaping from the elements was through the windows, or from the tops of houses.

We are happy to perceive, by the reports of the three Premier Judges of Scotland, that the trial by jury in civil cases has been introduced with the best promise of advantage.

The town of Preston, in Lancashire, has lately been lighted with gas.

A foreign journal contains the following details relative to the progress of Vaccination in different parts of the globe:—

"The English Ambassador at the Court of Ispahan announces, that the presumptive heir to the crown, and fifteen of his suite, have been vaccinated with matter brought from Europe, and that this salutary practice is daily making progress in the town of Telieran. Dr. Scott has vaccinated forty thousand persons on the coast of Coromandel, and the operation had complete success with all the patients."

"A Society for Vaccination, similar to that of London, has been formed in Jamaica, and maintains relations with the mother-society. The small-pox has yielded to the efforts of vaccination at the Cape of *Good Hope*; so that that frightful malady is no longer known there. This happy result is ascribed to the insulated state of the colony. At Ceylon, where the small-pox used to make horrible ravages, that disorder is become extremely rare. In Denmark and Sweden, vaccination is in full vigour, and the small-pox no longer dreaded.—The Committee established at Berlin has been very successful in its labours, and since its foundation has vaccinated 19,841 persons."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Charge delivered to the Clergy of the peculiar Jurisdiction of the Dean of Chichester, at the Visitation, May 24, 1816. 2s.

An Historical and Literary Account of the Formularies and Confessions of Faith of the Roman-Catholic, Greek, and Protestant Churches; by the Author of Horæ Biblicæ. 8vo. 7s. 6d.

An Apology for the Ministers of the Church of England, who hold the Doctrine of Baptismal Regeneration; in a Letter addressed to the Rev. George Stanley Faber, B. D.; by Christopher Bethell, M.A. Dean of Chichester. 2s.

An Address to the Inhabitants of St. Ives, and its Vicinity, occasioned by a Letter to Trinitarian Christians by W. Marshall; by the Rev. Thomas White, M.A. 1s.; and a smaller edition, 9d.; or 8s. a dozen.

Practical and Familiar Sermons, designed for parochial and domestic Instruction; by the Rev. Edward Cooper. Vol. IV. 12mo. 5s.

A History of the Destruction of Jerusalem, as connected with Prophecies; by the Rev. George Wilkins. 20s.

The Sunday Lecturer, or Fifty-two Sermons; selected and abridged from Horne, Cooper, Jay, Doddridge, &c.; by A. Lee. 7s.

A Sermon, preached at the parish church of Wakefield, July 4, 1816, at the annual meeting of the Society for promoting Christian Knowledge; by the Rev. C. Bird, M.A. Rector of High Hoyland. 1s. 6d.

Observations on various Passages of Scripture, placing them in a new Light; originally compiled by the Rev. Thomas Harmer, from Relations in Books of Voyages, and Travels into the East. The fifth edition, with many additions and corrections; by Adam Clarke, LL.D. F.A.S. 4 vols. 8vo. 2*l.* 5s.

MISCELLANEOUS.

The New Picture of Edinburgh for 1816; being a correct guide to the curiosities, amusements, public establishments, and remarkable objects in and near Edinburgh. To which is added, a description of Leith and the Trosachs; with 27 engravings of public buildings, &c. 18mo. 6s.

The Lakes of Lancashire, Westmorland, and Cumberland; delineated in forty-three engravings, by the most eminent artists, from drawings by Joseph Farington, R.A. With descriptions, historical, topographical, and picturesque, the result of a tour made in the summer of the year 1816; by Thomas Hartwell Horne. 4to. 8*l.* 8s. proofs, 12*l.* 12s.

A Memoir of Major-gen. Sir R. R. Gillespie, Knt. 8vo. 10s. 6d.

The History of England, in easy Dialogues; written by a Lady, for the Use of her own Children. 1s. 6d.

A View of the present Condition of the States of Barbary, or an Account of the Climate, Soil, Produce, Population, Manufactures, and Naval and Military Strength of Morocco, Fez, Algiers, Tripoli, and Tunis; by W. Janson. 12mo. 5s.

Directions for preparing Manure from Peat, and Instructions for Foresters. 8vo. 2s. 6d

A Treatise on the Physiology and Pathology of Trees: with Observations on the Barrenness and Canker of Fruit-Trees, the Means of Prevention and Cure; by P. Lyon. 8vo. 10s. 6d.

An Essay on the Principles of Construction of Military Bridges, and the Passage of Rivers in Military Operations: containing Plans and Descriptions of the Rope Bridges across the Tagus and the Adour; by Col. Sir H. Douglas, Bart. F.R.S. Illustrated by 13 plates. 8vo. 14s.

Lucubrations and Midnight Reveries of T. Kirke, Esq. 8vo. 10s. 6d.

The Emigrant's Guide, or a Picture of America, exhibiting a View of the United States, divested of the democratic Colouring, &c.; by an Old Scene-painter. 5s.

The Royal Military Calendar; containing the Services of the Generals, Colonels, and Lieutenant-Colonels, from their Entrance into the Army, &c. 3 vols. 8vo. 1*l.* 13s. 6d.

Letters on the Corn-Trade: containing Considerations on the Combinations of Farmers, and the Monopoly of Corn; by Jos. Storrs Fry. 1s. 6d.

Conversations on Political Economy, in which the Elements of that Science are familiarly explained; by the Author of Conversations on Chemistry. 12mo. 9s.

The School Boy, with other Poems; by Thomas Cromwell. 5s.

The Agricultural State of the Kingdom in February, March, and April, 1816; being the volume printed by the Board of Agriculture, and subsequently suppressed. 15s.

The System of Farming practised at Teston, in Kent. 1s.

The Life and Studies of Benjamin West, Esq. President of the Royal Academy, prior to his arrival in England; by John Galt. 8vo. 7s.; large paper, 15s.

The late Earl of Warwick's Narrative of his unparalleled Case and peculiar Situation during the last Ten Years of his Life. 5s.

Lines on the Conflagration of Moscow; by the Rev. C. Colton, M.A. 1s.

A Practical Essay on Chemical Re-agents, or Tests; illustrated by a series of Experiments: calculated to shew the general nature of Chemical Re-agents;

the effects which are produced by the action of those bodies; the particular uses to which they may be applied, in the various pursuits of chemical science; and the art of applying them successfully; by Frederick Accum, operative Chemist. 12mo. 8s.

Popular Models and Impressive Warnings for the Sons and Daughters of Industry; by Mrs. Grant. Part III. 12mo. 6s.

Manual of the System of the British and Foreign School Society of London, for teaching reading, writing, arithmetic, and needlework, in the elementary schools. 8vo. 6s. or with the needlework, 10s. 6d.

An Account of Tunis, its government, manners, customs, and antiquities; especially of its productions, manufactures, and commerce; by Thos. Macgill. 8vo. 7s.

Report of the Committee for investigating the Causes of the Increase of Juvenile Delinquency. 8vo. 2s.

The History of Hartlepool; by Sir Cuthbert Sharp, Kt. F.S.A. 8vo. with numerous embellishments, 1*l.* 1s.

Historical Memoirs of Barbary, and its Maritime Power, as connected with the Plunder of the Seas; including a Sketch of Algiers, Tripoli, and Tunis. 18mo. 2s. 6d.

A Compendious and Comprehensive Law Dictionary; elucidating the terms and general principles of Law and Equity; by Thomas Walter Williams, Esq. of the Inner Temple, barrister at law, author of the Law relative to the Duty and Office of a Justice of the Peace, &c. 8vo. 15s.

How to Enjoy Paris; by Peter Herve, Esq. 2 vols. 10s.

The Annual Register; or, a View of the History, Politics, and Literature, for the Year 1807, being the seventh volume of a new series. 8vo. 1*l.*

A Letter to Lord Binning, M. P. &c. containing some remarks on the state of Lunatic Asylums, and on the number and condition of the Insane Poor in Scotland. 8vo. 2s.

Report from the Select Committee of the House of Commons, appointed to inquire into the Education of the lower Orders in the Metropolis. 8vo. 15s.

Sketch of the public Life of M. Fouche, Duc d'Otranto, comprising his Correspondence, &c. 15s.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

It is with peculiar satisfaction that we announce to our readers the formation of a Bible Society for the whole of the United States of America. After much previous discussion, and not without a most unlooked-for and vehement opposition on the part of some of the existing Bible Societies, the reasonableness, expediency, and beneficial tendency of the proposed institution was established on such irrefragable grounds, and so large a proportion of the religious world seemed inclined to support it, that it was at length determined to hold a general meeting for the purpose, at New York. This meeting took place on the 13th of May, 1816, and was most numerously and respectably attended. The addresses delivered to the meeting by Judge Platt, the Rev. Dr. Nott, Mr. Griffin, and Mr. Jay, and others, are said to have been adapted to the occasion, to have displayed enlightened and enlarged views of the nature of the society, and to have formed most eloquent and powerful appeals to the understandings and hearts of statesmen, citizens, and Christians; calculated not merely to illustrate, but to prove the propriety and necessity of uniting the exertions of the whole American Republic in one great, noble, and honourable effort to circulate the Scriptures, without note or comment, within their own bounds, and throughout other parts of the world. The meeting was conducted and concluded with that decorum, harmony, and unanimity, which it is to be hoped will always characterise the meetings of Christians, assembled in whatever part of the world, to promote the best interests of mankind*.

The President of the American Bible Society is the honourable and truly venerable Elias Boudinot of New Jersey, who presented to it a princely donation of 10,000 dollars. The Vice-

* On the succeeding day, a crowded assembly of ladies met, agreeably to public notice, in the City-Hotel, and formed a *Female Bible Society, Auxiliary to the American Bible Society.* Thirty-six managers were appointed, and *seven hundred dollars* were immediately subscribed by the ladies present.

Presidents are—Hon. John Jay, Mat. Clarkson, Esq., Hon. Smith Thompson, of New York; Hon. John Langdon, of New Hampshire; Hon. Caleb Strong, Hon. William Gray, of Massachusetts; Hon. John C. Smith, of Connecticut; Hon. Jonas Galusha, of Vermont; Hon. William Jones, of Rhode Island; Hon. Isaac Shelby, George Madison, Esq., of Kentucky; Hon. William Tilghman, of Pennsylvania; Hon. Bushrod Washington, William Wirt, Esq., of Virginia; Hon. Charles C. Pinkney, of S. Carolina; Hon. William Gaston, of N. Carolina; Hon. Thomas Worthington, of Ohio; Hon. Thomas Posey, of Indiana; Hon. James Brown, of Louisiana; John Milton, Esq., of Georgia; Hon. Felix Grundy, of Tennessee; Robert Oliver, Esq., of Maryland; and Joseph Nourse, Esq., of the District of Columbia.

The Secretaries are, the Rev. Dr. Mason and the Rev. Dr. Romeyn; and the Treasurer, Richard Varick, Esq.

The constitution of the Society resembles, in many points, that of the British and Foreign Bible Society. Its sole object is to encourage a wider circulation of the holy Scriptures, without note or comment, in the United States, and throughout the world; the only copies circulated in English, being of the version now in use. All Bible Societies are allowed to purchase Bibles at cost price, from the Society. The members of all Bible Societies agreeing to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this Society, shall become members, and its officers directors of it. Subscribers of three dollars annually are members, and of thirty dollars at one time members for life. Subscribers of fifteen dollars annually are directors, and of 150 dollars at one time, directors for life. The elective board of direction consists of thirty-six laymen, nine to go out annually. All ministers who are members may attend and vote at the Board. The annual meetings shall be held either in New York or Philadelphia, on the second Thursday in May.

The address issued by this Society, to the people of the United States, has likewise reached us. We shall give it nearly entire. After some preliminary remarks on the singular changes which the world has lately undergone, and is likely still to undergo, the Society thus proceeds:—

"An excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the One living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus. This excitement is the more worthy of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes which, under the imposing names of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

"We hail the re-action, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane; of the purest interest of the community, the family, and the individual, against the conspiracy of darkness, disaster, and death—to help on the mighty work of Christian charity—to claim our place in the age of Bibles.

"We have, indeed, the secondary praise, but still the praise, of treading in the footsteps of those who have set an example without a parallel—an example of the most unbounded benevolence and beneficence: and it cannot be to us a source of any pain, that it has been set by those who are of one blood with the most of ourselves; and has been embodied in a form so noble and so catholic as '*The British and Foreign Bible Society.*'

"The impulse which that institution, ten thousand times more glorious than all the exploits of the sword, has given to the conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates to Christians of every country what they *cannot* do by insulated zeal, and what they *can* do by co-operation.

"In the United States we want nothing but concert to perform achievements astonishing to ourselves, dismaying to the adversaries of truth and piety, and most encouraging to every evangelical effort on the surface of the globe.

"No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talent, and its treasures, for that kingdom of the Saviour which is righteousness and peace.

"If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting 'peace on earth and good will toward man'—that they should resist the advance of misery—should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish; and all this by diffusing the Oracles of God—addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

"Under such impressions, and with such views, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed, principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true, has ample scope: while sectarian littleness and rivalries can find no avenue of admission.

"The only question is, whether an object of such undisputed magnitude can be best attained by a National Society, or by independent associations in friendly understanding and correspondence.

"Without entering into the details of this inquiry, we may be permitted to state, in a few words, our reasons of preference to a National Society, supported by local societies and by individuals throughout our country.

"Concentrated action is powerful action. The same powers, when applied by a common direction, will produce results impossible to their divided and partial exercise. A national object unites national feeling and concurrence. The unity of a great system combines energy of effect with economy of means. Accumulated intelligence interests and animates the public mind. And the catholic efforts of a country, thus harmonized, give her a place in the moral convention of the world; and enable her to act directly upon the universal plans of happiness which are now pervading the nations.

"It is true, that the prodigious territory of the United States—the increase of their population, which is gaining every day upon their moral cultivation—and the dreadful consequences which will ensue from the people's outgrowing the knowledge of eternal life, and reverting to a species of heathenism which shall have all the address and profligacy of civilized society without any religious controul, present a sphere of action which may for a long time employ and enaross the cares of this Society, and of all the local Bible Societies of the land.

"In the distinct anticipations of such an urgency, one of the main objects of the *American Bible Society* is, not merely to provide a sufficiency of well-printed and accurate editions of the Scriptures; but also to furnish great districts of the American Continent with well-executed stereotype plates, for their cheap and extensive diffusion throughout regions which are now scantily supplied, at a discouraging expense, and which, nevertheless, open a wide and prepared field for the reception of revealed truth.

"Yet, let it not be supposed, that geographical or political limits are to be the limits of the *American Bible Society*. That designation is meant to indicate, not the restriction of their labour, but the source of its emanation. They will embrace, with thankfulness and pleasure, every opportunity of raying out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world as are destitute of the blessing and are within their reach. In this high vocation, their ambition is to be fellow-workers with them who are fellow-workers with God.

"*People of the United States*—

"Have you ever been invited to an enterprize of such grandeur and glory? Do you not value the holy Scriptures? Value them as containing your sweetest hope; your most thrilling joy! Can you submit to the thought that *you* should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall *you* hang back, in heartless indifference, when princes come down from their thrones to bless the cottage of the poor with the Gospel of peace; and imperial sovereigns are gathering their fairest honours from spreading abroad the Oracles of the

Lord your God? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence? The most heavenly charity treads close upon the march of conflict and blood! The world is at peace! Scarcely has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the Head which is to wear 'many crowns;' and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man and honour to God.

"What has created so strange, so beneficent an alteration? This is no doubt the doing of the Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible! through Bible Societies!

"Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle; no purse reluctant! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiatory point of 'grace and truth' to a neighbourhood of error and vice; and that a number of such contributions, made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

"But whatever be the proportion between expectation and experience, thus much is certain: We shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness, which will go on with accelerated motion and augmented vigour, after we shall have finished our career; and confer upon our children, and our children's children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed and themselves watered. In fine, we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great and the hamlets of the small, until the whole 'earth be full of the knowledge of Jehovah, as the waters cover the sea!'"

But whence could opposition arise, in America, to such a plan as this? It arose, in the first place, from the managers of the Philadelphia Bible Society, the first Bible Society which had been formed in the United States, who argued, 1st, That the proposed institution was unseasonable, on account of the pressure which the war had produced in the country; 2d, That it was unsanctioned by example; 3d, That it was useless; 4th, That it might prove injurious; 5th, That it was impracticable. The objections seemed almost too weak to require a serious answer. They received it, however, from the pen of the venerable individual who has since been chosen the President of the Society, the Hon. Elias Boudinot. He repels the first and main objection, by the example of the British and Foreign Bible Society, rising to its present distinguished elevation in the midst of a long, perplexing, and expensive war, which threatened the very existence of Great Britain;—of the Russian and other national societies, formed and established, and dispensing their blessings, amidst the tremendous shock of the greatest armies which ever desolated the earth. The other objections are disposed of with equal ease, and with equal force; and the last has received its full confutation from the fact that the Society has, without a doubt, been actually formed. May it prove as prosperous as its great prototype! Of this we can assure our trans-Atlantic brethren, that we shall rejoice to see them even surpass our best and happiest efforts. Here we shall feel no rivalry, no jealousy.

But we are sorry and ashamed to say, that this Society has had to encounter another formidable opponent in the Bishop of New York, Dr. Hobart. This Right Reverend Prelate has even gone so far as to publish in the newspapers an Address to Episcopalians, to dissuade them from joining the society. A few extracts from this address cannot fail to

be highly acceptable to our Anti-biblists in this country; and may supply them, perhaps, with some new weapons, wherewith to attack the British and Foreign Bible Society. In fairness, however, we must, at the same time, lay before our readers the substance of the reply which some acute layman of the bishop's own church has ventured to make to the dissuasive of his diocesan.

Bishop. "What is the necessity for this institution? There are Bible Societies already instituted in every part of the United States, and others are continually organizing. These institutions, I presume, *are* fully adequate to all the purposes for which Bible Societies are wanted."

This argument is repelled by a lucid statement of facts, shewing the miserable inefficiency of the system of independent local societies existing in America, and the amazing effects produced by those great national societies, with dependant auxiliaries, which have been adopted in every other part of the world. The reply is able and conclusive, not so much from the ingenuity of the reasoning, as the striking nature of the facts that are detailed.

Bishop. "The idea of a National Bible Society, which is in fact to *represent* every part of this extensive country, is perfectly visionary."

The Society, however, it is clearly shewn, is not founded on the principle of representation, and so far the bishop's objection is without weight. But before he could hope to obtain credit for the opinion that an *American* Bible Society was perfectly visionary, he ought to have proved that "the British, Russian, Prussian, and many other National Societies were mere chimeras of the brain, and not great and successful associations founded on precisely the same principles with the proposed institution."

Bishop. "It will be, in its spirit and management, the Bible Society of the particular city, or district, where it is established;" because, he adds, its managers reside there.

But the managers of the British and Foreign Bible Society reside in London, and those of the Russian Bible Society in Petersburgh: do the societies become on that account, in their spirit and management, the societies respectively of London and Petersburgh?

Bishop. "Zeal in a good cause is always commendable; but it is the nature of zeal, like every thing which excites the passions of our nature, to run into excess."

Very true. But, asks the lay Episcopalian, somewhat shrewdly, "may not zeal for Episcopacy run into excess," at least as readily "as zeal for the diffusion of the word of God?"

But the bishop's grand, at least his most laboured, objection seems to be this: "I venture to predict, that the spirit, and influence, and the credit of the institution will eventually be that of the very numerous and respectable Presbyterian denomination."

This tremendous prediction is grounded on two or three circumstances, which are in themselves lighter than air, and to which nothing but prejudice could have given the slightest importance. But, says our lay friend, "there is one evil consequence which the bishop apprehends from the Society, and which he is himself labouring to produce; and this is, that the credit of the institution will eventually belong to the Presbyterians. At present it is divided between the Presbyterians and Episcopalians." "Which denomination is to enjoy the high credit of supporting the Society remains yet to be seen; but should the bishop succeed in depriving it of episcopal patronage, who ought to be blamed, should the credit of the Institution eventually be that of the very numerous and respectable Presbyterian denomination?"

Bishop. "Your patronage, your wealth, your influence, your exertions are wanted for similar institutions in your own church (viz. Bible and Prayer-book Societies). By encouraging these, and *by not connecting yourselves with the proposed Bible Society*, you will avoid the hazard, to say the least, of occasioning very serious injury to the interests of the church in this diocese; of interrupting her harmony; arresting the spirit of zeal for her principles, which is now leading her to prosperity; and of wounding the feelings and diminishing the influence of those intrusted with her concerns." "The apprehension of danger, from these indiscriminate associations, to their church, was not diminished by reflecting, that in all similar associations, it is the invariable tendency of the more numerous and more powerful party to break down the spirit and distinctive principles of the less numerous and the less powerful; *and*

that therefore, while in England the numbers, the wealth, and the influence of the Episcopal Church might, in an association with Dissenters, not only secure her from injury, but increase her numbers, the effect would be directly the reverse in this country, where the Presbyterians are by far the most numerous and the most powerful.*" "In this mode," that is, by connecting themselves *exclusively* with the Bible and Common Prayer Book Societies, "they," the Episcopalians, "will act in unison with many of their brethren, with the spiritual guardians of the church in this diocese, and avoid the humiliating and injurious spectacle of a divided household."

The whole of this *slang*, though probably new in America, is perfectly familiar to "the lovers of demonstration" in this country; in other words, to the readers of the lucubrations of Dr. Marsh, Mr. Spry, Mr. Norris, &c. &c. &c. Our lay Episcopalian seems nothing moved by it. "Thus," he says, "is the church dishonoured by the indiscreet zeal of its friends. What—the numberless sects in Great Britain can fearlessly unite in Bible Societies, without an apprehension of being devoured by a great and splendid national establishment, while we stand aghast at the thought of coming in contact with Presbyterians, who, excepting their numbers, possess not one single advantage which we do not also enjoy! And shall we tremble before Presbyterians, when the Baptists and Quakers, less numerous than ourselves, view them with unconcern? Is ours the only church that must find safety in seclusion and secrecy? Did we not know from whom the objection came, would we not indignantly exclaim, 'An enemy hath done this?'"

He then proceeds to shew, that by forming Bible and Prayer-book Societies, all the benefit to be derived from union of effort in the Bible cause is sacrificed, without any correspondent benefit to the episcopal church, whose objects would be more efficaciously and far less invidiously promoted by forming Prayer-book, or Prayer-book and Tract Societies among themselves, after the manner of the Prayer-book and Homily Society of this country. This has been done with the best effect in Virginia.

As to "the spectacle of a divided household," he insinuates, that it is to be ascribed only to Bishop Hobart. The American Episcopal Church is governed by eight bishops. Of these, six had already joined *Bible* Societies, and advised their people to do the same. "Six of the guardians of the household declare Bible Societies to be good things, and advise the family to encourage them; one remains silent; and the eighth, after the declaration of the six had been explicitly made, denounces the Society as dangerous to the family, and exhorts to have nothing to do with them. By whom is the household divided?" "Who first taught us that six out of eight of them had mistaken the true interests of the church, and had exposed her 'spirit' and 'distinctive principles,' to the danger of being 'broken down,' by the 'very numerous and respectable Presbyterian denomination?'"

But supposing all the bishop's fears well founded, what in that case, argues our Biblist, is his duty? "By paying three dollars, he can, without assuming any disguise, meet with the conspirators: he can read the letters they receive, and the answers they return: he can inspect their funds, and search their records; and after acquiring all the information he wishes, relative to the nature and progress of the conspiracy, he can expose, to the indignation of the world, the individuals who, under the mask of piety and liberality, had combined to promote their own interests at the expense of the reputation and influence of their associates." If all this is not sufficient, "let us form an alliance with the whole host of Quakers, Methodists, Baptists, &c. against the common enemy. Let us carry the war into the enemy's country. Let us

---

* How differently do some of our English bishops reason! See Dr. Marsh *passim*. "It is my decided conviction," says the bishop of Chester, "that by joining the Bible Society, you may, though unintentionally, endanger the interests of the church and state." His lordship, as well as the new bishop of Llandaff and the bishop of Lincoln, would regard the American Society as perfectly innocent, because there is there no establishment to be endangered by it. Bishop Hobart, however, conceives the danger in America to arise from that very circumstance; and he sees no danger in the British Society, because Great Britain has an establishment.

enter the American Bible Society. We shall wrest from our foe the formidable weapon he had forged for our destruction; and if, in our magnanimity, we do not turn it against him, we may, at least, retain it in our own hands for the purposes of defence."

Whoever wishes to see more of this interesting controversy will do well to read "an Appeal to the Christians of America, in behalf of the American Bible Society," by a Lay Member of the Convention which formed the Society, printed at New York.

SOCIETY FOR PROM. CHRISTIAN KNOWLEDGE.

The following is an abstract of the Report of the Society, for the year 1815:—

In order to increase the efficiency of the diocesan and district committees, subscribers of half-a-guinea and upward, annually, are received as members of these committees, may vote at their meetings, and purchase books at the Society's prices; without being entitled to a seat at the Board in London. Members of the Society also, instead of referring all applications for books to the vote of the Board, are entitled to apply, at the various local depositories, for books, not exceeding in value 1*l.* 10*s.* at any one time, nor 3*l.* in any one year; being still entitled to apply to the general Board for grants of a larger amount.

The whole number of Committees—diocesan, decanal, archidiaconal, county, and district—amounts to 160. Of these 55 have been added in the course of the year.

Among these is a Calcutta Diocesan Committee, which has already remitted 600*l.*; and a Madras District Committee, which has remitted 200*l.* being the amount of benefactions and subscriptions. An ample supply of books and tracts, together with a considerable number of copies of the Family Bible, will be transmitted both to Calcutta and Madras, by the earliest conveyance. A Bombay District Committee was about to be established.

The Board take the opportunity to express their high sense of obligation to the Lord Bishop of Calcutta, for the proofs he has given of his attachment to the Society, and for his unremitting endeavours to advance its interests in India.

A friendly communication has been opened with the Bible and School Commission at the Cape of Good Hope, and leave given to purchase the Society's books and tracts at prime cost.

For the progress making in the most important department of education, a reference is first made to an appeal lately put forth by the National Society. (See our No. for Feb. p. 125.)

Since that time, the National Society, has found it expedient, from the state of their funds, to decline any farther supply of elementary books to schools, and the Society for promoting Christian Knowledge has most liberally undertaken whatever increased expense the discontinuance of the National Society to supply elementary school-books may occasion: this will doubtless be felt as a powerful plea for an increasing and stedfast patronage from the wise and good of all descriptions.

Schools have been found, experimentally, to supply one of the most effectual channels for the circulation of many others of the Society's publications; and many cases have been reported to the Board, wherein it appears that the most beneficial impressions have been produced in the minds of the parents and friends, as well by the general good demeanour of their children, through His mercy and grace who *out of the mouths of babes and sucklings hath perfected praise;* as by those publications of the Society which have been carried by the children, from these schools, into the bosoms of their families, as books of reward or otherwise. Many parents, who had fallen off from the church, have returned into its fold, through the operation of the like benign influence. The "Instructive Tales" of Mrs. Trimmer, lately admitted, will be found in this view to constitute a very desirable addition to the stock of the Society's stores.

From April 21, 1814, to April 20, 1815, the following books and tracts were sold to members, circulated gratuitously, or issued on account for the Royal Navy:

	Members.	Gratuit.	Navy.	Total.
Bibles . . .	26,250	563	153	26,766
N.Tes.&Psalt.	45,470	843	1,305	48,018
Com. Prayers	63,880	901	1,202	65,402
Other bd. Bks.	49,864	986	675	51,525
Small Tracts	545,631	136,795	1,075	683,301
			Grand Total—	875,012

being 32,000 more than the Report makes it.

The Board has reduced, nearly 5*l.* per cent., the price of Bibles, New Testaments, Common Prayer Books, and Psalters.

The Society has furnished Bibles, Testaments, Prayer-books, and other books, to the revenue cutters, sixty-two in number, which are established on the coast for the prevention of smuggling; to the six quarantine vessels at Milford Haven; and to the convict ships. The benefits experienced from these donations have been considerable and striking. The Report states, that little libraries had been fitted up in the cutters for the reception and better preservation of the books; and Colonel Burgess reports, that now an oath or profane expression is seldom heard on board these vessels, or a man seen the worse for liquor.

Of the convict ships the account is equally satisfactory. At the end of 1814, the Rev. E. Edwards, chaplain of the hulk at Portsmouth, after describing the unhappy condition in which he found the convicts on his first entering upon his charge, added; "I was at the beginning very faint-hearted, despairing of beholding any amendment in them; but, by plain preaching and daily visits, it has pleased God to succeed my honest and well-meant endeavours beyond what I could possibly anticipate. Gaming of every description is banished. Men do their work on shore with alacrity. Considering their number, I do not think an equal can be found in any part of the country among whom there is less swearing, &c. Between each deck there is an evening school established. At the close, a form of prayer for the day is read by one of the masters: after this, they retire to their hammocks. To use the expression which has frequently been used by many of them, 'their hulk is become more like a private family than a prison-ship.'" "You may assure the Committee, that there exists the strongest probability their kind donation will have the end designed. Were any of them on board on a Sunday, to witness the devout and proper manner in which the books are used, he would say that the Society's present was well bestowed."

By the liberality of his Majesty's Government, the whole national establishment of the hulks and prison-ships is now put into a capacity of enjoying, through the medium of this Society, the like benefits. By the appointment of Lord Sidmouth, the Secretary of the Society, in the month of November, had a conference with the Superintendant of the convicts; the result of which was, an agreement that the books wanted for this service should, in future, be supplied at the cost prices of the Society—an arrangement very satisfactory to the Board, as it secures a regular supply, to these unhappy individuals, of their spiritual wants, without burthening the Society.

It is submitted, whether an arrangement similar to the above might not be very beneficial in the case of county gaols, hospitals, &c. &c.

The Board has this year added to the Society's list of books, editions of the Scriptures in French, Dutch, and German; and the book of Homilies in 12mo, and in separate tracts.

It is added, that the accession which has been made to the Society's stores, in the adoption of "the French Book of Common Prayer, as also of certain books in the French, and the efforts to be made for the introduction of tracts in the Dutch language, have been already noticed in another part of the Report." We have not, however, been able to discover the passage referred to. It must have been omitted.

The Society continues to extend its attention to the spiritual wants of the islanders of Scilly.

On the suggestion of the Bishop of London, various tracts have been sent to the island of Ceylon, for gratuitous distribution.

Mr. Pæzold writes from Vepery, that the 50*l.* granted by the Society, in aid of the schools instituted by the late Mr. John of Tranquebar, became payable to Mr. Caemmerer. He had not heard that any particular degree of proficiency had been found in the native scholars attending those schools; yet he did not doubt of their usefulness. Wedanayagam, one of the country priests, had died of an epidemic fever, caught at Palamcotta; and Abraham, another of them, had been taken dangerously ill at the same place, and had returned thence to Tanjore. The labourers in the Society's missions on the coast, getting from time to time fewer in number, and Tanjore alone, since the year 1798, having lost four of them, viz. Swartz, Jænické, Horst, and Jacobi; and Vepery, the good Mr. Gericke; they are

anxious for new missionaries of suitable qualifications, both in body and mind, either from Germany or from the Church of England: and a suggestion is thrown out of the expediency of furnishing larger salaries to the missionaries *.

The provincial schools, established by the late Mr. Swartz, in several places of the Tanjore territory, for the instruction of the heathenish youth, were continued under the patronage of Government and the Rajah of Tanjore, who continued to be very liberal and kind, not only to Mr. Kolhoff, but also to the family of the late Mr. Horst.

Mr. Pæzold had visited, and administered the sacrament to, the Christians at St. Thomas's Mount; at which time he had also had the opportunity of distributing, among European soldiers and their children, many of the Society's books.

The Rev. Mr. Kolhoff, in a letter dated Tanjore, Feb. 4, 1814, apologizes for his long silence, by stating his absence from Tanjore at the time of the departure of the ships. By the mercy of God he had enjoyed a tolerable state of health during the past year; and had been enabled, not only to preach the Word of God on Sundays, but to attend to the usual duties of instructing the children in the school, and the catechumens, visiting the sick, and laying before Heathens and Papists the salutary truths of the Gospel. The native priests and catechists had faithfully assisted him in the work of the mission; and the former had been of great benefit to the congregations in the country; which rendered the decease of Wedanayagam more to be lamented. He had left a widow and three orphans in a destitute state.

Among the catechumens admitted to the congregation last year, were several families, consisting of twenty-four souls, from Sirupatoor, in the province of Shevaganza. Before their admission, they were carefully instructed in the truths of Christianity; and he had great pleasure in adding, that their patience under sufferings for the sake of Christ, and their firm adherence to their Christian engagements, were not only very satisfactory, but had afforded great hope of the propagation of Christianity in that province.

At Tanjore, in the year 1812, they had baptized 120; among whom were 58 infants born in the congregation, and 62 heathens. The Lord's supper had been administered to 577 persons. Their marriages had been 20, and their burials 53. In the year 1813, they had baptized 176 persons; viz. 65 children born in the congregation, and 111 heathens. Seven persons had been received from the popish communion. The Lord's supper had been administered to 706 persons. Their marriages had been 31, and their funerals 53.

The Rev. Mr. Pohle, in a letter dated Trichinapoly, Jan. 31, 1814, states, that in the course of the preceding year, he had baptized 21 persons; Tamulians, Portuguese, and half-cast English, including three native converts; and had received from Popery five persons. Their communicants, consisting of Tamulians, Portuguese, and others, had been 289. The English-school children, with some natives among them, were generally about 60, and the Tamul-school children were generally more than 20. The Tamul congregation consisted of 336 souls; and the Portuguese and half-cast English were about 130.

His fellow-teachers and schoolmasters were the same as in the preceding year, as were their labours and exertions. The effects were far from being so considerable as they could wish; but the resources of their mission were scanty, and the measure of Christian liberality, which they formerly experienced, had greatly abated; circumstances which rendered the Society's presents of stores and stationery for their mission a great help to them, and for which they were very thankful.

The Rev. Mr. Caemmerer, in a letter dated Tranquebar, June 22, 1814, acknowledges the Society's donation of 50*l.* and an increased quantity of school-books and stationery, in aid of the institution of the native free-schools. This had given them great satisfaction and encouragement. The great work of instructing a number of native youths and children in the knowledge of Jesus Christ, which Dr. John had left in a state of good order and prosperity, was still continued, under the Divine blessing.

* The Society has made application, in consequence of these urgent calls, to Professor Knapp, of Halle in Saxony, the quarter whence missionaries have hitherto been supplied, for two suitable missionaries, but as yet without success.

The English and Tamulian scholars, on the first of June, 1814, amounted to 612; besides 251 in the country schools, for the children of the lowest, or pariar, cast, in Tamul.

The three English schools in Tranquebar, particularly that of seminarists, were so much in reputation, that Protestant, Roman-Catholic, and heathen children came to be instructed from a distance of 20 or 30 miles; the parents defraying their boarding expenses. Mr. Caemmerer examined them weekly. Besides reading the English and Tamul New Testament, and repeating by heart a number of Psalms and chapters, they write and read, in both languages, instructive and pious moral stories, which Dr. John had formed for this purpose. Classes, not able to read English manuscript, write their spelling in the sand, according to the new system.

The Christian schools attached to the mission continued to be very useful. Christian schoolmasters, educated in the missions, were employed, and preferred by English and Danish gentlemen, and by the native princes, to instruct their children. One of the Tanjore princes, a son of the predecessor of the present Rajah, was receiving instruction in the English language from a Tanjore Christian, who also gave him lessons in the Bible. The Rajah himself had lately employed a Christian in his endowed charity school. His favourable disposition towards the missions and missionaries, and the monthly support he had furnished to one of the learned and favourite Brahmins of the late Dr. John, he still continued, that he might assist Mr. Caemmerer in the direction of the heathen free-schools.

In the preceding March he had visited the Portuguese and Tamul congregations at Negapatam, where he had administered the sacrament to 85 Christians. The mission English school there, in which from 60 to 70 children were instructed, was in a very promising state. Finding the increased labours of the reader there, Mr. Younke, to be too much for him, an assistant, at his request, had been engaged for the school. The Dutch church was about to be repaired by the Government, to whom the European inhabitants of Negapatam had made their application; but the Tamul church, and catechist's house, were in a sad state; and they had not the immediate prospect of means by which they might get them repaired.

The letters from the missionaries contain, for the first time, information of the proceedings of other societies, both missionary and Bible. But as we have already been enabled to give the same information from the original sources, we have omitted it in this abstract.

The great exertions on the part of the Society, to extend its efficiency, have pressed heavily on its funds, and call therefore for the continued and increasing support of the benefactions and legacies of well-disposed Christians.

The audit of last year left no balance in the hands of the treasurers, and they were under the necessity of selling out upwards of 6000*l.* three per cent. consols. The accession of subscribers has, however, been large; the whole number making 11,746. The receipts in benefactions, legacies, annual subscriptions, and dividends of funds, amounted to 18,980*l.* The receipts from the sale of books to 25,235*l.* The salaries and gratuities to the East-India Mission amounted to 1,238*l.*

BRITISH AND FOREIGN BIBLE SOCIETY.

Some interesting extracts from the Society's recent correspondence has just been published, from which we have made the following selection.

1. The Rev. R. Pinkerton, in a letter dated Moscow, May 3, 1816, thus writes:

"I have this day had the very great pleasure of attending the third anniversary of the Moscow Bible Society. The meeting was held in a large hall of the newly re-built palace of the late Metropolitan Platon, and, notwithstanding the very unfavourable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity. The Archbishop Augustin pronounced a most animating and appropriate speech; in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis when the Society was first founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of Revelation, the losses which so many then sustained—to feed the fatherless and widows; bind

up the broken-hearted; and administer comfort to the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the holy Scriptures abound. He displayed, in striking colours, the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolations, had deluged the land of Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human woe, to raise up shining witnesses to the truth, by the establishment of Bible Societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of mercy and peace. The speech of the Archbishop made, visibly, a deep impression on the numerous audience, and prepared their minds to listen with attention to the detailed Report of the Committee; from which the following is an extract:—

"Numbers of our countrymen flock daily to the depository, to purchase, or gratuitously to obtain, the holy Scriptures in the Slavonic language." "It is only necessary to behold with what anxiety the poor, yea, the meanest of the people, endeavour to obtain the Divine Book, containing the testimony of the love and mercy of the Most High to the children of men, in order to be convinced of the salutary effects of Bible Societies, and the necessity that existed for their establishment." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled. The Bishops of Ekaterinaslof, Koursk, Tobolsk, and Irkutsk, desirous of blessing their respective flocks by the distribution of the sacred Scriptures, have ordered a great number of copies for this purpose."

2. The same gentleman, in a letter dated May 31, 1816, gives an account of the formation of a Bible Society at Simpheropol, the capital of the peninsula of Tauridia, containing a population of 200,000 Mahomedans, and 100,000 Christians and Jews. The Governor of the Crimea presided on the occasion, and spoke with singular effect. Of 200 subscribers, who had already put down their names, 76 were Mahomedans, and 5 Caraite Jews.

3. The Rev. J. Paterson, on the 16th June, 1816, writes as follows from Petersburg:—

"Yesterday the Russian Bible Society held its third anniversary in the Taurian Palace. At the appointed hour the hall was nearly full: many strangers were present; and, among others, the eminently worthy representative of the British Nation, and of the British and Foreign Bible Society, the Earl of Cathcart. When his lordship came into the room, he pressed my hand, and, looking round on the company, observed, 'Here we behold men of all nations assembled.' 'Yes,' I added, 'and for the most glorious purpose of sending the Bible to all nations.' Our noble president, Prince Galitzin, took his seat at the head of the table, supported on the right by that distinguished prelate, the Archbishop Michael, and on the left by the Roman-Catholic Metropolitan. The president opened the meeting with a short but peculiarly excellent speech. The secretary, Mr. Papoff, then read the Report—a most interesting document, in which, to shew the progress made by the Society, in its means and in its work, a comparison was stated between the two first years of its existence and the last year. One hundred and fifty-seven thousand one hundred copies of the Scriptures have been printed, are in hand, or about to be printed, in thirty editions and sixteen different languages. Besides which, translations are preparing in the modern Russian, and Matthew and John finished; and in the Turkish with Armenian characters, of which Matthew is nearly finished: these will make the number of the languages eighteen. Facts were mentioned, and extracts of correspondence read, which proved that the Divine blessing had rested in an eminent degree on the Society's endeavours to distribute the holy Scriptures. The poor have thereby been enriched, the bands of the prisoner loosened, the sick and the dying comforted, the prodigal reclaimed, and the heavenly pilgrim strengthened for his journey, and enabled to proceed on his way rejoicing. Nominal Christians, who, in consequence of their being deprived of the light of Divine Revelation for centuries past, either worshipped they knew not what, or were beginning to adore the works of their own hands, or to pay their devotions at the shrine of the false prophet, have seen a light shine in a dark place, until the day dawn, and the day star arise in their hearts. Heathens and Mahomedans have seen the star in

the east, which in due time will lead them, through the tender mercies of our God, to the Child born and the Son given." "A tribute of just commendation was paid to our great and good patron, his imperial majesty. What the British and Foreign Bible Society had done for Russia was delineated in a manner which shewed, that, in this god-like cause, there was a blessing in receiving, as well as in giving. The gratitude of the Committee, and of the whole assembly, was expressed towards the noble representative of your Society, and his lordship evidently felt the honour done to him and his country."

4. The same gentleman, in a subsequent letter, dated July 13, from Balholm, states;

"The Dean of Dorpât has established in his parish a Bible Association among the peasants. Some subscribe ten, others fifty copeks annually; some a ruble, and even more." "The Society consists of between three and four hundred peasants. The Committee meet regularly for business in the house of their worthy pastor. At first, they were a little shy of persons so much their superiors, and particularly when invited to sit with them at the same table, to consult about matters of so much importance. Now they feel themselves quite at ease; and the worthy Dean assured us, with the tear of joy sparkling in his eye, that he had seldom heard so much good sense, or remarks so judicious, as those uttered by these good peasants in their meetings of the committee. This summer they held their first annual meeting." "The effect produced was astonishing. The poor peasants saw themselves to be fellow-workers with all who are good and great, in the best of causes. Their ideas were expanded, and they retired with reluctance from this most interesting meeting. A number became subscribers, who had not contributed before; nor was this all; the tidings of this new thing spread around, and the peasants in some of the neighbouring parishes have come forward, and requested that their pastors would establish such a Bible Society among them. We made arrangements with the Committee at Dorpât for having them established in all the parishes, which we hope will soon be done." "Just while all these things are going forward, the humane Alexander is giving freedom to the peasants in Esthonia; the law is passed; the ukase is printing, and arrangements are making for putting it into execution; but they must be raised in some degree in the scale of being, before they could really enjoy the good preparing for them; they must feel that they also have moral worth—that they are men. And when we take into the account the effect which, by the blessing of God, will be produced, by the reading of the Scriptures, on the minds of these oppressed and neglected human beings, and connect all these with the change about to take place in their political existence, we must stand still, and exclaim, 'O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out.'"

5. The Rev. E. Henderson gives a favourable account of his reception in Holstein.

6. The Very Rev. Dean Hertzberg, in a letter dated near Borgen in Norway, August 19, 1816, conveys the thanks of every Norwegian for the grant of 500*l.* to the Norwegian Bible Society.

7. The Right Rev. C. C. Merlen, general superintendant of the principality of Osnaburg, gives a pleasing account of the anxiety existing there to obtain the word of God. "Our catholic fellow-labourers," he adds, "labour with us hand in hand. The New Testament of Leander Von Ess is disseminating." "A Bible Society has lately been established at Detmold, under the patronage of the ruling princess at Lippe Detmold, which has already begun its operations."

8. The Fifth Report of the Calcutta Auxiliary Bible Society gives the following view of its transactions since its formation:—"It procured and distributed in different parts of Asia, above 3000 Portuguese Testaments; printed, and transmitted for distribution to the coast and Ceylon, 5000 Tamul Testaments; printed and sent to Ceylon 2000 Cingalese Testaments; printed and sent to Amboyna nearly 2000 Malay Testaments in the Roman character, besides another thousand retained to accompany an equal number of the Old Testament now in the press; commenced an edition of 2000 copies of the Armenian Bible, and undertook to print 2000 copies of the Tamul Bible, 2000 of the Hindoostanee Testament in the Nagree character, 1000 copies of the Old Testament, and 3000 of the New

Testament, in the Malay language, and Arabic character, and an edition of the New Testament in the Malayalim or Malabar language and character; besides obtaining from England, through the British and Foreign Bible Society, 2000 English Bibles, and the same number of English Testaments, which are now for sale at reduced prices, at the Society's depository; or have been sent to other places, where they were urgently wanted."

9. In a letter from Amboyna, dated August 1, 1815, an account is given of the formation of the Amboyna Bible Society, for Amboyna and the adjacent islands. These islands, independently of the heathen tribes, contain 20,000 Christians, who are destitute of the word of God. They expect Malay Bibles from Calcutta, and look for a farther supply from Great Britain. The Society has remitted 34*l.* to the parent Society.

10. A letter from his Excellency Governor MacCarthy conveys intelligence of the establishment of a Bible Society at Sierra Leone. The Society has remitted 19*l.* as its first contribution.

The Committee, in conclusion, deem it necessary to state, "that new and extensive fields for the operations of this Society are continually opening in various parts of the world, which will require unremitted exertions, on the part of the Auxiliaries and friends of the institution, to provide the necessary funds; the expenditure having, during the last year, exceeded the receipts by several thousand pounds."

LONDON SOC. FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The following is an abstract of the Report of this Society delivered at the general annual meeting on the 3d of May last.

The whole of the Four Gospels in Hebrew have at length been published, after undergoing the inspection of the most learned Hebrew scholars; and the remaining books of the New Testament are printing. Pains have been taken to circulate the Gospels already published in various parts of the continent. Pleasing testimonials have been received, from various quarters, of the accuracy of the translation.

A new Auxiliary Society has been formed at Bristol, from which 71*l.* have been received. The whole amount received from Auxiliary Societies has been 174*5l.*—Lectures on Jewish subjects have been instituted at Bristol, and are recommended in other towns.

The congregational collections have amounted to 156*0l.*; and clergymen throughout the kingdom are earnestly solicited to aid the Society in this way.

The Society have under their charge forty-two boys and forty girls. In the course of the year, six boys have been placed out as apprentices, and three girls in service.

Great praise is given to the conduct of the female department of the Society.

The committee of ladies in the metropolis are stated to have displayed distinguished liberality, ability, and zeal, both in aiding the general cause and in superintending the female school and asylum.

During the last year, the Answer of the Rev. T. Scott to the Rabbi Crooll, has been published *.—The monthly publication of the Society has been enlarged from the 1st of January, 1816, and now appears under the title of the "Jewish Expositor" and "Friend of Israel." The contributions of the friends of the Jews to this work are solicited.—The only remaining publication of the Society is a selection of Psalms and Hymns for the use of the Episcopal Jews' Chapel, by the Rev. C. S. Hawtry.

Monthly Lectures are now delivered on subjects relative to the Jews, both at Bentinck Chapel and at St. Swithen's, London Stone; as well as at Ely Chapel, as formerly.

The Episcopal Jews' Chapel has only occasionally been frequented by unconverted Jews. Being acceptable, however, to the Christian community in its neighbourhood, it has defrayed its own expenses, exclusive of a heavy groundrent. The Jewish children are publicly catechised here during Lent. It is intended to preach a series of sermons in this chapel on the first Wednesday in each month, in proof of the Messiahship of Christ.—In this chapel, one adult Jew and four children have been baptized. The former has since proved himself unworthy of participating in that ordinance. Besides these, six other Jews,

* For a review of this work, see our Vol. for 1815, p. 809.

chiefly foreign, have been admitted to Christian baptism. An account of the conversion of one of these, a Polish Jew, is given at some length; but we doubt the expediency of such narratives, with a view both to the public and to the individuals who are the subjects of them, until a longer period of probation shall have established the reality of the conversion.

From the circumstance that many Jews have lately become subscribers to Bible Associations, the Report very fairly infers, that the disposition of the Jews is becoming more favourable towards Christianity; and it recommends, we think with great propriety, that this disposition should be met, and their prejudices obviated, by putting into their hands the Scriptures in Hebrew.

The Committee have adopted various regulations to prevent the abuse of the temporal aid granted to Jews; and they are engaged sedulously in devising means for giving the adult Jews regular employment.

Considerable retrenchments have been made in the expenditure of the Society, and still farther reductions are meditated;—but when the extent of the field before them is considered, no permanent reduction in the total expenditure can be reasonably anticipated. In the mean time, a zealous friend of the Society has set on foot an establishment to prepare instruments for its further operations, which the Society must take upon itself as soon as its funds will permit. The debts of the Society have been discharged, with the exception of 1500*l.* owing to benevolent persons, who are willing to prolong the term of payment.

The foreign correspondence of the Society seems to indicate that a great change is silently operating throughout the continent, not only in the civil and political state of the Jews, but in the moral and religious views of many of them.

The Report is preceded by a sermon preached on the day of meeting, by the Rev. Daniel Wilson, A.M. from Rom. xi. 25—27, and marked with all that gentleman's known piety, zeal, and talent. We cannot better close this article than by an extract from the concluding part of this discourse. Hitherto, observes the preacher, "Christians, instead of praying for and endeavouring to save the Jew, have despised and contemned him. They have admitted the immense debt of gratitude they owe to that nation, 'from which as concerning the flesh Christ came;' they have admitted the duty of forgiving our enemies, and praying for them that persecute us; they have admitted generally the great mystery of their future salvation; they have even admitted the duty of attempting their conversion;—but with all these admissions, has not, I may ask, a lurking contempt and indifference paralyzed almost every exertion in their favour? Have not Christians, like the priest in our Lord's parable, passed by on the other side? Have they not been content quietly to enjoy the privileges of that church into which the mercy of God had brought them, whilst a poisonous, though subtle, conceit has infected their whole frame and habit of thinking as it relates to the Jews? And is not the humbling of this fatal pride of heart the design of the Apostle in my text, and the necessary prelude to deep and genuine compassion toward the Israel of God? Let self-conceit, then, be banished from our minds; and let compassion fill every breast for the fallen glory of Israel! Let all tendencies to presumption on our own privileges, or to indifference as to the dereliction of others, be carefully guarded against! Rather, like our Apostle, let us speak, if we must speak, of the guilt even of the Jews as the enemies of the Cross of Christ, not without tears! Let us endeavour, with him, to provoke them to emulation, and to save some. Let it be our hearts' desire, and fervent prayer to God for Israel, that they may be saved! Let us be willing to endure any sufferings, and to enter upon any labours, for the ancient and now dispersed house of Jacob. But why do I speak of the Apostle as our pattern in this duty? I would rather lead you to the lowly Saviour, and bid you observe him as he wept over the very city which he pronounced rejected of God! I would call on you to listen to his tender address to the daughters of Jerusalem, as he was dragged to the mount of crucifixion. I would invite you to hear his dying intercession for his very murderers, whilst engaged in nailing him to the cross; 'Father, forgive them, for they know not what they do.' And I would ask, if every heart should not be softened into sorrow? I would ask, if any apathy ought still to retard us in the work of benevolence, if any conceit of ourselves should chill that ardour of love,

which such examples ought to kindle to a flame?"

"Need I add, in order to touch more expressly on the particular society for which I appear before you, that all the topics we have been reviewing in this discourse — the present state of the Jews—their future prospects—and our consequent duty, unite in recommending the efforts of that institution which is expressly engaged in this great work. I do not ask for a disproportionate or excessive attention to this branch of Christian benevolence. I ask only that this Society should share your labours and partake of your prayers and support. I ask that the Jew may not be neglected in the general ardour for spreading the Gospel. I ask that, while you are sending your Bibles and your missionaries to the most distant shores, you should not pass over a people many of whom are dispersed in your own land and around your very dwellings.

"And in asking this, I should be the last to countenance any rash or inconsiderate measures. These would inevitably defeat the design which you have in view. On the contrary, the society for which I plead is desirous of proceeding with the utmost circumspection. The very state of the Jewish Nation, which we so much deplore, requires this. 'Those who labour for the conversion of the Jews,' says Basnage, 'ought to be especially cautious, and not to trust to any instances of conversion, except where they appear to be altogether voluntary. It is not enough that they have not proceeded from fear or hope of a temporal nature; they should be confirmed by solid proofs and a sure method of investigation.' Nothing can be more important than this remark. None lament more than the members of the Society itself, any errors into which its early proceedings may have been betrayed, and none are more anxious, under God's blessing, to pursue measures of exact prudence in their future conduct.

"In the mean time, let it not be forgotten, with gratitude to the Giver of all good, that much has actually been effected in the very few years of the Society's operations. A correspondence has been opened with pious and learned Christians in various parts of the world; a translation of the New Testament into pure Hebrew has been in part accomplished; a large number of Jewish children have been educated, with the full consent of their parents, in the Christian faith; an Episcopal Chapel for the Jews has been erected in the quarter of the town where they most abound; courses of lectures for the instruction of the Jews have been preached in various other parts of London; many different works connected with Jewish literature have been published; and above all, some adult Jews have been truly converted, as we hope, to the faith of our Lord and Saviour, and admitted by baptism into the Christian church.

"For supporting, then, a cause thus promising in its first efforts, as well as splendid in its future prospects, I now solicit your benevolence. Assist us in furthering the design. Aid us in spreading among the Jews the tidings of salvation. Help us to place within their reach the means of knowledge, to remove as far as possible all impediments to its reception, and to impress at length on the Jew the conviction that we are sincerely and cordially labouring for his welfare. What success it may please God eventually to grant to the Society, it is not for us to predict. It is ours to make the attempt, in humble dependence on the aid of his Spirit and grace. And I am sure, that British Christians will not fail to support the honour of their country and of their religion in respect to this particular society, as they support it so honourably in regard to every other branch of benevolence and mercy. I know they can never be backward in a project which, though more slow and painful in its first development than many others, becomes therefore only a more imperious duty of the compassionate heart; and which being mingled with all our brightest hopes of the conversion of the world on the one hand, and sustained by all the predictions of the Divine purposes of mercy on the other, combines in itself more powerful motives for exertion than were perhaps ever united in any other scheme of mercy which at any period of the church has addressed itself to the conscience and affections of the believer in Jesus Christ."

INDIA.

We extract, from the Church Missionary Register, the following account of a singular character who has lately distinguished himself in Bengal as a Hindoo Reformer.

Rammohun Roy is a Brahmin, about 32 years of age, of extensive landed property, and of great consideration and influence. He is shrewd, active, prepossessing in his manners, and versed in various languages; among the rest, the English, which he writes and speaks correctly. His great business is to give lectures to his countrymen on the Unity of the Godhead. He states, that the religion of Mahomet at first made some impression on him, but a farther acquaintance with it convinced him it could not be from God. He is acquainted with the Christian Scriptures, and is said to study them. His followers are stated to amount to nearly 500. The Brahmins are reported to have twice attempted his life, but he was on his guard. He has published different tracts both in English and in Persian, and Bengalee, directed against the grosser superstitions of the Hindoos, but obviously intended to recommend their more ancient and refined creed. One of these tracts is introduced by the following address, "To the Believers of the only True God:—

"The greater part of Brahmins, as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the true and eternal God.

"In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred books; and to prove, that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

"The whole body of the Hindoo theology, law, and literature, is contained in the Veds, which are affirmed to be coëval with the creation. These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed the "Vedant," which, compounded of two Sungscrit words, signifies the "Resolution of all the Veds." It has continued to be most highly revered by all the Hindoos; and, in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch, any book of the kind, the "Vedant," although perpetually quoted, is little known to the public: and the practice of few Hindoos, indeed, bears the least accordance with its precepts.

"In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto-unknown work, as well as an abridgment thereof, into the Hindoostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English; by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates.

"I have observed, that, both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case, I might perhaps be led into some examination of the subject: but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power, and to propitiate them, and not the true God, are temples erected and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration

of the true Deity; but, at the present day, all this is forgotten; and, among many, it is even heresy to mention it.

"I hope it will not be presumed, that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory; for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning, and the dictates of common sense, induce the belief of a wise, uncreated Being, who is the supporter and ruler of the boundless universe; we should also consider him the most powerful and supreme Existence, far surpassing our powers of comprehension or description; and, although men of uncultivated minds, and even some learned individuals (but in this one point blinded by prejudice), readily choose, as the object of their adoration, any thing which they can always see, and which they pretend to feed, the absurdity of such conduct is not thereby, in the least degree, diminished.

"My constant reflections on the inconvenient, or rather injurious, rites, introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society—together with compassion for my countrymen—have compelled me to use every possible effort to awaken them from their dream of error; and, by making them acquainted with their Scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of nature's God.

"By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive, when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being, who beholds in secret, and compensates openly."

The tract itself is short, extending to fourteen pages in quarto. It is an abridgment of the Vedant of Byas, whom Rammohun Roy represents as "the greatest of the Indian theologists, philosophers, and poets." He professes to give the real sense of the Vedant and Veds on the most important points of Hindoo theology, which he affirms to have been misunderstood and forgotten. He asserts the unity, spirituality, omnipresence, and omnipotence of the Supreme Being—that He is the sole object of worship—that the adoration of Him is required of mankind—that moral principle is a part of the adoration of God, with reliance on, and self-resignation to, the only true Being, and an aversion to worldly considerations—and that devotion to the Supreme Being is not limited to any holy place or sacred country.

The author, however, is driven to the most absurd subtleties and refinements, in attempting to make out some meaning in the Hindoo Creed. He nevertheless promulgates principles which seem destructive of caste and subversive of other peculiarities of Hindoo superstition.

There seems a considerable measure of light in the following passage:—

"The Ved now illustrates the mode in which we should worship the Supreme Being; viz. 'To God we should approach, of him we should hear, of him we should think, and to him we should attempt to approximate.' The Vedant also elucidates the subject thus: 'The three latter directions, in the above quoted text, are conducive to the first; viz. Approaching to God. These three are in reality included in the first (as the direction for collecting fire in the worship of fire); for we cannot approach to God, without hearing and thinking of him, nor without attempting to make our approximation; and the last, viz. Attempting to approximate to God, is required until we have approached him.' By hearing of God is meant, hearing his declarations, which establish his unity; and by thinking of him is meant, thinking of the contents of the law; and by attempting to approximate to him is meant, attempting to apply our minds to that true Being, on which the diffusive existence of the Universe relies, in order that, by means of the constant practice of this attempt, we may approach to him. The Vedant

states, that 'constant practice of devotion is necessary, it being represented so by the Ved;' and also adds, that 'we should adore God, till we approach to him, and even then not forsake his adoration, such authority being found in the Ved.'"

The rise of this new sect, the zeal and subtlety displayed by its founder, with its obvious tendency to undermine the fabric of Hindoo superstition, are objects worthy of the serious attention of Christians.

VIEW OF PUBLIC AFFAIRS.

WE alluded, in our last Number, to the dissolution of the French chamber of deputies. The new elections have been completed; but what will be the prevailing character of the persons returned, it is very difficult to say. The general opinion seems to be, that although the ministerial party, the Constitutionalists, as they call themselves, will have gained a majority in the assembly, it will by no means be a preponderating one. We do not pretend to have sufficient knowledge of the interior state of France, or of the arcana of French political parties, even to hazard a speculation as to the expediency of the measure of dissolving the former chamber, or the probable effect of the triumph of the Constitutionalists. If this designation were justly attributed to them, we should have no hesitation in anticipating the best consequences from such an event. But whatever may be our distrust of this party, it is exceeded by that which we feel respecting the purposes and intentions of those who are styled ultra-royalists, whose real objects, we imagine, fall little short of the reinstatement of the noblesse in all their feudal rights, and of the clergy in all their ancient possessions and abused privileges. We wait, therefore, not without some anxiety, the farther development of events; and shall only add, that whatever may be our apprehensions, our sincere wishes are, that what has taken place may conduce to the permanent tranquillity and growing prosperity of that kingdom.

Switzerland has acceded to what has been called the Holy Alliance; and the following letter of our prince regent to the emperor of Russia, the emperor of Austria, and the king of Prussia, would seem to indicate that he had virtually done so too:—

"Carlton House, Oct. 6, 1815.

"My dear brother and cousin,—I have had the honour to receive your (imperial) majesty's letter, together with the copy of the treaty between your majesty and your high allies, signed at Paris on the 26th of September. As the forms of the British Constitution, which I am called upon to maintain in the name and in the place of the King my father, prevent me from acceding to the treaty in the form in which it is laid before me, I choose this way to convey, to the august sovereigns who have signed it, my entire concurrence in the principles which they have expressed, and in the declaration which they have made, that they will take the Divine precepts of the Christian religion as the unalterable rule of their conduct, in all their social and political connections, and confirm the union which should always exist between all Christian nations. It will be ever my serious endeavour to guide my conduct, in the situation in which Divine Providence has placed me, according to these holy principles, and to co-operate with my high allies in all measures which are calculated to contribute to the peace and welfare of mankind. I remain, with the most unalterable feelings of friendship and regard, my dear brother and cousin,

"Your (imperial) majesty's brother and cousin,

(Signed) "GEORGE, P. R."

God grant that such principles may become practically and universally influencial!

The return of the consolidated fund, for the quarter ending the 5th instant, shews a surplus of nearly two millions sterling, which is doubtless a very consolatory circumstance. The satisfaction arising from it is, however, considerably damped by the great rise which has taken place in the corn-market, in consequence of the unfavourable state of the weather for gathering in the harvest. This rise, while it must doubtless tend to relieve the pressure that has lain with such weight on the agricultural interest, we fear will be made use of, by our designing demagogues, to ag-

gravate the public discontents. These discontents, both in this country and in Ireland, appear to be attaining a height which calls for the most vigilant interposition of the government, and the zealous co-operation of every friend to the peace, good order, and well-being of his country. We trust that the religious part of the community, especially, will manifest the excellence of their principles, not only by the propriety of their own conduct, but by their efforts to remove those most unreasonable prejudices which form the alleged, perhaps the real, ground of the existing disquiet. That in this enlightened age and country, men should be found absurd and weak enough to suppose, that they shall alleviate their own distress by setting fire to the barns or corn-ricks of their neighbours; or that they shall increase the demand for our manufactures by destroying the machinery which has alone enabled us to retain any foreign market at all, is scarcely to be believed. But when men of superior information seem to favour such a principle, as that the use of machinery is injurious to the labouring class, we must be uncharitable enough to suppose that the principle is adopted with a view to some less creditable end than the relief of the poor. Instead of this, the poor ought to be taught that petitions against machinery are, in fact, petitions directed, not only against the commercial greatness of England, but against their own individual interests. It is taking security against present pressure, by sacrificing all their means of permanent subsistence. It is like eating up the seed corn which is to furnish future harvests. A much more sensible and rational course is pursued in many districts, and we hope it will become universal; we mean, that of forming local associations for alleviating the difficulties of the poor, and supplying them with labour. If, laying aside all the feelings of political partizans, the gentlemen throughout the country were cordially to co-operate in the benevolent effort to relieve the present distress, while they firmly repressed every species of turbulence and disorder, we should have no doubt of soon witnessing a very improved state of the public mind.

In London, the Lord Mayor of last year, Mr. Wood, has been re-elected to that high office. This singular honour has been conferred upon him by his fellow-citizens, professedly on account of his extraordinary activity and vigilance as a magistrate.

The police officers, five in number, detected in conspiring to draw innocent men into the commission of crimes, in order to obtain the reward paid on conviction, have been tried and found guilty—three of them capitally.

OBITUARY.

RICHARD REYNOLDS, ESQ.

DIED on the 10th Sept. 1816, at Cheltenham, aged eighty-one, the truly venerable Richard Reynolds, of Bristol, a member of the society of Friends; who, full of faith, of days, of riches, and of honour, was gathered to his fathers as a shock of corn fully ripe. His Christian benevolence was not confined to the numerous charitable institutions of his own city, but was co-extensive with the habitable globe. Following the example of his great Master, wherever there was a suffering fellow-creature, of whatever colour or creed, within his reach, his open purse, his expanded heart, his liberal hand, promptly, actively, perseveringly, afforded efficient relief. His influential example gave a tone to the philanthropic exertions of his fellow-citizens, who will long retain a deep impression of his extraordinary worth and transcendant virtue.

Indeed, the spontaneous testimonies of respect to his memory which all ranks of them evinced on the occasion of his funeral, which took place on the 18th September, were very remarkable. On that day, soon after eight o'clock in the morning, about five hundred boys from the benevolent schools of St. James and St. Paul, and the Royal Lancasterian School, were

formed in two open columns, extending from each side of the good man's late dwelling across Saint James's Square. Their youthful appearance was well contrasted with the sorrowful countenances of numbers of the surrounding poor, who filled the area of the square, and lined the streets, eager to pay their last tribute of respect to their common benefactor. Most of the shops in the streets through which the procession passed were shut. About seventy relations of the deceased followed the body in mournful procession, and were joined by many, both men and women, of the society of Friends, and also by above three hundred of the most respectable of his fellow-citizens of other religious denominations in mourning;—and among them Aldermen Daniel, Fripp, and Birch, Mr. Sheriff Barrow, and other members of the corporation; J. Butterworth, Esq. M.P.; together with several of the resident clergymen and dissenting ministers of different persuasions; the gentlemen of the committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and the British and Foreign School Societies; the Orphan Asylum, the Blind Asylum, the Benevoleut Schools of St. James and St. Paul, the Penitentiary, the Stranger's Friend, the Friend in Need, and several other charities; of which Mr. Reynolds had been a liberal benefactor, and of many of them, till within a few months of his decease, an active member. To the credit of the attending thousands, the strictest decorum was maintained. Amidst the tolling of several of our church bells, the procession reached the grave-yard of the Quakers' Meeting-house in Rosemary-street, where, after placing the remains of the deceased over the grave, a solemn stillness—a silence that might be felt — ensued. Several Quakers, both men and women, in orderly succession, addressed the spectators, reminding the survivors of the vanity of all things below; warning them not to put their trust in uncertain riches, but in the living God;—after the example of their deceased friend, to evidence their faith by their works, disclaiming all merit in them; and to consider themselves but as stewards who must soon render an account of their stewardship, and be accepted by the Father through the alone merits of the Son, and the sanctifying influences of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer—that our Heavenly Father, who had seen fit to remove this eminent almoner of his bounty, would, in his good providence, raise up many kindred spirits among the rich to fill up the chasm occasioned by his removal, and that, in his abundant care of the poor, he would provide for their every want, and teach them how to bear the present trials of poverty without murmuring, and sanctify all his dispensations to their souls;—and ascribing all the glory of the great example his servant had set them, to the One God, Father, Son, and Spirit, who is worthy of all praise and adoration. Thus was the memory of the just embalmed in the sighs, in the tears, in the prayers of his friends and fellow-citizens of every name; who, it is understood, mean to wear mourning for one month. It was in the faith and hope of the glorious truths of that Divine Revelation, to the circulation of which * he so zealously contributed, and which

* The Rev. John Owen, in his History of the British and Foreign Bible Society, says; "The author has no apprehension of offending those whom he is reluctantly compelled to pass over in silence, by mentioning the venerable name of Richard Reynolds, Esq., as one of those individuals to whose liberal, active, and persevering philanthropy, the Bristol Auxiliary Bible Society, of which he is so great an ornament and benefactor, owes its earliest and latest obligations."

he was earnestly desirous that all might be able to read, that this great Christian philanthropist lived and died;—thus adding another proof to those daily exhibited of the ennobling influence of faith in the Son of God.

The following anecdotes of this extraordinary man are given on the most satisfactory authority:—

During the scarcity of 1795, after relieving the wants of his immediate neighbourhood, he sent, in a cover to the London Committee, with only these words. "To relieve the wants of the poor of the metropolis," and without any signature, the sum of *twenty thousand pounds!*

Applying to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give liberally, he made use of this argument: "When gold encircles the heart, it *contracts* it to that degree that *no good* can issue from it; but when the pure gold of faith and love gets *into* the heart, it *expands* it so that the last drop of life blood will flow into any channel of benevolence."

A lady applied to him on behalf of an orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man; "you mistake: we do not thank the clouds for the rain: teach him to look higher, and thank Him who giveth both the clouds and the rain."

His maxim was; "I am only a *steward*, and must soon render up my account; therefore I will make my own hands my executors:" yet he laid out 10,000*l.* in estates; the rents to be divided, *for ever*, between seven of the public charities of Bristol, to supply the wants of the poor.

Being importuned by a friend to sit for his portrait, he at length consented. "How would you like to be painted?" "Sitting among books." "Any book in particular?" "The Bible." "Open at any part?" "At the fifth chapter of Romans; the first verse to be legible, 'Therefore being justified by *faith* we have peace with God, through our Lord Jesus Christ.'" Blessed testimony of *such a man*, who wore no phylacteries, blew no trumpet, nor made long prayers in the corner of the streets, to be seen by men. Our Father, who saw in secret, has ere now rewarded him openly. He spent the last ten years of his life in *active* benevolence, *seeking out* cases of distress, occupying nearly the *whole of his time* in such pursuits, besides employing as his almoners many other benevolent characters.

On the 2d instant, a general meeting of the inhabitants of Bristol was held for the purpose of forming a charitable institution, to perpetuate the memory of the late Mr. Reynolds. Such an institution was accordingly formed, under the name of Reynolds's Commemoration Society; the object of which is to grant relief to persons in necessitous circumstances, and also occasional assistance to other charitable institutions. The meeting was attended by the members for the city, most of the members of the corporation, many of the clergy, and numbers of the most respectable bankers and merchants.

To the Editor of the Christian Observer.

SHOULD you consider the following plain statement, as in any respect calculated to encourage your readers to diligent perseverance in the great work of ministerial usefulness, you will do me the favour to insert it in your valuable miscellany.

R. P. B.

WILLIAM GREEN, the subject of the present memoir, enlisted, at the age of twenty, into the Cambridgeshire militia; from which service he was drafted into the 7th regiment of foot. In this employment, he continued until the month of June,

1815, when his regiment embarked to join the British army under the duke of Wellington. At this time, William was in so weak a state of health, from a violent cold caught upon his march, as to be under the necessity of remaining in Dover hospital. From Dover he was removed to York, where, being pronounced incurable, he was sent home to his parish in the county of B——. In the month of May, 1816, by the good providence of God, I became acquainted with him. It was in one of those quiet walks which a minister loves to take amongst the poor of his flock, that I was informed that a fine young man, a soldier, was returned to the parish, unwell. I lost not a moment in hastening to the cottage in which I expected to find him, but, to my great disappointment, was told, that all the cottages in the village being full, he was for a few days to take up his residence in a public house. In this situation, by no means favourable to the growth and progress of religious principle, I became acquainted with a man, whose first appearance indicated a speedy dismissal from this world. A fine athletic form was bowed down and emaciated by an incessant consumptive cough. The man looked miserable: he sat in the chimney corner, silent and dismayed. I promised him every temporal assistance which I might be enabled to afford; and persons continually entering the room, I could do little more than offer to bring some books and see him again as soon as he should be settled in his lodging. This change of residence took place in a few days; and that gracious God who determines the bounds of our habitation, led poor William to the cottage of a pious and most exemplary Christian. Under the humble roof of this good man, I have been accustomed, for several summers, to hold an adult school; and have every reason to believe that the reading of the Scriptures, with prayer to God, was blest to the salvation of a very aged person within the last twelvemonth. William Green listened with attention to the perusal of that Book which is a lamp unto our feet and a light unto our paths. After the stated hour for instruction had passed away, he was silent. Several efforts were made to lead him into conversation; but so great a reserve prevailed, even in the private morning visits which I paid him, that I felt almost disheartened in my work. But there is a fructifying dew which falls from heaven and blesses, though imperceptibly at first. In the morning I still continued to sow the seed of the word of God, in the evening I stayed not my hand. I was anxious to plant and to water: I was sensible that I could not give the increase. But in a few weeks more, this wilderness began to "blossom as the rose." When, after reading a chapter in the Bible, prayer was made to God for his blessing, I observed that my poor soldier repeated articulately every word of that prayer. He next expressed a wish to hold a New Testament open in his hand, and to follow the men who were learning to read: at length, so great a delight did he take in his new employment, and so entire was his confidence in the views of his schoolmaster, that he blessed God for leading him to a house where the sacred truths of the Gospel were unfolded in this simple manner. By degrees, the consumption gained upon his wasting strength; but as his bodily powers decayed, his soul began to rejoice in the mercy of his God and Saviour. Before he was confined to his bed, he opened his mind to me, with all its hopes and fears. His hopes were fixed upon the mercy of God in Christ; his fears arose from his own utter unworthiness. When in the army, he confessed, that he had led a sad thoughtless life, but always with some conviction that he was doing wrong.

He could not accuse himself of drunkenness or Sabbath-breaking; for if possible, he would always attend some place of worship; but he had lived in ignorance of God, and of the way of salvation by Jesus Christ. He now felt a joy and peace which he could not describe. Again and again, he blessed the day which brought him back to our village. Again and again, he would repeat, "I hope the Lord has prepared a place for me above, and is mercifully preparing me for that place." He was instant in prayer. The last visit which I paid to him, when he was so weak as to be scarcely able to articulate, he gave me to understand that he had spent the whole night in prayer, and was inconceivably happy in the approach of death. He knew little else experimentally, than that he was a sinner in the sight of God, and that Jesus Christ was the Saviour of sinners. His repentance appeared to be deep and abiding; and the earnest wish of his heart was either to be permitted to attend the public worship of God's house on earth, or to be removed, in God's good time, to a better and more spiritual worship above.

It so happened, that the earthly remains of this poor man were committed to the dust on the evening of a Sabbath-day, just before the congregation assembled for an expository service at six o'clock. The attention that night was to be directed to the Homily "on the Knowledge of holy Scripture;" after reading which, I was led to expatiate a little on the sacred influence of the Spirit which had blessed the word of God to the edification of our departed brother. But, sir, not to trespass upon your pages, may I ask your readers, whether one such instance does not amply repay the ministering servant of God for years of labour in the vineyard? There is a seed time, and there will most unquestionably be a harvest. Happy, thrice happy, the humble follower of the blessed Jesus, who, though he now goes on his way weeping on account of many discouragements, shall yet come again with joy from the mansions of the grave, and bring his sheaves with him.

ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; A CHURCHMAN; C. H.; AN INQUIRER; another CONSTANT READER; M. A. F.; J. A.; AN UNDER-GRADUATE; *A Sermon on Gen.* viii. 22.; THEOGNIS; THE OLD INQUIRER; and BENEVOLUS; have been received.

P. will appear.

We are much obliged to DOLOR, for the kind concern he feels and expresses on our account. But we can assure him the course we have pursued is the effect not of pertinacity but of conviction.

We strongly recommend it to the Rector of Darlaston, to make a direct application to "the Committee of the Association for the Relief of the Labouring and Manufacturing Poor," under cover of F. Freeling, Esq. Post-office, London

The farther communication of N.B., which we have received, seems hardly needed. His projected paper seems more likely to be useful.

G. would doubtless see that his rebuke was misplaced.

We have to offer an apology to some of our friends, for the omission of their Advertisements in the last month's cover. It was owing to a very untoward accident, which it is needless to explain, but which we very sincerely regret.

ERRATA.

Last No. p. 565, col. 1, line 6, for *zeal*, read *weal*.
——— 2, —— 30, for τιςιν, read πιςιν.
——— —— 34, for *inducimtur*, read *inducuntur*.
Present No. p. 663, col. 1, line 12, for *catechisms* (in some copies), read *catechumens*.

THE

CHRISTIAN OBSERVER.

No. 179.] NOVEMBER, 1816. [No. 11. Vol. XV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I AM a minister of the Established Church, and, unhappily, one of those who presumed to enter upon the work of the ministry while a stranger to true religion; and although, I trust, it has pleased God to give me a juster view than I once had of the obligations under which I am placed, yet I am aware how nearly, in such a case, a mere professor of the Gospel may seem to approach to the character of the real Christian, and how peculiarly a minister in circumstances similar to mine is exposed to the danger of self-delusion in estimating his real state before God. It is the deep conviction of this truth that induces me to trouble you with the present communication. I earnestly desire to promote the spiritual welfare of such young persons as may purpose to offer themselves for ordination in the Established Church. Many of these read your publication; and the introduction of this subject to their notice may not perhaps be without its use.

Another object I have in view is, to draw forth the mature reflections of some of my more experienced brethren, who possibly may have walked in the same path, and who, looking back upon the danger from which they have escaped, are better able to describe its nature, and to point out the means of guarding against it, than I can pretend to be. Indeed, the true servants of Christ, when they hear of the illumination or conversion of a minister who has been walking in darkness, are perhaps too apt to forget the peculiar circumstances in which their brother is placed. Thankful that another witness for Christ has been raised up from among the blind leaders of the blind, they are disposed to pay him more than common attention. They forget to remind him of the heinousness of his past sin as a minister of Christ, as well as of the risk he runs of self deception. The tendency of their communications is perhaps rather to quiet his salutary apprehensions respecting himself, than to excite them; and to lead him, though as yet a mere novice in religious knowledge, and especially in the knowledge of his own heart, to assume the tone of a teacher, instead of sitting as a humble learner at the feet of his more experienced brethren.

All this arises, doubtless, from the kindest feelings; but injudicious kindness is calculated only to injure its object; and in this case the injury is not small of even leading the offender to think but little or lightly of his peculiar transgression.

What an awful declaration it is to make, that we trust we are moved by the Holy Ghost to undertake the ministerial office, when perhaps we scarcely know that there is an Holy Ghost, and must be conscious to ourselves, if we think at all, of a very different motive! It is dreadful thus to trifle with God. They who thus minister at the altar, sacrifice indeed with strange fire. Oh! sir, we who have been guilty of this sin may well remember Korah and his company,

and feel the ground tremble under us. It was my happiness once to hear a solemn admonition delivered upon this subject, in a visitation sermon. This first roused my mind to a more serious consideration of my state; and that too at a time when, from a change in my doctrinal views, I imagined that every thing was proceeding well *with me*, although I knew nothing of that deep contrition of heart which surely ought to characterize the penitence of a person in my circumstances. In venturing to offer some remarks on the case of such ministers as have entered the ministry without any due impression of its obligations, but who have been subsequently enlightened with the knowledge of Divine truth, I propose to confine myself, at present, to a consideration of the danger which such a minister incurs of being deceived as to the vitality of his religion—as to the reality of his conversion.

It can scarcely have escaped the notice of the most inattentive observer, that the opinions of men may be shaken, and often entirely changed, with very little difficulty. In fact, there are but few minds of a firm and independent character. Even the cultivated and thinking portion of mankind, whilst they operate upon a certain circle of minds, inferior to their own, yet for the most part follow a leader, some one possessed of that commanding energy of intellect which gives weight and currency to his opinions.

But besides the influence of great abilities, there is an endless variety of causes which, according to their nature and force, tend to produce a change, or modification at least, in the opinions of mankind. Among these I would reckon religious connexions, peculiar dispositions of mind and habits of study, and indeed the presence of any of those circumstances which are favourable to the growth of real religion. I apprehend also, that party zeal often operates most powerfully in effecting a change in the opinions of some, and in giving a bias to the conduct of others. There is something in this temper exceedingly infectious, and at the same time very imposing: it allures, fascinates, and extorts admiration; whilst, of all the affections that claim an alliance with religion, this admits most readily the admixture of mere worldly passions, and is therefore the cheapest cover with which a carnal heart may be disguised. And let us not forget, that what we see continually exemplified in others may be exhibited in ourselves. The same causes which operate upon them exert their influence more or less upon us, in proportion to the ductility of our minds, and according as our circumstances, habits, and temper, bring us within their sphere of action. As we find it easy to gain followers, and to attach others to our persons and doctrines, so may we be drawn into the train of others, and become their proselytes; and, if our natural affections are quick and ardent, we shall stand forth as the zealous advocates of their party. But all this has obviously no necessary connection with real religion. To become religious in the true sense of the word—to be brought to love God with all the heart—to delight in his holy precepts—to live a life of faith on the Son of God—to give up all for Christ—and to labour after conformity to his holy image;—all this implies a change which nothing less than the power of God can effect. But to become a zealous proselyte, a mere religionist, may easily result from the operation of natural causes and worldly motives. Our minds, however, are not only generally susceptible of impressions from those with whom we associate, and whom we regard with reverence and attachment, as well as from the influence of other causes, all tend-

ing more or less to affect our habits of thinking; but there seems to be something in the present times, which holds out strong inducements to persons engaged in the ministry, to embrace and preach the distinguishing doctrines of the Gospel. Formerly such a course of conduct might have been a sufficient test of a man's sincerity, as it exposed him to contempt and derision, and sometimes to still more severe persecution. Things, however, are now much changed in this respect: the profession of religion does not now often demand the sacrifice of temporal interests: religious men are not now thrust as it were into corners, and compelled to walk alone. And this circumstance, as might naturally be expected, has tended to lower the standard of religion: at least it has rendered the transition from worldly to religious associations more easy, because less marked. To make a profession of religion, therefore, in the present day, is to make an exchange, rather than a sacrifice, of friendships; and if some are ready to frown upon the seceders from the world, others are equally willing to receive and applaud them. It is true, there is still a talk of persecution, and therefore something of its eclat remains: little, however, of its pains and penalties are experienced: nay, in some situations, a religious profession, so far from injuring the character, serves as a passport to the best society. Popularity likewise generally attends the preaching of the Gospel. And who can say what effect such circumstances may produce on a vain man, who desires to stand high in general estimation; or on one who, judging favourably of his own religious proficiency, earnestly covets the approbation of the good, as a seal which authenticates his own judgment?

I would by no means be understood to suppose, that a minister deliberately or avowedly proposes to himself such objects, or pursues them by such means: still, however, the considerations to which I have alluded may have considerable weight on his mind, whilst he is unconscious of their influence. To commune with our own hearts, and to make diligent search into our principles and motives, is a habit which is with difficulty cultivated, even by the advanced Christian, and therefore we cannot expect that it will be found in vigorous exercise among those who have only crossed, as it were, the threshold of the Christian temple.

Persons who engage in the ministry from mere worldly motives are, perhaps generally, indifferent about doctrines; but still they may possess good natural understandings, and be attached to study. It is not surprising, therefore, that such men should sometimes be struck with the sound and scriptural nature of evangelical principles. Their understandings may be convinced of the truth of those principles, and of their clear accordance with the word of God. They may feel that they who preach them do alone preach the Gospel; and if they are conscientious persons, they will be more or less impressed with the vital importance of the doctrines in question, and be proportionably desirous of proclaiming them to others.

But a person of this description may be carried even much farther. His reading may not only lead him to the examination of principles and doctrines, but to the consideration also of their effects. The influence which these principles ought to possess over the affections, the temper, and the habits of life, will thus become the subject of his attention; and he may love to expatiate upon the glory and beauty of that change to which, if *received into the heart*, they will give birth. He may now compose, as it were, a spiritual drama, and the characters of it

may be well and aptly drawn. He may thus even obtain the flattering designation of an experimental preacher—a title which would imply a truly religious character—and yet he may be a stranger, in his heart, to the very principles he exhibits: he may have no savour for the spirituality of the doctrines he maintains and inculcates, and be as far removed from the true Christian he describes, as the poet from the hero whose character and exploits he delineates. The preacher may draw the features of the religious man with great exactness, and yet none of them belong to himself. That this is not an imaginary idea, is sufficiently evident in the case of Dr. Young. Were we to characterize him from his writings, we should say, Behold a man trampling the world under his feet—stripping it of its pageantry—exposing all its delusions, and proving it to be, what it really is, a mere worthless thing! Surely this man is a partaker of that faith which can alone achieve such a victory. Again; when unfolding the grand scheme of redemption, how touchingly does he handle its high and holy mysteries, dilating upon them as one who had felt all their humbling and sanctifying energy! But how melancholy is the contrast which we are compelled to witness in the life! He, who could so well grasp the subject of religion in his mind, and speak so feelingly upon it, still lived, we are told, the slave of the world. What a pertinent comment on the fact, that Divine truth may not only enlighten the mind, but even stimulate the affections, of one whose life exhibits no genuine marks of a real conversion of the heart to God!

Let us consider this case more particularly: let us imagine a man, settled in the business of the ministry, careless and ignorant about religion, but subsequently brought to an acquaintance with its doctrines, and an acknowledgment of their truth. We are not concerned about the means by which his mental darkness may have been dispelled. He may be a man of study, and in the course of his application may attain sound theological knowledge; he may be thrown into the bosom of religious society, and receive light from his associates; he may form religious connections, and adopt their sentiments and habits, and that too from a conviction, as far as his inquiries have reached, that they are right:—but through whatever medium the light enters his mind, if the change in his opinions be merely speculative, it will, probably, be found that he lives in the habitual neglect of secret and earnest prayer. Though his mind may be occasionally impressed with the importance of the truths he has embraced, as he traces them into their consequences, and he may, under such impressions, be led to pray; yet he will not persevere in this spiritual exercise. In general, he will be satisfied with the mere knowledge of the truth, and be content to follow the leadings of his own understanding, or the guidance of those whose opinions he has adopted; and hence he continues a stranger to that spirituality of discernment, and that self-acquaintance which would lead him to seek with persevering earnestness the teachings of God's Spirit. And as he will pray but little, so he will seldom engage in the work of religious meditation. His mind will rather employ itself in investigation. He pushes on his researches with great intrepidity, and he may probably far exceed the real Christian in the measure of his theological attainments; but if you talk to him of the practical inferences to be drawn from the truths he professes, whilst he allows their correctness, they do not interest him; and with respect to the experimental knowledge of the influence of these truths on the heart, though he may listen and

appear to assent to your positions, he secretly disregards the whole subject. He knows it deed, that man is a fallen and guilty creature; he knows the consequences of such a state, and in the same way he knows the remedy; and whatever pain the knowledge of the former truths might naturally occasion is prevented by his contemporaneous reception of the latter. He therefore passes by all the difficulties of his case, and is able to carry on his researches, unburdened by anxieties and fears respecting himself, into the mysteries of the Gospel; and hence his apparent proficiency in the school of Christ is great. But the person who is truly awakened to a view of *his own* guilt and danger cannot move thus speedily forward. As the fundamental principles of the Gospel are made known to him, he is absorbed in the contemplation of them, and is full of solicitude to attain to some satisfactory grounds of hope, with regard to the manner in which his own personal condition is affected by these principles. There is an eagerness of mind, in the merely speculative professor, which urges him on: every step he takes in the inquiry is, in his view of the subject, a victory; for the truths which he discovers, not being applied to his own individual case, occasion him no uneasiness. The person, on the contrary, who is humbled in the view of his own delinquency, advances with fear and trembling. The enlargement of his knowledge is accompanied with a more vivid impression of his own sin and misery. His advance, therefore, is retarded by his anxiety to examine into his own case, and to obtain good ground for hoping that it is remediable: hence his progress may appear to be comparatively slow. — I speak now merely of what may be expected in the commencement of each course.

We shall often find, in the men I am attempting to delineate, a singular precision with respect to doctrinal truth; and they are apt to judge of other men by this test. They are fond of framing systems: theology, as a science, is their strong hold; and they delight to expatiate upon it, because it affords them ample ground on which to display their powers of intellect. Connected with this disposition, is the temper with which such persons are accustomed to regard opponents: they will be inclined to shew little respect to those who differ from them; and if they should be induced to use their pens in defence of their opinions, they will be likely to shew considerable acrimony. They exercise little compassion towards ignorant or erring brethren. Their knowledge is of that character which puffeth up: it fosters a haughty, self-sufficient, unteachable temper, founded on a conceit of their superior abilities and attainments. Upon those who are strangers to the truth, they are apt to look down as on creatures of another kind; whilst such as they may acknowledge to enjoy a glimmering of light, but who yet dare not advance with their precipitation, or assume their tone of confidence, are regarded with that species of pity which borders on contempt. But direct opposition is an unpardonable offence and must be treated accordingly.

Again; when a minister's heart is uninfluenced by the doctrines which he maintains, and his mind is of a speculative cast, we may naturally look for instability, even with respect to his own scheme of doctrine. As the understanding is the only faculty engaged in the inquiry, it will naturally seek for gratification; and hence, when the whole system of Divine truth has been investigated, he will be exposed to the temptation of adopting fanciful expositions of Scripture, or new statements of doctrine, and will be eager to discover something in the word of God which had escaped the notice of

former commentators. A similar kind of inconsistency will sometimes be observable in the practice of such a minister. His conduct, not having its root in religious principle, in the love of God as the master-motive, takes its character from the nature of his prevailing opinions, and therefore is apt to vary with them.

I have remarked, that the popularity which attends the preaching of the Gospel may possibly have a secret influence in inclining some minds to acquiesce in its doctrines, and to publish them to others. As far as this circumstance operates, ground is laid for instability in another respect. As long as a minister is the theme of praise among his people, his efforts will be vigorous and persevering; but should his popularity decline, or a successful rival appear, he will become disgusted and remiss, and plead, perhaps, the obduracy of his people as a reason for his inaction; as if the value of souls could ever vary, or as if the increasing danger of a disease could ever be a good reason why the physician should intermit the care of his patient.

A man, however, may not only relax in exertion as he declines in estimation with those among whom he ministers; he may also become sated with his popularity, so that it shall lose its stimulating power. Hence, in the general course of his ministry, he may become languid and inert. Should he be roused to exertion only by some accidental circumstance, as the presence of a large congregation, or of an individual whose approbation might be flattering to him, his principles would necessarily be liable to suspicion; and would he examine his motives, he might find reason to fear that he preaches Christ, not from the love of Christ, but of self; and he could not fail to discover similar traits of this selfish principle in other instances.

Farther indications of inconsistency will be discovered, probably, in the conduct of such men in relation to the world. Never having seen that supreme and paramount importance in religion which would induce them to count all things but loss for the excellency of the knowledge of Christ Jesus their Lord, the world still maintains its hold on their hearts. And though, in the commencement of their course, its power may appear to be diminished, it will perpetually be re-asserting its empire. There will be a restless desire to please, whatever be the company into which they happen to fall: their external conduct, not flowing from a fixed religious principle within, but being the effect of constrained effort, they will be apt, when not under the eye of religious people, to lose sight of the principles which they habitually profess, and to accommodate themselves, without much difficulty, to the worldly conversation of their associates. The same observation might be extended to other instances of worldly conduct; but I pretend not to go into every particular on this, or indeed on any point on which I have touched, but merely to suggest hints which the reader may pursue for himself through all their bearings.

In addition to these marks, which indicate the unsoundness of the religion of the minister I have attempted to describe, I might refer also to the character of his preaching. Having embraced religious truth only speculatively, and not having experienced its power in the heart, his preaching will probably be dry, hard, and ungracious; very clear, perhaps, and very decided, but combining an icy coldness with its transparency. Or should there be much fervour and animation, through natural warmth of temper, yet that affectionate earnestness, springing from a heartfelt love of God, and a longing desire for the salvation of souls —that indescribable something in the preaching of the Gospel which

from the poverty of language, we term unction — will be wanting. In declaring the threatenings of the law, and pronouncing its condemning sentence, there will, probably, be an unfeeling severity that aims at terror, and not contrition—more of the spirit of the accuser and executioner, than of the parent whose bowels yearn over his wandering child—more of the man who has found out the evil of sin abstractedly, than of one who has discovered it from an experience of the disease in his own heart. And when he makes known the remedy, and holds forth Jesus Christ as the Saviour of sinners, we must not look for that affectionate delight in his subject which characterizes the true apostle, who can sympathize in the distresses of his hearers, and, as a witness, urge the infallible skill of the great Physician. How, indeed, can he display the power and grace of the Saviour, who has not yet himself experienced his saving and sanctifying energy?

It is impossible to suppose such a case, without supposing also that it must be accompanied with many convictions of personal guilt and consequent danger. These, even if they should not issue in genuine conversion, will produce an effect, proportioned to their extent and permanency, in reducing something of that harshness of character which has been supposed to exist, and in shedding a partial tenderness and softness over it, which, should this be the whole result, may only be the more ensnaring, as it may seem to assimilate his character more nearly to that of the true Christian, and thus confirm his delusion.

Perhaps some may be inclined to consider the case I have supposed as altogether imaginary, because it would imply a condition wholly unproductive of happiness, and unsatisfactory to the minister himself, and therefore offering him no temptation to embrace it. But it is not so: on the contrary, independently of that self-deceit and self-flattery which lead men to speak peace to themselves when they have no good ground for peace, such a man may find much delight in his new way, even without any direct reference to spiritual considerations. He enjoys, for instance, all the pleasure of a gratified understanding—his eyes are opened upon a new series of important truths — and he sees many objects in a new and glorious light. The traveller who visits foreign countries, with which he has no natural connection, may be as much delighted with the views which meet his eye, as the proprietor of the soil. Their feelings, however, are very different: the proprietor contemplates the prospect with an interest unknown to the other: he is able to say, This is my inheritance, and that kindles a warmth and yields a satisfaction with which the stranger intermeddleth not;—but the stranger's taste is nevertheless gratified.—The discovery of new and important theological truths may, of itself, yield much the same kind of pleasure, at least, as that which a mathematician derives from the successful solution of a new or difficult problem, although, at the same time, he may not even advert to its practical application.

There is a still further enjoyment which such a minister may derive from his present views: his pride may be gratified. If even a sincere servant of God finds great difficulty in resisting the snare of self-valuation, on account of the very difference which it has pleased God to make between him and others, how much less likely is he to escape this snare, whose difference is merely intellectual and speculative, and who has, therefore, no deep and affecting sense of his own sinfulness to counteract the workings of pride or self-conceit. But such a minister may not only thus derive pleasure from the mere knowledge of the truth; he

may rejoice in it as the truth. If a man were possessed of a medicine which he was fully persuaded would answer in every case of sickness, he would rejoice in the knowledge of it, though he had never known a day's illness; because he could not be ignorant that he was liable to sickness, and that a day would come when he might stand in need of such a remedy. Yet he would never dream of using the remedy until he found himself unwell. Now a person, who is speculatively acquainted with religion, knows generally that man is sinful and corrupt, although his own state gives him as yet no alarm. When the Gospel, therefore, discovers an effectual remedy for this disease, he will, in a certain sense, rejoice in it, for he can scarcely be without a suspicion that one day he may himself require it; and he will at least rejoice in it as generally beneficial.

Perhaps it may be asked, with respect to such a man, (as I have frequently heard it asked), Are there any seals to his ministry? Has he been instrumental in the conversion of souls? I confess I cannot see the validity of the favourable inference which some would be disposed to draw from an affirmative answer to such questions. A wicked man may be, and often is, employed as an instrument of good to others. What St. Paul says, 1 Cor. ix. 27, will at least authorize the assertion, that a minister may preach the pure Gospel, and yet, after all, be a castaway. We have no reason to believe that Judas, when sent out by our Saviour with the eleven, (whatever was the nature of their commission) met with less success than the other Apostles. St. Paul speaks of some false ministers, who preached Christ of contention; but he describes himself as rejoicing in the circumstance, which he scarcely could have done if their ministry had been destitute of success.

But I have already extended my observations far beyond the ordinary limits of such a communication. I will, therefore, at once close this part of the discussion. I may take another opportunity of considering the difficulties under which a minister, who has entered upon his office a stranger to true religion, must necessarily labour, even if he should subsequently become a sincere convert.

I remain, &c. &c.

P.

To the Editor of the Christian Observer.

I KNOW not how it has happened, that an important fact, incidentally recorded in the history of Simon Magus, should have escaped the notice of our acute disputants on the Baptismal Controversy. I shall simply leave it to speak for itself.

"When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. *For as* yet *he was fallen upon none of them.* Only they were *baptized in the name of the Lord Jesus.*" Acts viii. 14—16.

I know not whether I am right in my judgment; but, as a plain man, I have always considered a single fact, well authenticated, and of *direct bearing* upon the subject, to be more conclusive than all the abstract reasoning in the world*. It "commends itself to every man's conscience" with irresistible influence, and defies all the efforts of the most torturing criticism to wrest it from its obvious and natural application.

Q. C.

* I cannot be supposed, by the term "abstract reasoning," to allude to the arguments of Messrs. Scott, Biddulph, and Bugg, &c. &c. which are too clearly grounded upon *fact and scriptural testimony* to be confounded with reasoning built upon the foundation of systematic theories.

FAMILY SERMONS.—No. XCV.

John iii. 5.—*Except a man be born of water and of the Spirit, he cannot see the kingdom of God.*

AT the period of Christ's ministry on earth, the Jews generally were placing a false and delusive reliance on their ceremonial observances. They considered the demands of religion as fulfilled by a decent outward conduct, and an outward regard to the precepts of the law. The promised kingdom of the Messiah, they also considered as the establishment of an earthly dominion. These errors our Saviour sought to correct; and when Nicodemus, under an impression of Christ's authority as a teacher sent from God, came to inquire seriously into the nature of his doctrine, they were the points to which our Lord directed his attention. He shewed him that the kingdom of God was a spiritual kingdom, of the blessings of which those only should be partakers, who were made the children of God by a new and spiritual birth. "Except a man be born again," "of water and of the Spirit," "he cannot see," "he cannot enter into the kingdom of God." The heart of man is ever the same. Even in the full light of Revelation which we now enjoy, we are prone to the same error with the Jews, and are apt to lose sight of the spiritual nature of the religion of Christ. The observance of certain outward rites, and a decent attention to social duties, we are ready to imagine form the sum and substance of Christianity, and are sufficient to secure our admission into the kingdom of heaven. But against such a notion the whole Bible stands opposed. The Law and the Gospel, Prophets and Apostles, concur with our Lord himself in teaching us, that our hearts are naturally corrupt and at enmity with God; and that they must be as thoroughly changed as if they were created anew, before they can enter into the kingdom of God; before they can attain that "holiness without which no man shall see the Lord," or share in the peace and privileges of his children.

With a view to our acquiring scriptural notions on this most important, this vital, point of Christian doctrine, I propose to consider, 1st, The nature of the kingdom of God; and 2d, The change which must take place in us before we can enter into that kingdom. And may the Eternal Spirit, whose office it is to change the heart, open our hearts to the impressions of the truth!

I. "The kingdom of God" is described by St. Paul to be "righteousness, peace, and joy in the Holy Ghost." It is the reign of Christ by his Spirit in the hearts of men; a reign not of terror but of love. The subjects of this spiritual dominion are delivered from the tyranny of the law, of sin, and of death, and are made the children of God through faith in his Son, that "as sin had reigned in them unto death, so grace might now reign in them through righteousness unto eternal life by Jesus Christ." This new state of being commences in this world. No man will be admitted into heaven, who has not, while on earth, been enabled to throw off the yoke of sin and Satan, and to become the willing subject and servant of Jesus Christ. The foundation of this state is laid in repentance and faith. The penitent offender, being justified by faith, has peace with God: his sins are pardoned, he is admitted into the Divine favour, and receives the gift of the Holy Spirit to renew and sanctify his nature, and to prepare him for the society of heaven. A sense of the mercies vouchsafed to him fills his heart with gratitude and love. These form a new spring of holy obedience within him: he inquires, What shall I render unto the Lord for all his benefits towards me?

And the stedfast purpose and aim of his soul are to be conformed in all things to the will of his heavenly Father. Under the influence and guidance of the Holy Spirit, he is enabled, day by day, to grow in grace and in the knowledge and love of God. That Divine Teacher opens his understanding to discern the things belonging to his peace; inclines his heart to love them; strengthens him in his endeavours to do the will of God; directs him, under the depressing sense of the utter worthlessness of his best services, to the justifying righteousness of his Saviour as his only source of consolation, and his only ground of reliance; and cheers him amidst all his trials, temptations, and failures, with the hope of future glory—with the prospect of that day, when, delivered from the burden of this sinful flesh, and purified from every taint of corruption, he shall enter into the joy of his Lord. Then shall that kingdom of God in the soul of the believer, which was begun on earth—that reign of holiness and love, the progress of which was here impeded by so many conflicting lusts—be fully established, and Christ become all in all.

Such is the kingdom of God. It is purely a spiritual kingdom established within us by the power of the Holy Ghost. It is the gradual subjugation of sin in our souls, till in the last day we appear without sin, pure and spotless. In short, it is the reign of Christ in the hearts of his saints.

II. We now come to consider the change which our Saviour declares to be necessary before we can see the kingdom of God.

1. Its *necessity*. "Except a man be born again, *he cannot* see the kingdom of God." This necessity plainly arises from the universal corruption which we inherit from Adam. By nature we are "born in sin," and "the children of wrath;" unholy and carnal, at enmity with God and true godliness. Scripture and experience concur to establish this melancholy truth beyond the possibility of any reasonable question; and were we honestly to consult our own consciences, they would not fail abundantly to confirm it. They would convict us of wilful ignorance and disregard of God; of indifference to spiritual objects; of undue attachment to the world; of a willing preference of the service of sin and Satan to that of Christ; of habitually neglecting or violating the Divine precepts; of habitually indulging many unholy dispositions; and of pouring contempt alike both on the most awful threatenings of the Divine Law, and the most alluring promises and invitations of the Gospel. Such are some of the sad fruits of that depraved nature which belongs to us all, and which must be renewed before we can see the kingdom of God. Of the natural man we are expressly told in Scripture, that he "knoweth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." But the kingdom of God is a spiritual kingdom: he, therefore, who would discern it, must be possessed of spiritual perceptions; he must be "born of the Spirit." It is this total inability of man, in his natural state, cordially to embrace the truths of a religion which is altogether spiritual, that makes the radical change, spoken of in the text, absolutely necessary. Without such a change, he can neither repent nor believe the Gospel. He can have no adequate impression of the evil and danger of sin, and therefore no sense of the richness of redeeming grace and pardoning mercy. He cannot walk in newness and holiness of life, for "that which is born of the flesh, is flesh," and "in our flesh," that is, in our unrenewed nature, the Apostle assures us, "dwelleth no good thing." And at his death, he cannot be admitted into the happiness of heaven; for the word of truth assures

us, that unless we repent, we shall perish; that unless we be converted, we shall in no wise enter the kingdom of heaven; and that without holiness no man shall see the Lord. "Except, therefore, a man be born again, he *cannot* see the kingdom of God."

2. Let us next proceed to consider the *nature* of the spiritual change spoken of in the text, and which we have seen to be so indispensably necessary to our being admitted into the kingdom of God.

This spiritual change, or new birth, is well described by our church, as "a death unto sin, and a new birth unto righteousness." It is the infusion, by the Holy Ghost, of a new principle of spiritual life: it is the commencement of the life of God in the soul.—In our natural state, we are strangers to God and to Divine things. We neither enjoy communion with him, nor set any value on his favour. Our affections are placed on the world, and on worldly and sinful objects. But when we become the subjects of the new birth, here spoken of, we die, as it were, to the world and sin. These tyrants of the soul lose their power over our minds, just as external objects cease to affect the senses of a dead man; and we feel the influence of higher and holier objects. Quickened by the Holy Spirit, we are made alive unto God through Jesus Christ; and the life we thenceforth live is a life of faith and new obedience. For "we are his workmanship, created" anew "in Christ Jesus unto good works." By what process this renovation is effected, we are not required, nor would it be possible, to explain. Its effects, however, are palpable; and if we are honest in the work of self-examination, and diligent in trying our hearts and lives by the test of Scripture, we shall not long be left in doubt as to whether we are the subjects of this spiritual change. The individual indeed remains the same; but still, in a spiritual sense, "old things have passed away, and all things are become new." He enters on a new life; acts from new motives; feels new desires, new hopes, new fears, stirring in his bosom; places his affections on new objects, and regulates his whole conduct with a view to new and nobler ends. His life is a life of communion with God, and of faith in his Son. The love of Christ constrains him to live no longer to himself, but to that Saviour who died for him. His desires are placed not on the attainment of this world's goods, but on his restoration to the favour and image of his God. He hates and dreads the sin which was once his delight; and his unceasing prayer and persevering effort is, that he may be made meet to be a partaker of the inheritance of the saints.

3. It has been already stated, that the immediate author of this change is the Holy Spirit. Water, however, is appointed by Divine authority as the emblem of the Spirit's efficacy. The Apostles were commissioned by our Lord to preach his Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and the obligation of this command is infinitely strengthened by the solemn declaration in the text, that "except a man be born of *water*, and of the Spirit, he cannot see the kingdom of God." Our Saviour having thus solemnly instituted the sacrament of baptism, as the rite of admission into his visible church, the wilful neglect of the institution would be highly criminal in any of his professed followers. It is ordained by the same authority, and guarded by the same sanctions, which give to the other precepts of Scripture their force and obligation.

But while, in obedience to the Divine command, we use the water of baptism, both as a powerful mean of grace, and as a significant emblem of that inward and spiritual

washing from sin by the blood of Christ, and the influence of the Holy Spirit, which is aptly termed regeneration or new birth, we must beware of confounding, as too many do, the sign with the thing signified. The limits of a discourse would not suffice for the discussion of this much-disputed topic. All that can now be done is solemnly to warn you against this pernicious error. Remember that the kingdom of God, to which we are admitted by the new birth or spiritual regeneration, consists, as we have seen, in love to Christ, and obedience to his laws, and delight in his service. But how many baptized persons are to be found in every congregation—may we not say, in almost every family—who neither love Christ, nor obey his laws, nor delight in his service, and who are evidently not of his kingdom? Shall we say of such persons that they have been "born again by a new and spiritual birth?" And if such persons should thus judge of themselves, would they not thereby furnish a presumptive proof that they are not born again, since they do not yet possess even that degree of spiritual discernment which would enable them to distinguish the washing of water, from that baptism of the Holy Ghost which quickens, cleanses, and fructifies the soul? Let no such error be cherished among us. If we are really regenerate, born of the Spirit as well as of water, members of Christ's spiritual kingdom, we shall have other proofs to produce of the change we have undergone, than that of our having been admitted by baptism into the visible church of Christ. Our sinful souls will have been raised from their death in sin to a life of righteousness; and being quickened together with Christ, we shall have within us the mind which was also in him, and be walking even as he walked. It were vain to talk of spiritual life, if we have not turned from dead works—the works of the flesh and of the world—to serve the living God. It were vain to talk of our faith, if it do not appear in the fruits of love and holy obedience. It were vain to boast of our privileges as children of God, if the carnal affections which cleave to us, prove us to be still the bond-slaves of Satan. Let us then not dare to flatter ourselves that we are truly regenerate, unless we are the loyal subjects of the King of kings; unless our aim and effort, in the strength of Divine grace, is to walk before him in all holy conversation and godliness, and to serve him in the spirit of adoption; unless calling ourselves by the name of Christ, we shew ourselves to be his by departing from all iniquity; and unless we prove that we have passed from death unto life by the love we bear to our brethren in Christ for his sake.

What has now been said will serve to explain the reason of the division which is usually made of men into two classes; those who continue in their natural state, unchanged and unsanctified,—and those who are made, by a new and spiritual birth, children of God and heirs of his kingdom. Many maintain a respectable station in society, and are amiable and useful in their intercourse with others, who nevertheless are strangers to this change of nature, and who shew that they are so by their not acting from the motives of love to God and faith in our Lord Jesus Christ, and by their indifference to all spiritual objects. Indeed, this view of the subject accounts for the insensibility with which men, possessing intelligence in matters of science or in the conduct of worldly business, will listen to the most affecting truths, to the most interesing exhibitions of the love and grace of Christ, and to the most awful denunciations of the Divine wrath. The god of this world has blinded their minds, so that they see not the things belonging to their peace; and unless

they seek with earnestness the influence of God's Holy Spirit, to open the eyes of their understanding, and to communicate to them the light of life, they must continue to walk in darkness until death and judgment shall fatally convince them of their ruinous delusion. Let me impress on the minds of such persons the solemn truth, "Ye must be born again." You must be raised from your present state of alienation from God, and of consequent guilt, condemnation, and misery, to a new and divine life. You must be created anew in Christ Jesus, by his Holy Spirit. All other remedies, all outward means of grace, without this radical conversion of the heart to God will fail. "Neither circumcision availeth any thing nor uncircumcision, but a new creature;" a new creation in the image of God, in righteousness and true holiness.

And let such as have good ground for believing that they are born again of the Spirit, remember that regeneration is only the entrance into Christ's spiritual kingdom—the infancy, as it were, of the divine life; and that they are as yet far from maturity, far from the measure of the stature of the fulness of Christ. O let none of us rest satisfied with our present attainments. That were indeed a fatal symptom of spiritual decay. Let us unceasingly pray and labour for growth in grace, for increasing sanctification. Let us not count ourselves to have as yet attained any thing, much less to be already perfect; but forgetting the things that are behind, and reaching forth unto those things that are before, let us press towards the mark, for the prize of our high calling in Christ Jesus. Amen.

To the Editor of the Christian Observer.

THE remarks published in your Number for last January, on the sermon of a popular preacher concerning ministers being fishers of men, must, I should suppose, fully approve themselves to every one who has duly considered the subject, and has had an adequate opportunity of appreciating the injurious effects actually produced by the style of preaching which is animadverted upon. Yet, it is possible, some persons may infer, that because the use made of the *similitude*, in this sermon, was unwarranted and highly exceptionable, little or nothing of instruction was by our Lord actually intended under that emblem. This, I apprehend, is far from the truth: and, with your leave, I will submit a few thoughts on the subject, to your readers, and especially to ministers, who are or ought to be "fishers of men."

1. A fisherman, though of low station in the community, is a man of a peculiar stamp and habits; and, in several respects, a pattern or model for the ministers of Christianity. In order to be a successful fisherman, (I here speak of fishing as a *trade and business*, and not as an *amusement*,) he must be inured to self-denial, patiently enduring hardship, and ready to risk much danger, in the pursuit of his main object. This employment also requires great skill and much knowledge, as to the different kinds of fish that may be taken, the seasons and places when and where they may be expected, and the most *approved* methods of taking them — *approved* by the experience and observation of the most skilful and successful fishermen who have gone before him. In *their* plans, indeed, some improvement may be made; but "the fishers of men" can never improve on the plans and methods of the Apostles of our Lord and Saviour.

2. The fisherman must be "instant in season, out of season:" he must "give himself wholly" to his object (εν τουτοις ισθι); he must

be ready to go out to fish when others go to rest, and often be without sleep and food for a considerable time together. While the opportunity is afforded, he must seize on it; and, in pursuit of his object, must be often hungry, and thirsty, and weary. And are there not most important lessons, for the true minister of Christ to learn from this part of a fisherman's habits and conduct? He will exhibit the Spirit of his Lord, who would not eat or drink when the Samaritans thronged to hear his word, but said, "I have meat to eat which ye know not of." "My meat is to do the will of him that sent me, and to finish his work."

3. The fisherman, though he has toiled all night, and has "taken nothing," does not give up his hopes, or sit down desponding, or betake himself to other employments or recreations; but he waits for another opportunity, in expectation of better success: he considers what might be the cause or occasion of his former failure, that if possible he may obviate it; and when the opportunity arrives, he seizes it with as much alacrity as before; and this even after repeated disappointments. And even if he should fail to succeed in the way in which other fishermen prosper, he tries some other way; and being thus assiduous and indefatigable, he commonly, to some good degree, is at length successful. Here again the "fishers of men" may learn many things for their instruction, encouragement, reproof, and warning.

4. Again: The fisherman, when not actually fishing, is generally employed in things belonging to his peculiar business. He is "washing his nets," or "mending his nets;" or making nets or lines; or fixing hooks; or procuring baits, &c. If a prudent fisherman, he is seldom unemployed *in his own way:* he has *much* leisure from *fishing*, but *little* from those things which are connected with it; as his boat, his nets, his lines, &c. He is a man of business; and does not spend his time, or any large portion of it, even between the seasons of actual fishing, in diversions and recreations, in visitings and feastings: if he get into these habits, he will scarcely be successful. Surely then the fishers of men should imitate the fisherman in this. The intervals between seasons of preaching should be filled up with studying, learning, devotion, instructive conversation, and things belonging to their most important office. Many things, not considered wrong in others, must be avoided by him who would prosper. He must adopt, in general, Nehemiah's words; "I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it, and come down to you?" He should, as to many things, even right in themselves, leave them to others; saying with the Apostles, "We will give ourselves *continually* to prayer and to the ministry of the word." In short, he should never suffer his time to be occupied by any other things, if he can avoid it, which might interfere either with the exercise of his ministry, or his preparation for exercising it in a proper manner; but observe the Apostle's rule, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)

5. Further: The fisherman's object is to catch fish: however fine the weather, and calm the sea, and good the provisions on board, or pleasant the company, if he do not take fish, he returns disappointed. "He that winneth souls is wise." Learning, reputation, preferment, wealth—even applause, popularity, respect, and affection from every quarter—will leave the genuine minister of the Gospel disappointed and grieved, if he do not *gain souls.* For he is "a fisher of *men*," not of *applause*, *preferment*, or

"filthy lucre." For the salvation of immortal souls he labours, studies, prays, preaches, teaches publicly and from house to house—spends himself and is spent. And if he succeed, these will be accounted by him as his riches, his joy, his crown, at present; and will be found so in the day of Jesus Christ: and in this view, poverty, reproach, scorn, or even far heavier sufferings will not greatly move him.

6. As appointed by our blessed Lord to be "fishers of men," we may also deduce instruction from Peter's conduct, and language, and success. "Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net: and when they had thus done, they inclosed a great multitude of fishes." (Luke v. 4—6.) Peter *used* his own understanding, as to the best time and opportunity for fishing; but he did not so *lean to it*, as to refuse obedience to his Lord's command or direction. He believed and obeyed. Thus Mary says to the servants (as still hoping from Jesus for a supply of wine), "Whatever he saith unto you, do it." (John ii. 5.) They obeyed what might appear very unseasonable: "they filled the water-pots with water to the brim," and they drew it out "good wine." Would we succeed as the ministers of Christ, we must adhere strictly to his instructions; leave undone nothing of what he enjoins; do what we can do, and trust in him to do what is beyond our power; neither relying on our own plans and exertions, or wisdom, or persuasive powers, nor neglecting any means prescribed by him, or on which we may properly expect and pray for his blessing.

7. Men are indeed, in this evil world, as the fishes are in the sea: and as far as the Lord prospers his ministers, they are brought forth out of this evil world; delivered from the power of darkness; translated into the kingdom of God's beloved Son, in whom they have redemption, through his blood, even the forgiveness of their sins. The most successful minister, however, takes only a very small proportion of the multitudes who surround him and occasionally come near to him; as the fisherman catches but a small proportion of the fishes in the sea, or even in the shoal. It has been shewn, that these are accounted his gain, his joy and crown. The zealous affectionate minister counts each of them a more valuable acquisition than the largest legacy or the richest preferment would be. But *his* gain is as nothing to *theirs*. He does not seek them for their hurt, but their salvation. Here the emblem may seem to fail; but surely our Lord's words about the *harvest* are equally applicable to the *fishery*: "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John iv. 36.) The literal harvest is as much reaped in order to be *eaten* as the literal fisherman catches fishes to be eaten. But in the spiritual harvest and fishery, both are effectual to the eternal salvation of those about whom that labour is successfully employed, (1 Cor. iii. 7, 8.) At the same time, the minister may learn from the fisherman not to spend his time, and discourage his heart, in vain regrets about those who shun his net, or even, when supposed to be taken, who get out of it and disappoint his hope; but to bless and praise God for those to whom he is made successful; and to hope, pray, prepare, and labour, that he may succeed in respect of more and more." (1 Thess. i. 2, 3, 11, 13. 2 Thess. i. 3. Comp. Acts xvii. 1—9, 13.)

8. Again: A fisherman, sometimes, at one cast, or in one night, or a few nights or days, is so successful that he is amply remunerated for many, many labours, by which he took nothing. The emblem of St. Peter's draught of fishes, when, at Christ's command, he let down the net, was abundantly

explained by his success as "a fisher of men," at the day of Pentecost, and the conversion of three thousand souls in one day. Let, then, the unsuccessful minister redouble his diligence, earnestness in prayer and supplication, and endeavours to exemplify his doctrine by his own holy example; and after years, perhaps many years, of humiliating failure in what is the grand desire of his heart, he may at length see his most sanguine expectations in past times even exceeded towards the close of his life;—or, perhaps, he may at length look down from heaven, to witness that extensive efficacy given to his labours which it would not have been safe or good for him to have known on earth, "lest he should have been exalted above measure." (2 Cor. xii. 1—6.) At any rate, let none "grow weary in well-doing; for in due season they shall reap, if they faint not." Let all remember, that in this case, a little success is immensely better than very great success in any other case; and let none seek relief to his mind from other studies, recreations, and pursuits, because discouraged in his ministry—a temptation which proves too strong for many.

9. The direction given to St. Peter, in respect of the payment of the tribute-money, and the peculiar *nature* of the miracle by which the poverty of Christ and his Apostle was to be supplied, seems to lead the attentive reader to think, that some reference was intended both to Peter's former occupation and to his new office of a "fisher of men," else why select this peculiar way of obtaining a miraculous supply? On such a subject, it is easy to say crude and ridiculous things; yet the following hint may not be inappropriate:—"The 'fishers of men,' though needy, may go on cheerfully in their work, trusting in the Lord to supply their wants; for he will bring to their net, when necessary, such as shall be both able and willing to contribute to the support of his cause." (T. Scott's Family Bible, P. O. Matt. xvii. 14—27.) And many instances will occur, of ministers becoming useful to those who not only act towards them as the Philippians did by St. Paul, but enable them to accomplish important designs of usefulness, which, if it had not been for such help, must have remained mere plans formed in the mind but never attempted or executed.

T. S

To the Editor of the Christian Observer.

I BEG to offer a few remarks on that tenet of the abrogation of the authority of the Moral Law, which is maintained by a certain sect of Christians in the present day, and which appears to me to be pointedly opposed to every sound and obvious principle, whether of Scripture or of reason. It might be possible to frame something like an apology for many of the other heresies, both of former and of later days: but to deny the authority of the Moral Law seems scarcely to admit of excuse; since it not only, like other heresies, is grounded on a perversion of Scripture, but seems to involve the studious obliteration of the deep moral notices that are common to our nature.

This error appears to me to have been fostered by the conflicting labours of two very opposite descriptions of ministers; of those who preach the doctrines of grace as though there were no precepts to be obeyed, and of those who preach the law as though there were no grace to pardon, sanctify, and save. How important is it, then, for ministers to avoid extremes, to understand well the message they have to deliver, and to divide rightly and impartially the word of truth.

I wish I could place before your readers, in a few sentences, the view of Christianity which is held by the sect to which I have al-

luded. If I am not mistaken, it amounts to this:—Believers, being partakers of a finished salvation—a salvation finished and complete before the foundation of the world—are delivered from the law, not only as a covenant of works—a point in which I should agree with them—but as a rule of conduct, or even as a test by which to try the soundness of their faith. To look for evidence of their being the children of God, in the growing conformity of their hearts and lives to the Divine law, they represent as legal, and therefore as derogating from the grace of the Gospel, and also as tending to rob them of their comfort, and to abridge their liberty in Christ. In short, they deny that the precepts of Scripture possess any authority over the conduct of believers, or that they form the standard by which either they themselves or others ought to judge of their election in Christ.

If, in this concise statement, I have done them wrong, I shall be happy to correct it. The gratification I should derive from their distinct disavowal of such principles, would far more than compensate to my mind the pain of a retractation. But I ought to add, that I have listened to several of their preachers with the utmost degree of attention, and with an anxious desire to be able to put a less revolting construction on what fell from them; and that, after all, I find myself compelled to consider the above representation as correctly exhibiting their sentiments respecting the Moral Law—wild, extravagant, and licentious as these sentiments must appear to every sober Christian.

I have no intention to enter into a full discussion of this subject: that I must leave to others. I shall confine myself, in what I shall yet say, to a few brief remarks on the inherent authority of the Moral Law; trusting that some abler correspondent may be induced to take a more comprehensive view of the whole question.

I will first assume, as a postulate, that man is subject to the Moral Law, or law of God, as being His creature. This appears indisputable. I ask, then, by what strange operation faith in Christ annuls this natural obligation*? If faith does much for man; if its possessor is pardoned, justified, sanctified, adopted, accepted; yet it leaves him a creature standing in certain relations to God and man. If, as a rational creature, he is subject to the Moral Law, then whatever blessings he enjoys as a believer, he must still, as a rational creature, stand in this respect on the same ground with others.

In the next place, I would remark, that the direct and natural consequence of denying the authority of the Moral Law, in the case of believers, is to produce slight views of sin, and to diminish the dread of committing it. I do not mean to say, that every one who maintains the doctrine in question is licentious; but only, that the tenet naturally leads to licentiousness. If the Moral Law has no authority over the believer; if it is not the great rule of right to him, as well as to others; the violation of it by him does not involve any criminality. What evil is there in violating an abrogated statute?—But, turning with grief, and little less than horror, from such sentiments, I would remark, that the Law ever lives and ever binds. Though its place, as the basis of

* I ought here to remark at the same time, that I perfectly agree with Macknight in the following observation:—"At the death of Christ the law of Moses was abolished in all its parts to all mankind, as a religious institution, Col. ii. 14. Wherefore no one is obliged to perform any moral duty, because it was enjoined by Moses, but because it is written on men's hearts, and is enjoined by Christ, who, in his Gospel, hath renewed the moral precepts of the Law of Moses with greater efficacy than they were enjoined to the Jews; having established them on better promises than were held forth in the law."

a covenant, is changed, yet its intrinsic character and authority are now what they ever were; and every transgression of it, whoever the transgressor be, is sin,—hateful to God, and exposing the offender to punishment.

But the tenet which I am opposing is absurd in itself, as well as pernicious in its tendency. For what can be more absurd than to hold, that as an unbeliever I am to-day under the authority of a law which constitutes certain actions sins, yet that, if to-morrow I am a believer, I am freed from the authority of that law, and the same actions, if repeated by me, are no longer sins?

If we turn to the Scriptures, I would say, that they contain nothing that favours the notion of an abrogation of the law of God; but much to the contrary. As to the peculiar views of this subject, which some derive from the Epistles to the Romans and the Galatians, they can only proceed from a misapprehension of the design of the Apostle in those Epistles. Justification is the great subject of which he treats in each;—in the Epistle to the Romans, in reference to the Divine Law generally; and in the Epistle to the Galatians, in reference to the Law of Moses, and particularly the ceremonial law, the observance of which the judaizing corrupters of Christianity wished to impose on the Galatian believers. Now there is no necessity to suppose that the Apostle, in professing one object, actually had two objects in view; that he taught the abrogation of the Law as an authoritative rule of right, when his express design was to shew that obedience to law was not the ground of justifying righteousness. Nor, indeed, would such a mode of proceeding agree with the sincerity and simplicity of Scripture.

I am aware that I have barely touched on this great question; in my opinion, it would require a treatise rather than a letter; but I think I have said enough to lead your readers to suspect, that the tenet which I have combated has no foundation either in reason or Scripture. In my own view, the plain dictate of reason is, that the law of morality is invariable, universal, and perpetual; and the plain doctrine of Scripture, that Jesus Christ, in annulling that law as the foundation of a justifying righteousness, has ratified it in all its purity and extent, and adopted it as the great law of rectitude in that spiritual kingdom which he has established in the world, and of which he is the merciful and righteous Sovereign. This opinion is not to be confuted by an appeal to the excellent lives of some who maintain the obnoxious tenet. I speak of a system, not of individuals. There are excellent characters to be found in almost every denomination of Christians. What I would maintain is, that the system in question is bad; that in itself it is replete with absurdity; and that its tendency is of the worst kind.

T.

To the Editor of the Christian Observer.

In addition to the passages brought forward in your preceding Number, the following very strong quotation from Bishop Taylor, whom no one will accuse of Calvinism, may well claim a place in your publication. I was surprized at meeting with it, as Dr. Mant has introduced the name of this pious and learned prelate among the supporters of his own view of regeneration.

BENEVOLUS.

"He, that shall discourse Euclid's elements to a swine, or preach, as venerable Bede's story reports of him, to a rock, or talk metaphysics to a boar, will as much prevail upon his assembly as St. Peter and St. Paul could do upon uncircumcised hearts and ears, upon the indisposed Greeks and prejudicate Jews. An ox will relish the tender flesh of kids with as much gust and appetite, as an unscriptural and unsanctified man will do the

discourses of angels, or of an apostle, if he should come to preach the secrets of the Gospel. And we find it true by a sad experience. How many times doth God speak to us by his servants the prophets, by his Son, by his apostles, by sermons, by spiritual books, by thousands of homilies, and arts of counsel and insinuation; and we sit as unconcerned as the pillars of a church, and hear the sermons as the Athenians did a story, or as we read a gazette. And, if ever it comes to pass, that we tremble, as Felix did, when we hear a sad story of death, of righteousness, and judgment to come, then we put it off till another time, or we forget it, and think we had nothing to do but to give the good man a hearing; and, as Anacharsis said of the Greeks, they used money for nothing but to cast account withal, so our hearers make use of sermons and discourses evangelical, but to fill up void spaces of their time, to help to tell an hour with, or pass it without tediousness. The reason of this is—a sad condemnation to such persons—*they have not yet entertained the Spirit of God, they are in darkness; they were washed in water, but never baptized with the Spirit, for these things are spiritually discerned.* They would think the preacher rude, if he should say, they are not Christians, they are not within the covenant of the Gospel: *but it is certain that the Spirit of manifestation is not yet upon them; and that is the first effect of the Spirit, whereby we can be called sons of God or relatives of Christ.* If we do not apprehend and greedily suck in the precepts of this holy discipline as aptly as merchants do discourse of gain, or farmers of fair harvests, *we have nothing but the name of Christians; but we are no more such really than mandrakes are men, or spunges are living creatures.*"—Works, fol. ed. 1673. Serm. I. On *Whitsunday*, pp. 2, 3.

Again, at the conclusion of the same sermon: "The summe is this; an animal man, a man under the law, a carnal man (for as to this they are all one), is sold under sin: he is a servant of corruption: he falls frequently into the same sin, to which he is tempted: he commends the law, he consents to it that it is good; he does not commend sin, he does some little things against it; but they are weak and imperfect: his lust is stronger, his passions violent and unmortified, his habits vitious, his customs sinful, and he lives in the regions of sin, and dies, and enters into its portion. But a spiritual man, a man that is in the state of grace, who is born anew of the Spirit, that is, regenerate by the Spirit of Christ, he is led by the Spirit, he lives in the Spirit, he does the works of God cheerfully, habitually, vigorously; and although he sometimes slips, yet it is but seldom, it is in small instances: his life is such as he cannot pretend to be justified by works and merit, but by mercy, and the faith of Jesus Christ; yet he never sins great sins; if he does, he is for the present fallen from God's favour; and though possibly he may recover (and the smaller or seldomer the sin is, the sooner may be his restitution), yet for the present (I say) he is out of God's favour."

MISCELLANEOUS.

To the Editor of the Christian Observer.

EVERY memorial of our venerable Reformers claims an interest in those who wish to support the church they founded with their blood, by copying the purity of

their lives and the soundness of their doctrine. I have been much pleased with certain notices of the primitive Bishop Latimer, contained in the dedication prefixed to his writings, by his friend Augustine Bernher. The republication of these in the Christian Observer will, I am confident, afford as much pleasure to your numerous readers, as to

Your obedient servant,

T. G.

Oxon, April 5, 1816.

"How manifold wayes was hee troubled, toste, and turmoyled by the popish bishops? Whose hands hee could not have escaped, if God had not moved the king's majesties heart (that then was) to assist him; by whose absolute power divers times hee was delivered from the cruell lyons. And although it did please God, in processe of time, to suffer the king's majestie to be deluded and circumvented by the subtill perswasions of those popish bishops, to establish by lawe sixe ungodly Articles; yet this faithfull servant of Christ would rather put his owne life in danger, then forsake or departe from that, the which afore most faithfully hee had taught out of God's word. Wherefore hee was contented rather to bee cast into the Tower of London, and there to looke daily for death, than to be found a wavering reede, or to deceive his prince. 'For they,' sayd hee, 'that doe allow any thing disagreeing from God's word, in respect to fulfill the appetites of princes, are betrayers and murtherers of their princes; because they provoke the wrath of God to destroy such princes: and therefore these flatterers become guiltie of the blood of their princes, and are the chief causes of their destructions.' Wherefore, this faithfull man of God, knowing his prince to be deluded by the false priests, and being assured the things that were allowed to be contrary to God's word, was ready thus to adventure his life; at the which time God mercifully delivered him, to the great comfort of all godly hearts, and singular commodity of the church.

"Now when he was thus delivered, did he give himselfe up to the pleasures of the world? to delicatenes or idlenes? No, assuredly; but even then most of all began hee to set forth his plough, and to till the ground of the Lord, and to sowe the good corne of God's word; behaving himselfe as a faithfull messenger of God, being affraide of no man, telling all degrees their duties faithfully and truely, without respect of persons, or any kinde of flattery. In the which his painefull travailes, he continued all King Edward's time, preaching for the most part every Sunday two sermons, to the great shame, confusion, and damnation of a great number of our fat-bellied unpreaching prelates. For hee being a sore brused man, and above threescore and seven years of age, tooke notwithstanding all these paines in preaching; and also every morning ordinarily, winter and summer, about two of the clocke in the morninge, he was at his booke most diligently. And besides this, how carefull he was for the preservation of the church of God, and for the good successe of the Gospel, they can beare recorde which at that time were in authority, whom continually by his letters he admonished of their duties, and assisted with his godly counsell.

"But when the time approached, the which God had appointed for the punishment of the carnall Gospellers and hypocrites, which most wickedly abused the same, how faithfully hee did admonish, both privately and openly, all kinde of men, they that were then about him can beare record. But one thing amongst other is principally to be noted, that God not only gave unto him his Spirit most plenteously and comfortably, to preach

his word unto his church, but also by the same Spirit hee did most evidently prophecie of all those kindes of plagues which in very deede afterwards ensued, so plainely, I say, as though he had seene them before his eyes: so that if England ever had a prophet, he was one.

"And amongst other things he ever affirmed, that the preaching of the Gospel would cost him his life, to the which thing hee did most cheerefully arme and prepare himself, beeing certainely perswaded that Winchester was kept in the Tower for the same purpose. Therefore, not long after Queene Marie was proclaimed, a pursuivante was sent down into the countrey for to call him up. Of whose comming when he had knowledge about six houres before by a faithfull man of God, John Carelesse (a man worthie of everlasting memory), he prepared himselfe towards his journey, before the said pursuivant came to his house. At the which thinge, the pursuivant marvelled, when seeing him so prepared towards his journey: he said unto him, 'My friend, you bee a welcome messenger to me; and be it knowne to you and to the whole world that I goe as willingly to London at this present, being called by my prince to render a reckoning of my doctrines, as ever I was to any place in the world, and I doe not doubt, but that God, as hee hath made me worthy to preach his word before two excellent princes, so he will enable me to witnesse the same unto the third, either to her comfort or discomfort eternally.' At the which time, the pursuivant when hee had delivered his letter, departed, affirming that hee had commandement not to tarry for him; by whose sodaine departure it was manifest, that they woulde not have had him to appeare, but rather to have fled out of the realme. They knew that his constantnes should confound them in their Popery, and confirme the godlye in the truth. As concerning the manner and forme how hee was entertained when he came before the counsell, how stoutly hee did behave himselfe in Christ's cause, and was content to beare most patiently all the mockes and taunts given him by the scornefull and pestilent Papists; also how patiently he took his imprisonment, and how boldly and willingly he in the end adventured his life in the defence of the glorious Gospel of Jesus Christ; because these things bee at large described in the booke of Martyrs, by that most godly, learned and excellent instrument of God, Master John Foxe, I will not spende the time now to rehearse the same, saving one thing the which I would wish all godly bishops and faithfull preachers to note, the which is this: that hee being in prison comfortlesse, and destitute of all worldly helpe, most of all did rejoyce in this, that God had given him grace to apply his office of preaching, and assisted him without feare or flattery to tell unto the wicked their faults, and admonish them of their wickednesse, neither allowing nor consenting to any thing that might bee prejudiciall or hurtefull unto the Gospel of Christ, although the refusall there of did cast him in danger of his life. God grant that all those that bee in that office may follow his footsteps, and that the rest that either refuse to take paines, or are given to flatter, may bee turned out, and bee sett to the cart or the plough, and others put into their roomes that bee willing, diligent, and able to do their duties. The other thing that I would have noted, is his earnestnesse and diligence in prayer, wherein often times so long hee continued kneeling that hee was not able for to rise without helpe: and amongst other things these were three principall matters he prayed for.

"The first, that as God had appointed him to be a preacher and

professor of his word, so also he would give him grace to stand unto his doctrine untill his death. The other thing, the which most instantly with great violence of God's Spirit he desired, was, that God of his mercy would restore the Gospel of his Son Christ unto this realme of England once againe, and these words, 'once againe,' 'once againe,' he did so inculcate and beate into the eares of the Lord God, as though he had seene God before him, and spake unto him face to face. The third principall matter wherewith in his prayers he was occupied, was to pray for the preservation of the queene's majestie that now is, whom in his prayer accustomably hee was wont to name, and even with teares desired God to make her a comfort to this comfortlesse realme of Englande. These were the matters he prayed for so earnestly. But were these things desired in vaine? Did God despise the prayers of this his faithfull souldier? No, assuredly: for the Lord did most graciously grant all these his requests. For, concerning profession, even in the most extremity, the Lord graciously assisted him. For, when he stood at the stake without Bocard's gate of Oxford, and the tormentors about to set the fire upon him and that most reverend father, Doctour Ridley, he lifted up his eyes towards heaven, with a most amiable and comfortable countenance, saying these words: 'God is faithfull, which doth not suffer us to be tempted above our strength;' and so afterward by and by shed his blood in the cause of Christ, the which blood ran out of his heart in such abundance, that all those that were present (being godly) did marvel to see the most part of the blood in his body so to bee gathered to his heart, and with such violence to gush out, his body beeing opened by the force of the fire. By the which thing God most graciously granted his request, the which was, to shed his blood in the defence of the Gospel. How mercifully the Lord heard his second request, in restoring the Gospel once again to these realmes, these present daies can bear record. But alasse! what shall England say for her defence? How shall she avoyd the terrible plagues of God, for the horrible and devilish unthankefullnesse for that measure? The Lord be mercifull unto us.

"Now concerning his third request, it was also most effectuouslie granted, to the great prayse of God, the furtherance of his Gospel, and the unspeakable comforte of this realme. For when matters were even desperate, and the enemies mightily flourished and triumphed, God's word banished, and Spaniards received; suddenly the Lord called to remembrance his mercy, and made an end of all these miseries, and appointed her, for whom that same reverend greyheaded father Latimer so earnestly prayed in his captivity, as the true and natural ruler and owner of this imperiall crowne, to shewe herselfe, and by the brightnesse of God's word did confound the darke, devilish, and vile kingdome of Antichrist, and restored the temple of God againe, the which thing not this faithfull Prophet only, but all the rest whom God made worthy to bee witnesses, did most earnestly require and desire in their faithfull prayers."

To the Editor of the Christian Observer.

TAKING up, the other day, a volume of the Christian Observer, I perused a Review of "A New Directory for Nonconformist Churches*," which I had not seen before. I was much struck with some of the sentiments expressed, both in the avowal of the Dissenters and the advice of the Churchmen, and was induced to commit to paper the following statement of my own case, not with a view to strengthen or exalt either

* Vol. for 1813, p. 45.

party, but simply in the hope of obtaining advice which may be useful to me in my present divided state of mind.—Though a native of Scotland, I was educated in the principles of the Independents, and, till nearly twenty years of age, was so bigoted in my views, that I regarded no sect or denomination, but that to which I belonged, as knowing the Gospel fully. I looked upon almost all religious professors who were without the pale of our meeting-house, as full of self-righteousness, and consequently in the broad way that leads to destruction. As to the Church of England, I considered it as scarcely removed from Popery; and I would as soon have gone into a Roman-Catholic cathedral as into an English chapel, although there was one in the place in which I lived. In the course of events, I removed to a town in the north of England. The family with whom I lived attended Divine worship in the Established Church; and none of my own persuasion being in the place, I went with them for a time, much as I disliked it. I believe, too, my mind was not quite so wrapt up in my own sect as it had been, nor my prejudices so strong against other sects generally; although the gay, worldly, irreligious conduct of both minister and people, belonging to the episcopal chapel in the town where I had always lived, had tended to give peculiar force to my aversion to the Church of England. However, with the family I went; and though I must confess, that at first the form of worship appeared very singular and strange (having never witnessed it before), yet I still continued to attend, and soon began to feel the benefit of the excellent prayers of the church, and the no less pious and excellent discourses delivered by the truly Christian pastor of the place, whose zeal and faithfulness, whose love to perishing souls, and whose heavenly character I shall never cease to venerate, while recollection lasts or I am capable of exercising grateful feelings. I had not attended him more than six months before I felt that I had become a new creature. There might indeed be little or no difference in my character which was visible to a common observer: I had known and believed the great leading doctrines of the Gospel from infancy; but now, for the first time, my heart was deeply affected by them. It is true, I believed the Bible before this time; and, I think, with a more spiritual faith than mere historical belief, for it had some influence in regulating my conduct; but I found I had the belief, without the hearty and unfeigned love, of the Gospel. I became, in consequence of this discovery, much troubled at the hardness of my heart; and I often prayed to God to soften it. I obtained light enough to discover that I had not that true faith which is described in your Review of Mr. Beresford's Sermon*—a faith which worketh by love: under the teaching, however, of an English clergyman, in an English church, and in the use of the Church-of-England prayers, I obtained, I humbly trust, this precious gift. How wonderful are the ways of God! In this manner was he pleased to speak peace to my troubled soul, and to enable me joyfully to maintain a decided attachment to himself and his cause, against much opposition, which I have never since ceased to experience. After remaining more than two years in this English town, the providence of God, doubtless for wise ends, again called me to remove. This I did most reluctantly, as my heart was much attached to my dear pastor Mr. F——, his wife and family. I returned to the town in Scotland where I had formerly lived. There I attended the episcopal chapel during a residence of more than twelve months; but alas! both the minister and people were, as I have already intimated, the very oppo-

* Christ. Observ. for 1814, p. 645.

sites of those I had left. After this, I went to other parts of Scotland, but found none of the English chapels in a more satisfactory state. In one place, the minister was actually put away by his congregation, though they were far from being rigid, for improper conduct. And the episcopal pastor, near whom I live at present, has, in his writings, impugned the doctrine of original depravity, and deviates in other respects from the strictnesses of the clerical character. Under these painful circumstances, I was led on one occasion to unite myself with the congregation of a good man, a minister of the Church of Scotland; but I was dissatisfied with their dull and uninteresting mode of worship, after the animated forms to which I had lately been accustomed in the Church of England, and previously even among the Independents. I have, therefore, been induced to join a congregation of Dissenters, in connection with Mr. Haldane. This I was driven to by finding it next to impossible—with sorrow I speak it—to feel any thing like peace, comfort, or edification in the episcopal chapels near me—prepossessed as I am in favour of their form of worship; for the discourse of the minister generally does away the salutary admonitions and prayers of the incomparable Liturgy. Now, Mr. Editor, what is one, situated as I am, to do? I have long felt like the authors of the Directory; and my heart burns with the recollection of past times, when my devotion was animated by the use of the most exalted and elevating sentiments and expressions of love, gratitude, humility and joy in the Liturgy of the Church of England; and I sigh in vain for the feelings and fixed attention I experienced from its use. It may be said, that it was novelty which gave such life and vigour to my devotions at a former period, more than the excellence of the prayers or teaching I received: but even allowing something for this, I conceive that the sentiments and language contained in the Prayer-book are well calculated to produce the most beneficial effects on a *Christian* mind. As to any *other*, it is, perhaps, a matter of indifference whether they sit and read the prayers of the Church of England, or stare at the minister during the time of prayer, as in the Church of Scotland or among the Dissenters. But I have often thought that, since the very essence of the inspired writers, with the most sublime and exalted sentiments of uninspired, but eminently pious, Christians, are brought together in the Liturgy, it is matter of wonder that those who use it are not the most spiritual Christians in the world; and so *some* of them are; but still I think the effect quite inadequate to the means. In the very nature of things, a collection of this kind, so admirably framed, ought to have a much greater tendency to promote the highest pitch of devotion, than the same sentiments and language intermixed with a thousand inferior appendages. One thing I would also observe, which I think is not duly noticed in your Review; I mean, the very great advantage the pious mind must derive, not from listening, in mere passive acquiescence, to the prayers repeated in his hearing, but from uniting in the active service and appropriate posture of prayer. Surely if we know how prone are our hearts to vain and wandering thoughts, even during the most solemn acts of worship, we should be anxious to fall upon *any* lawful means to fix our attention, and thus to increase our feelings of devotion and love toward the great Object of adoration.

I do not, at the same time, mean to give unqualified approbation to the Liturgy. Some alterations I should conceive highly desireable: but these are not many, and could be easily made without at all injuring the general form and structure of the whole. But I ask

again, can you give me any advice as to the course I should pursue? Perhaps to submit, and be contented with the imperfection of all human establishments, is the only advice you can give. However, if you should think of any that is more satisfactory, I hope to receive it through the medium of your miscellany. Mean time, may peace be to all those who love our Lord Jesus Christ in sincerity, is the unfeigned prayer of your present correspondent,

A SCOTCHWOMAN.

SOME PARTICULARS OF THE BATTLE OF WATERLOO,

Extracted from a Letter written by Serjeant C. W. of the Third Battalion, First Regiment of Foot Guards.

"*Camp, Bois du Bologné, Paris, 29th July*, 1815.

"ON the 16th June we marched at four o'clock in the morning the distance of about twenty-four miles, and then rushed into action. The Lord gave us great strength, both of body and mind, on that day and through the whole of our labours. We arrived just in time, or the enemy would have forced the Belgians. With one hour and a half's hard fighting we maintained our position, with some little advantage, but our loss was great." "On the 18th of June, the day of Waterloo, we took up a good position, at the same time leaving the enemy one they would accept. We opened on the enemy seven guns before they returned an answer: then most tremendously the action commenced; but God was with us. I addressed my company in a few words, to 'be steady and attentive to orders, keep perfect silence, and put your whole trust in God's help, for he is with us. Be strong and determined; use all your skill in levelling; make sure your mark, and in the charge use all your strength, and you shall see by the close of this day's sun your enemies fly, and the shout of victory shall be yours.' I felt my mind stayed upon God; and my confidence was so firm, that neither the thunder of our enemy's cannon and musquetry, nor the boast of his guards, nor the threats of his cavalry (in mail), either alarmed my breast or concerned my mind." "It was the Sabbath-day; and while you were praying to and praising the King of Glory in his church, I was doing the same in the field of blood: I was truly in the spirit of a Christian and of a soldier on the Lord's day."

"The enemy fired round shot and shell, grape and canister, and new horse nails tied up in bundles, nine bundles in a gun: these I saw and handled on the 19th." "Unlawful carnage: but the portrait of the man is blood, murder, and desolation." "The third battalion of the first guards and a battalion of rifle of the King's German Legion (say 1200 men) advanced 300 paces in front of the whole line into a valley which lay between the two positions, and within 100 yards of about 6000 cavalry and 3000 infantry of the enemy. They viewed us with astonishment; and to prove that God had filled them with fear, they formed square, and neither charged nor fired upon us, except from the height of their position; but we suffered much from those guns. We remained firing at them for half an hour, and then retired into our post in line. The cavalry (in armour) charged us many times in the course of the day, but made no impression: we repulsed them with great slaughter. We never fired at the cavalry till they came within thirty yards. Towards the evening Bonaparte directed against us his choice 105th regiment; and in half an hour we cut them all to pieces, and took one stand of colours. He then sent against us his grenadier imperial guards: they came within 100 yards of us, and ported arms to charge; but we advanced upon them in quick time, and opened a brisk fire fire by two

ranks. They allowed us to come within about thirty yards of them; they stood till then, looking at us, as if panic-struck, and did not fire:—they then, as we approached, faced about, and fled for their lives in all directions. They did not like the thoughts of the British bayonets, for we had just commenced the charge; they ran very fast, but many of them fell while we pursued, together with one stand of colours; and I have the honour to wear a colonel's sword of the French imperial guard."

"When the imperial guards, the dependence of Bonaparte, ran, his defence departed from him, and his whole line, as has been stated, became confusion. Much to the honour of his grace (as in every case throughout the day), in the space of five minutes, he formed a line in the valley for a general charge, and then the shout of 'Victory!' 'Victory!' was heard. The very elements rang with voices and cannon on Britain's side. In a loud voice I cried out, 'Glory be to God! He is with us! I now rejoice. My prayers are answered fully, and my labours crowned!'

"The fight, at one time, was so desperate with our battalion, that files upon files were carried out to the rear from the carnage, and the line was held up by the serjeants' pikes, placed against the rear: not for want of courage on the men's part (for they were desperate), only for the moment our loss so unsteadied the line.

"I lost of my company, killed and wounded, three officers, three serjeants, and 54 rank and file out of 97. Several of them, after their wounds were dressed, returned to the field, and fought out the battle."

"The duke has greatly endeared himself to the British soldiers; more so in these actions than in all before. I ever loved and reposed confidence in him as my commander; but the example he gave us on the 18th, and again on the 26th of June, was sufficient to influence every man with that fortitude and determination—'With Wellington we will conquer, or with Wellington we will die!' He was continually on the first line, and frequently with our battalion. I have seen some of the enemy's cavalry charge within fifty yards of him. I prayed to God most earnestly for his protection; and I bless the Lord for his preservation. I hope his heart will rejoice in the fruit of his labour, giving God the glory due for his many signal victories." "But what shall I say in honour of my late lieutenant colonel, William Miller, my great friend, my helper; a servant to the cause of Christ in the Isla de Leon, and to his latest breath? He is no more to be seen in this world: he was mortally wounded on the 16th of June, and on the 18th he breathed his last." "His study was to do good; and, as to military tactics, perhaps few excelled him." "His penetration was deep, his judgment sound, and his principles firm and good: he was very liberal, and a subscriber to many charitable institutions; and, if he had lived, he would have been so to more on his return to England. I have carried for him as much as 10*l.* at one time to a charitable institution. He said to me once (in the Isla de Leon), after performing a very great act for our religious society, 'Don't think I do this merely out of respect for you, but for the cause of Christ, because I know it is good; and Serjeant W. go on, and God be with you, and bless your labours.' I am satisfied with the good effect religion has on the minds and conduct of many of the men; they give general satisfaction to their officers, to whom they belong."

"As for Colonel Miller's attention to his company, none excelled. He was continually inquiring what could be done to make them more comfortable. 'I do not care for the expense,' he would say, 'money is no object to me.' On the close of a day's march, his first care was to see his men comfortable, and then he considered

himself; and after an absence of any time, his first inquiry was concerning their health and conduct. Before the enemy he was cool and deliberate, vigilant and brave, firm and determined; and on the 16th of June, at the head of his company in very close action, cheering his men, he received a wound in his breast, which proved mortal." "I have lost my greatest friend, and my company a father; England a valuable officer, his parents a beloved son, and the church of Christ a friend; but our loss will be his eternal gain! Serjeant Clarke, who attended him, informs me that his last breath was prayer."

"On our march to Paris, we passed through a most beautiful and fruitful country, with but little opposition. At Peronne, on the 26th of June, after a long day's march, on our arrival, his grace gave the first brigade a job. Our second battalion carried the fascines, and the third battalion stormed the out-works in a most masterly manner, and the citadel surrendered immediately. Major-General Maitland commanded, and here again the duke was himself in the midst of it. It has been expressed that our beloved commander is not much exposed. I can fully contradict that assertion, for he is often first, and always in the midst: he will not permit others to do his duty. I believe Britain is his treasure, and his life he has pledged for its safety.

"The Prussians fight exceedingly well. When we arrived off Paris, they shouted for joy, and the French trembled."

"We had a grand review of all the British, Hanoverian, and Belgian troops, on Monday last. It was a beautiful sight. The Emperor of Russia was there, and many others of distinction, and his grace the duke of Wellington on his right. The day the emperor arrived and saw the duke, he fell upon his neck and kissed him, and wept, in the presence of the guard."

"I have a hut built, and an altar erected unto the Lord. My few brethren are well: their experience agrees in the blessed help they received in the late actions—peace with God, and a full persuasion that He had a right to dispose of them as seemed good unto Him. Now they are preserved, they agree to live to and for God."

REVIEW OF NEW PUBLICATIONS.

The History of the Origin and first Ten Years of the British and Foreign Bible Society. By the Rev. JOHN OWEN, A.M. late Fellow of Corpus Christi College, Cambridge, Rector of Paglesham, Essex, and one of the Secretaries of the British and Foreign Bible Society. London: Hatchard, Seeley, &c. 1816. 2 vols. 8vo.

It is difficult, in arriving at the word "decad" in the preface of this work, as connected with the history of the ten first years of the Bible Society, not to have the mind directed to those celebrated "decades" in which the history of the republic and empire of Rome is related by the first of her historians. And it is still more difficult, when the mind has only received this impulse, not to follow the course it prescribes, and compare, for a moment, the occupation of the ancient and modern historians—for such we consider the author of this work to be—in discharging the widely distinct offices they have allotted to themselves. And this comparison, if fairly conducted, can scarcely fail to leave the mind touched, and almost overwhelmed, with thankfulness to the

great Ruler of the universe, for the rapid progress of truth, charity, and religion during the interval between the production of these two histories. It is indeed a great consolation, amidst the many disquieting and afflicting events of private and public life; amidst the occasional triumphs of prejudice or bigotry; amidst the defeats of benevolence and zeal; amidst the devastations of disease and calamity; amidst these, and every other species of loss and disappointment, to know, nevertheless, that the march of truth is uniform and progressive—that the improvement of the world is not standing still—that the merciful purposes of God are gradually unfolding—that the "angel," bearing "the everlasting Gospel," who may be supposed to have long since begun his course, *still* continues his flight, and is circulating, with increased rapidity, the treasures of truth amidst all nations, and kindred, and people. Our readers will, perhaps, bear with us for a moment, if we state some of the features of the comparison, or rather contrast, to which we have alluded, as they have occurred to our own minds. It is then, as it appears to us, one striking evidence of the progress of the world, when great events are the result, not of chance, but of the steady, consistent, general, operation of great and good principles. Admit the foundation of the empire of Rome to be as great a blessing to the world as the foundation of the Bible Society, still the origin of the one is obscure, and its existence, generally speaking, the result of accident and crime; whilst that of the other is, humanly speaking, the almost necessary product, under the Divine blessing, of the general diffusion of good and great principles. Again; it is an unequivocal mark of advancement when only that which is really great and good obtains, from the historian, these honourable titles. How wide, then, is the contrast, when the pen of the historian of one age is employed in celebrating the triumphs of Rome, and in the other, those of the Bible Society. All the powers of language are, in the one age, exhausted in depicting the progress, from infancy to decrepitude, of a society (for so an empire may be called) drawing its first nourishment from the body of a wolf, and carrying the dispositions of its nurse into the actions of its future life—feeding on blood—living by depredation—thriving by the destruction of others—roving from region to region in quest of fresh scenes of rapine and blood—restless till all its prey is consumed—and then turning inward to feed upon itself, and revenging the wrongs of others upon its own exhausted frame. Such was the society collected under the name of Romans. But now look at the Bible Society—a society promising to embrace at least as large a population, and as extended an empire, as Rome itself—and what is the employment of the historian of her first years? He has to depict a body of men, drawing their great principles of thought and conduct from the fountain of eternal mercy, and carrying these sacred principles into every action of their future existence. He has to paint a society "resting on Providence, moving in charity, and turning on the poles of truth." He has to describe a community thriving by the happiness of others, exalting itself by humility, enriching itself by beneficence, refusing to enjoy any blessing alone, restless in doing good, or lessening evil, "counting nothing done whilst any thing remains undone," going forth, like the other community, into distant regions, but to fertilize the deserts her predecessor has made, and to staunch the wounds she has inflicted. This contrast might be much extended; but enough, we think, has been said to dispose us to bow down our hearts in gratitude to

that gracious Being who has cast our lot in such a pleasant land, and made us the heirs of so goodly an inheritance.

It is now time, however, that we should turn from a general, to a more particular, inspection of these volumes. And we would commence by observing, that if it was desirable such a work as this should be produced, we know not on whom the accomplishment of it could so properly have been devolved as upon the author. It has often been lamented that the history of great events should not have been written by contemporaries; but of Mr. Owen it may confidently be said, that "he has known these things from the beginning." Nor does the objection, sometimes alleged against contemporary histories, apply here. It is truly observed, that few contemporary writers upon historical subjects can be found at once sufficiently intimate with facts, and sufficiently free from prejudice and party spirit, to produce a full and impartial narrative. But, in the present instance, there is no temptation to misrepresent. The party of the historian is, in this case, strictly that of the world. And, therefore, so to write as to injure or misrepresent any portion of mankind, would be like employing one of his hands to destroy the other.

As to Mr. Owen's abilities for the task, no one will question them who is acquainted with his personal pretensions: and, if they doubt, we freely send them to the work itself, which, considering the time in which it has been produced, and the multiplicity of business with which it has been connected, evinces a facility and correctness of composition that are very rarely to be found. There are certainly incorrect sentences in the work, which, it may be hoped, will be corrected in a future edition. But the general narrative is clear and manly, and in many parts rises into true eloquence. If the style has a fault, it is that of occasional redundancy. The best historic style is, we conceive, what may be termed chastised and severe; whereas that of Mr. Owen is a little profuse and rhetorical. And this, if we are not mistaken, is the general fault of preachers and public speakers when they descend from the rostrum to the desk. We candidly state this circumstance, because, as critics, we are bound to name the defects, great or small, of the age we live in. And if the subjects of our criticism can, consistently with the rigorous discharge of their public duties, correct this defect, we trust they will. But, if they cannot correct it without speaking less, or preaching less, many of them preach and speak too well, and too usefully, to allow us to wish their fault, as writers, amended.

But to return to Mr. Owen—We sincerely congratulate him on his work. He has one pleasure that is almost peculiar to himself as an historian. He has been, we may say, one of the main agents of the work he describes—one of the chief captains of the army whose victory he chaunts. Nor is this all. Mr. Owen writes under peculiar circumstances. He has not, like Livy, sat down to console himself for the calamities of his own times, by contemplating the more prosperous fortunes of better days; or, like Tacitus, to occupy, with composition, the leisure of a constrained retreat from the vices and cruelty of a monarch; or, like Clarendon, to snatch the hasty interval of sunshine between two political storms —one of which had prostrated the throne and the altar of his country, and the other threatened, either the restoration of Popery, or the change of the dynasty. But he seats himself to write, surrounded by all the symbols of prosperity to the cause he loves; and, whether he looks before or behind him, to the loftiest eminences of society, or to its lowest valleys; to the thrones of Europe, or to its cottages; to the strong fences of well-ordered ecclesiastical establishments, or to

the shifting scenes of the less organized bodies of religionists; to the dark regions of Lapland, or to the illuminated countries of the East; to the fierce hordes of the North, or the slothful inhabitants of softer climates; on all sides he is "compassed by a cloud of witnesses," who encourage him to "run with perseverance the race that is set before him."

Perhaps it may be affirmed, that no historian has been suffered to collect and display the annals, either of so great or of so successful a cause. It has been finely said, by a distinguished orator of the present day, that it is impossible, even for the friends of the society, to contemplate its almost instantaneous and gigantic growth without something of "awe." It has all the effect of a vast harvest, springing up the instant we have cast in the seed; or of an enormous mansion, covering the plain as soon as we have dug the foundation. Those who know all the labours of the Society, who have counted all its watchings, and prayers, and toils, are as much compelled, as the mere bye-stander, unacquainted with them all, to admit, that there is something more than natural in the progress of the institution; to forget that a Paul has sown, or an Apollos watered, and to exclaim, "God, and God alone, has given the increase." But we are suffering ourselves insensibly to be drawn within that sphere of influence which this splendid institution never fails to exercise upon all who enter into its views or touch upon its merits, and must now resolutely turn to the calm consideration of the work before us.

The importance of such a work at the present moment has been disputed; and disputed mainly on this ground, "that it could have nothing *new* to record; that the Reports of the various societies must comprehend every thing which could be comprehended in these volumes." But our conviction on the subject is the most opposite to this, and we shall state the grounds of it. In the first place, admitting there was nothing new to record, it was highly important these records should be inscribed, not in a fugitive pamphlet, but in such a work as, by its bulk and manner of execution, should perpetuate them to mankind. Again; admitting no new facts to be produced in these volumes, it was of consequence that such as were of importance, and of a general nature, should be separated from those of a less important and local kind, which are almost sure to predominate in local reports. And, thirdly, making the same admission, it was of the highest consequence that the detached and isolated parts and fragments of the institution should, as it were, be collected into one point of view—that those who had hitherto seen only a scattered pillar or corner of the edifice, should be carried into its centre, to survey its mighty dome and extended aisles, the symmetry of its parts, and the harmony of its colours; to hear its music, and to see its altar; to observe how deep its foundations strike in the earth, and how near its head rises to heaven. It is one of the best consequences of the Society itself to lead us to look from parts to the whole—from the little garden we are called to cultivate, to the great vineyard of the earth—from individual man, as he exists under the wing of law and civilization, to man in the abstract, as he exists in all climes and countries, as he slumbers amidst the ice of the North, or prowls amidst the forests of the West. And it is eminently the tendency of volumes such as these, collecting and combining all the facts connected with the institution, to accomplish this beneficial end. A man, conversant with only one Bible Society, may, though it certainly is not easy, sink under the mischievous influence of that selfishness which is always tempting us to forget others in our zeal for ourselves. But let the ex-

aminer go out from his own sphere into that general field of operation, whither these volumes conduct him, and he at once feels that neither he nor the institution are made for himself alone, or for England alone, or for any solitary creek or corner of a fallen world; but that he is imperiously called to "seek, not his own things, but the things that are Jesus Christ's"—that he must become, in the strictest sense, a "public creature," and a citizen of the world.

But if the admission were *really* made, that these volumes contained nothing "*new*," we should do them palpable injustice. It was to be expected that any one as intimately acquainted with the Society as the author should have much that is new to communicate to bye-standers. And such is the fact. We are persuaded that no person, even though very familiar with the proceedings of the institution, can read these volumes without hearing much of which he was ignorant before; and we will freely own, that, though in this world of business and hurry, two thick octavos carry something of terror with them to the eye of a critic, we have more than once been seduced from other occupations to read these volumes, and that we felt the last page to be that which gave us the most regret.

There is one department especially of the work which is entirely *new*—and that is the history of the *origin* of the various societies. This history could have been supplied only by the author, or his excellent brother Secretaries. And, in many instances, it could not have been supplied at an earlier period without much inconvenience to individuals, and serious injury to the various institutions. Now that it has been communicated to us, we do not hesitate to consider it as in the highest degree interesting and valuable. It is *interesting* in this point of view—that it connects much biographical information with the general history of the Society, records the exertions and virtues of many modest individuals, and thus supplies objects of affection and reverence to us in all parts of the world. It is *valuable*, for this reason among many others, that it teaches us by what small and secret means the Great Author of Good is often pleased to accomplish the mightiest ends; and therefore neither to despair, nor to sit idle because our powers are small, when the work of the Lord is to be done. We may be tempted, perhaps, to return to this last topic—but at present we shall proceed to give our readers some specimens of the nature and manner of the volumes before us.

Among the matter which we conceive is entirely new to most of our readers, are the facts connected with the origin of the Parent Society. We quote them, both because we think they are interesting in themselves, and because we wish to give all that prominence to the distinguished originators of the institution, which they deserve in the eyes of a grateful world.

"In the month of December 1802, the Rev. Thomas Charles, B. A. of Bala, an ordained minister of the Established Church, but officiating in connection with the Welsh Calvinistic Methodists—a man of zealous piety and indefatigable exertion, and by his habit of itinerating and promoting Sunday Schools, rendered intimately familiar with the wants of his countrymen—was in London; when he proposed a contribution, in aid of the plan for printing and distributing the Scriptures among them. On the 7th of that month, the subject having been introduced by Mr. Joseph Tarn, the present Assistant Secretary and Accountant to the British and Foreign Bible Society, in a circle of friends who had met to transact a different business, Mr. Charles preferred his suit on behalf of his countrymen; describing the want of Welsh Bibles, and the failure of all attempts to obtain them in the usual channel, and urging with importunate earnestness the necessity of resorting in this painful extremity to 'new and extraordinary means.'

"This proposition gave rise to a conversation of some length; in the course of which it was suggested, that, as Wales was not the only part of the kingdom in which such a want as had been described might be supposed to prevail, it would be desirable to take such steps as might be likely to stir up the public mind to a *general* dispersion of the Scriptures. To this suggestion, which proceeded from the Rev. Joseph Hughes, a Baptist Minister, one of the Society's present Secretaries, and which was warmly encouraged by the rest of the company, we are to trace the dawn of those measures, which, expanding with time, and progressive discussion, issued at length in the proposal and establishment of the British and Foreign Bible Society.

"The propriety of exciting the attention of the public to the general dispersion of the Scriptures having been thus casually suggested, Mr. Hughes was desired to prepare, in writing, such an Address as might contain, in a more digested form, the substance of his unpremeditated observations; in order that the project, if it should, upon revision, appear practicable and important, might be regularly submitted to the consideration of the public.

"In the mean time, certain measures were pursued, which tended materially to advance the progress of the undertaking. A communication was made of the object contemplated, to some persons of distinguished reputation for piety and philanthropy. Among these was William Wilberforce, Esq. who, at a private interview, conferred with the parties who had solicited his advice; and furnished such hints as his enlightened mind and liberal heart would be likely to suggest, in order to improve their plan, and facilitate its introduction to public acceptance. A similar communication was made to Charles Grant, Esq. and attended with a similar result.

"The Rev. C. F. A. Steinkopff, Minister of the German Lutheran Church in the Savoy, and one of the Society's present Secretaries, voluntarily tendered his services to promote the design, in the course of a journey which he was about to make to the continent of Europe. His offer was thankfully accepted, and he was accordingly requested to inquire particularly into the want of the Scriptures in such places as he should have occasion to visit. Similar inquiries were directed to be promoted in Ireland, and in other parts of the United Kingdom; and the following queries relating to the same object, were addressed to the country at large, through the medium of certain periodical publications:

"'1. Can the poor in your neighbourhood generally read?

"'2. To what extent are they furnished with the holy Scriptures?

"'3. Do they discover a solicitude to read them?

"'4. What has been done towards supplying this want?

"'5. Are there persons in your neighbourhood willing further to encourage the distribution of the holy Scriptures in our own and in foreign lands?'

"These transactions took place antecedently to the close of May, 1803; and in the course of that month, Mr. Hughes presented an impression of an essay, prepared in compliance with the wishes expressed at the primary meeting, under the title of 'The Excellence of the Holy Scriptures an Argument for their more General Dispersion.'" pp. 15—19.

"Copies of this Essay were now put into circulation through a variety of channels; and it cannot be questioned that they must have contributed materially to prepare the way for proceedings of greater publicity and decision." p. 31.

A committee being appointed, they proceed to draw up the resolutions for a public meeting. This meeting took place, with the venerable Granville Sharpe in the chair. Let us hear the author describe his own feelings on the occasion.

"The business of the day was opened by Robert Cowie, Esq. William Alers, Esq. followed; and he was succeeded by Samuel Mills, Esq. and the Rev. Mr. Hughes. These gentlemen explained the nature and design of the projected Society, demonstrated its necessity, from the great want of the holy Scriptures, and the insufficiency of all the means in existence to supply it; and in a strain of good sense, temperate zeal, and perspicuous information, urged the importance of its immediate establishment. After these speakers had sat down, there arose another advocate, in the person of the Rev. Mr. Steinkopff,

whose address corroborated what had been already advanced, and in the happiest manner completed the effect. The author had yielded, he will confess, a reluctant assent to the pleadings of those by whom Mr. Steinkopff was preceded: but the representation which *he* gave of that scarcity of the Scriptures which he had himself observed in foreign parts; the unaffected simplicity with which he described the spiritual wants of his German fellow-countrymen; and the tender pathos with which he appealed on their behalf to the compassion and munificence of British Christians, spoke so forcibly both to the mind and the heart, as to subdue all the author's remaining powers of resistance, and decide him in favour of the institution.

"After Mr. Steinkopff had resumed his seat, the author rose, by an impulse which he had neither the inclination nor the power to disobey, in order to express his conviction, that such an institution as that which had been recommended, was manifestly needed; and that therefore the establishment of it ought not to be delayed. His emotions, on rising, were such, as he will not attempt to describe. Surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility; and reflecting on the object and the end which had brought them so harmoniously together; he felt an impression, which the lapse of more than ten years has scarcely diminished, and which no length of time will entirely remove. The scene was new: nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. To the author it appeared to indicate the dawn of a new era in Christendom; and to portend something like the return of those auspicious days, when 'the multitude of them that believed were of one heart and of one soul;' and when, as a consequence of that union, to a certain degree at least, 'the Word of God mightily grew and prevailed.'" pp. 43, 44.

We should be glad, if our space admitted, to trace the infant Society in its progress, from weakness and neglect, to strength and glory. But we will content ourselves with transferring from Mr. Owen's pages to our own his portraits of some of the chief agents of the Society.

"In the Rev. Mr. Hughes, the individual by whom the design was suggested, and who may therefore be regarded as the primary agent, we recognize, not a furious zealot, or an aspiring sectary; but a man of sedate piety, and conscientious moderation: with sufficient warmth to pursue his object, and with temper to qualify the eagerness of pursuit by the necessary restraints of judgment and discretion.

"In Granville Sharp, Esq. who presided at the Society's formation, the cause obtained a temporary patron, in whom the members of the establishment acknowledged a true churchman, and real Christians of every denomination a friend and a brother. Perhaps it would not have been possible to find throughout the British dominions a man in whom the qualities requisite for the first chairman of the British and Foreign Bible Society were so completely united as they were in this venerable philanthropist. A churchman in faith, in charity a universalist, he stamped upon the institution, while it was yet tender, those characters which suited its constitution and its end; and while he made it respected by the sanction of his name, he improved it by the influence of his example.

"In the Rev. Mr. Steinkopff the institution acquired a medium of easy, reputable, and efficient communication with Christians of almost every description on the continent of Europe. Simple, modest, and laborious; combining extraordinary judgment with the most exalted piety, and trained for service by an experience of several years as secretary to a religious society at Basle, Mr. Steinkopff possessed those various qualifications for correspondence, for translation, and for general duties, which rendered his appointment to the foreign secretaryship, however accidental and unpremeditated, a measure of the soundest wisdom, and of the greatest advantage to the interests of the institution.

"In another material agent, the Rev. Josiah Pratt, may be seen a continuation of what has been observed in that su-

perintending Wisdom which brought together those who were qualified for the respective parts they were severally intended to perform. The sagacity of Mr. Pratt enabled him to devise, and his perseverance to execute, a measure which prepared the way for the last agent in the confederation, the writer of this history, to introduce the Society with acceptance to Bishop Porteus, and thereby to accomplish the grand object of its projectors and managers—its decided connection with the Established Church.

"On the whole, when we reflect upon the humble original from which this vast fabric arose; when we advert to the comparative insignificance of the individuals on whom it devolved to lay its foundation, and to carry up its superstructure, till it attained the strength, capaciousness, and symmetry, which adapted it to the uses for which it was designed, we seem to discern that visible disproportion between the means and the end, which characterizes all the great dispensations of the Almighty, and discriminates them from the ordinary operations of His Providence, and still more from the achievements of human counsel and might. In this view of the subject, the language of the Apostle, on a higher but not dissimilar occasion, may furnish us with a proper conclusion.

"'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence:' but, 'that, according as it is written, he that glorieth, let him glory in the Lord.'" pp. 82—85.

The only additional extract it will be possible for us to give is that which relates the history of the establishment of a Bible Society in Petersburg. This incident is probably one of the most important in the annals of the institution; and the extract gives a fair specimen of the author's manner.

"Early in the year 1812, Mr. Paterson was led to take into consideration a journey to Petersburg, in order to accommodate the wishes, and promote the interest of the Abo Society, by superintending the preparation of types for the proposed edition of the Finnish Bible. Many circumstances concurred to recommend this step, as leading to a speculation beyond the immediate object for which it was suggested.

"The cabinet of Petersburg had testified its friendship towards the designs of the British and Foreign Bible Society in a manner the most generous and unequivocal. The evidence of this friendship had been strengthened by the testimony of Baron Nicolai, the Russian Ambassador at Stockholm; and by the lively interest which that nobleman spontaneously took in the concerns of the Society, and its introduction into the Russian empire. Add to this, that the Rev. Mr. Pinkerton, at that time resident in the vicinity of Moscow, had addressed to Mr. Paterson an encouraging letter, inviting him to repair to Petersburg, in the prospect of something being likely to be soon attempted in Moscow for the advancement of the general cause.

"Under the influence of these considerations, and with the decided approbation and countenance of the societies both in Stockholm and London, Mr. Paterson took his departure for Petersburg, where he arrived on the 5th of August, 1812. On the 23d of that month he had an audience of Prince Galitzin, the Minister of Foreign Religions, through a letter of introduction from the Bishop of Abo; and though the object of the interview was professedly confined to the casting of types for the Finnish Scriptures, yet enough was said by the prince, in the course of the conversation, to demonstrate his excellency's good opinion of the British and Foreign Bible Society, and his willingness to promote its benevolent designs among the Protestants resident in different parts of the empire.

"Impressed with this reception in so powerful a quarter, Mr. Paterson felt the importance of exerting himself to turn it to advantage; but was utterly at a loss, from the difficulties with which, as a solitary stranger, he was surrounded, to devise any measures upon which he might build the smallest hopes of success. In this state of perplexity, he determined to join his correspondent, Mr. Pinkerton, who had expressed a wish to confer with him personally on

the business which regarded their common object. On the 2d of September Mr. Paterson reached Moscow." pp. 234—236.

"In the communication which took place between them, under the circumstances which have been described, much consideration was given to the great object which they had mutually in view. The plan devised by Mr. Pinkerton was become utterly impracticable. Nothing could now be attempted at Moscow: it was on the eve of falling into the hands of an infuriated enemy; and the greater part of the nobility who had promised their assistance in establishing a Bible Society within it, had departed, either to join the army, or to seek refuge in the interior of the country. In this state of things, it obviously appeared, that Petersburg, and not Moscow, ought to be contemplated as the ground on which the attempt to erect a Bible Society should be made. It was therefore concluded, that, on his return to Petersburg, Mr. Paterson should institute the necessary inquiries; and, upon receiving information of their leading to a favourable issue, Mr. Pinkerton should immediately join him; in order that their exertions might be unitedly employed in carrying the project into actual execution.

"Such was the result of that hurried but important interview which these two Christian philanthropists enjoyed within the walls of Moscow, while the torches were preparing, which in a few hours were to kindle a conflagration that should lay a large proportion of its public buildings in ashes.

"On the 5th, the danger had become so imminent, that Mr. Paterson judged it prudent no longer to delay his departure. Commencing his journey at mid-day, he passed along a road, crowded with fugitives, prisoners, and recruits; and on the evening of the 13th, reached in safety the place of his destination. On his arrival at Petersburg, he found the inhabitants so completely agitated by the capture of Moscow, as not to be in a condition for attending to any measures but what had respect to their personal or political safety.

"Confidence, however, having, to a certain degree, returned by the change in events, Mr. Paterson began early in October, under the encouragement which he had received, to disseminate intelligence on the nature of the British and Foreign Bible Society; the countenance afforded by his imperial majesty to its object in Finland; the expediency of establishing a Bible Society for the Russian dominions; and the determination of the British and Foreign Bible Society to contribute the sum of 500*l.* in the event of such a society being established.

"An address to this effect having been privately circulated, both in the German and Russian languages, many persons from among the superior classes in society expressed their approbation of the measure, and their cordial desire to see it accomplished.

"Things being thus far advanced, Mr. Paterson waited on Prince Galitzin, and presented the plan which he had drawn up for a Bible Society at Petersburg, together with a memorial explanatory of its object, and of the grounds on which it was recommended to the patronage of his imperial majesty. A copy was at the same time presented to the Earl of Cathcart *, who, as well as the late Rev. Dr. Pitt, British Chaplain at Petersburg, took a lively interest in the success of the undertaking, and expressed his willingness to do all in his power to promote it. Prince Galitzin received Mr. Paterson with every demonstration of kindness, spoke warmly in praise of the British and Foreign Bible Society, and promised to lay the proposition for establishing a similar Society at Petersburg before his imperial majesty, and to represent it in the most favourable light. On the 25th of December it was announced, that the proposition had received the emperor's sanction; and on the 14th of January 1813, the imperial ukase appeared, authorizing the establishment of a Bible

"* Among the persons of influence by whose encouragement and exertions the execution of this business was eminently forwarded, were Count Kotschubey, (see vol. I. ch. iv. p. 251.) and Privy Counsellor Hablitz; men universally respected for their piety, their wisdom, and their zeal in the promotion of every good work. Nor should the services of his Britannic Majesty's Chancellor of the Exchequer, the Right Honourable N. Vansittart, be forgotten, to whom Mr. Paterson was indebted for his introduction, and a favourable recommendation of his object, to the Earl of Cathcart."

Society at St. Petersburg, on the principles contained in the plan and the memorial with which it was accompanied.' Such was stated to have been the effect produced by this ukase, that, immediately on its appearance, 'Jews and Christians, Russians and Armenians, Catholics and Protestants, with one voice, acknowledged that the British and Foreign Bible Society was the wonder of the nineteenth century, and the only adequate means ever devised for civilizing and evangelizing the world.'

"On receiving intelligence of what had taken place, Mr. Pinkerton (by the kind permission of the Prince Metchersky, in whose family he resided as preceptor) immediately repaired to Petersburg, in order to unite his councils and exertions with those of his fellow-labourer, to give effect to the imperial ukase, and accomplish the object to which it related. From the period of their junction, Messrs. Paterson and Pinkerton occupied themselves incessantly, under the direction of their friends, in the necessary measures for procuring a respectable meeting, and for engaging such persons to attend and support it as would be proper to fill up the several offices in the proposed Society. Taking for their guide the constitution of the British and Foreign Bible Society, they resolved to invite Christians of every religious denomination to come forward, and lay the foundation of this glorious work. As the nature of such a society was little known in Russia, it became requisite for Messrs. Paterson and Pinkerton to wait upon the persons, individually, whom it was proposed to assemble, in order to explain the subject, and prepare them for the parts which they would be expected to sustain. Their success in these visits was truly encouraging: every one whom they consulted approved warmly of the plan, shewed the greatest willingness to further its object, spoke in terms of the highest approbation of the British and Foreign Bible Society, as one of the noblest institutions ever formed, and expressed a cordial desire to see its simple and comprehensive principles imitated in Russia.

"The preparatory arrangements having been finally completed, the persons invited, amounting to forty, assembled on the 23d of January, at twelve o'clock, in the palace of Prince Galitzin, for the purpose of forming a Bible Society. The Prince, on entering the room, took the Archbishop, Metropolitan of the Greek Church, by the hand, and seated him in the highest place; next to him the prince stationed the Metropolitan of the Catholic churches. Opposite to these were ranged the other prelates: and the ministers, nobles, and gentlemen, severally took their seats, according to the order of precedency. This ceremony being ended, the meeting was opened by reading the Emperor's ukase, permitting the formation of a Bible Society in St. Petersburg; and the laws and regulations of the proposed institution, as sanctioned by his imperial majesty. Count Kotschubey then rose, and observed, that the first part of their business was to choose a president; that he knew of no individual, who, either on account of his office or of his personal qualities, was so worthy to become the object of their choice as the minister of foreign religions, Prince Alexander Galitzin. He therefore moved, that the prince be requested to accept the appointment. This motion having been supported by the unanimous concurrence of the noblemen and gentlemen present, Prince Galitzin took the chair; and, in a concise and appropriate address, expressed his acknowledgments to the Society for this testimony of their respect and confidence; and assured them, that he was fully sensible of the importance of the situation which he was called to occupy among them, and that he should consider it his duty to exert himself to promote the success of the cause, to the utmost of his power. The vice-presidents, directors, and secretaries, were then proposed, and unanimously approved and appointed; and the meeting terminated with mutual congratulations among the members, upon the business in which they had united, and the auspicious event with which it had been crowned. 'It was' (said Messrs. Paterson and Pinkerton, in their joint report of the ceremony,) 'truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists;—all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea and the borders of China; by putting into the

hands of Christians and Mahomedans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe.'

"Intelligence of this event was officially communicated to the President of the British and Foreign Bible Society by his excellency Prince Galitzin. In a letter replete with generous and dignified sentiments, the prince adverts to 'the satisfaction universally felt at observing so many denominations of Christians cordially and effectually uniting their efforts for the promotion of the great cause of Christianity;' describes the sole object of the Society to be 'the distribution of the Old and New Testament throughout the Russian empire;' bears honourable testimony to 'the zeal and intelligence of the Rev. Mr. Paterson,' and to 'the most active and valuable services of the Rev. Mr. Pinkerton,' in facilitating the formation and proceedings of the St. Petersburg Society; and conveys the thanks of that body for the liberal donation of 500*l.*, presented by the British and Foreign Bible Society. 'Independently' (adds the prince) 'of the encouragement which this sum has given to our valuable and rising institution, we consider its intrinsic value to be greatly increased; because we hail it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man.'

"It only remains to add, in concluding this narrative, that his imperial majesty, shortly after the establishment of the institution, evinced still further his attachment to its object, and his paternal solicitude for its welfare, by condescendingly desiring to be entered as one of its members, with a donation of 25,000 rubles, and an annual subscription of 10,000. The conduct both of his majesty, and of the members of his government, was throughout deserving of the highest admiration. 'It ought certainly to be recorded to their honour, that it was in the end of the year 1812, that they not only found leisure to attend to the subject of forming a Bible Society in St. Petersburg, but also granted it their most effectual support.' Nor should it pass unobserved, that the emperor postponed his departure for the army, in order to examine the plan submitted for his approbation; and that at the time when he was affixing his signature to the instrument which was to authorize the establishment of a Bible Society for the benefit of his subjects, the last enemy was crossing the Vistula, and the deliverance of his empire was completed." pp. 238—248.

Having made these extracts, by which, we will honestly confess, it is our intention rather to excite the appetite for information than to satisfy it; rather to direct our readers to the fountain head of intelligence, than to detain him at our own scanty stream, we shall conclude by saying something of the general feeling which has been left by this work upon our minds.

In the first place, our astonishment is great in contemplating, both the Society itself and many collateral circumstances. We are astonished, in surveying the history of this institution, to see that the Bible, which had hitherto been a sealed book to three fourths of the world, is at once, as if by an authority as paramount as that which said, "Let there be light, and there was light," diffusing over the world. We are astonished to see nations hitherto occupied chiefly in forging instruments of reciprocal injury and warfare, at once, as by that force of adhesion which binds together the discordant and centrifugal elements of the globe, brought to co-operate and to assist each other. We are astonished to see that those religious, or rather irreligious, feuds which had hitherto constituted stronger lines of separation than the physical boundaries of nature or the artificial barriers of political society, have at once sunk and disappeared in the presence of this institution. We look for them, but, like some of the

inhabitants of those volcanic countries who search in vain to day for an island which they beheld yesterday, we see them no more. We are astonished to find that the principle of universal love, hitherto of the slowest growth in the soil of human nature—hitherto flourishing only in the little area of some devout mansion, or in the courts of some retired temple—has now shot deep roots and protruded giant branches, and scattered its seed in all countries; and, what is more, has found, in all countries, a soil, and atmosphere, and cultivators congenial to its health and growth;—that, in fact, the figurative language of Scripture is realized, and the "grain of mustard seed" is becoming a great tree, and the birds of all countries settle on its branches. We are, moreover, astonished at the rapidity of this transformation. Prejudice, selfishness, indolence, covetousness, the spirit of nationality, of monopoly, and what has been called by a great and good man that "nasty little corporation spirit," which ties our hands and freezes our hearts, and makes self the centre and circumference of all our desires and feelings, had, up to this period, proved to be principles of tough, unbending, unaccommodating texture—principles, which have a thousand times turned back, blunted and dishonoured, every weapon that truth and beneficence could aim at them. But now, except in a committee room or two, or in the shady purlieu of a professor's solitary study, or in the chilling corner of a few quadrangles, where the spirit of Popery is not cast out, these once formidable enemies have, like the army of Sennacherib, melted away. We went to sleep, as it were, surrounded with these inveterate foes, and, (thanks be to that "God of Israel" who "neither slumbereth nor sleepth"), when we "arose in the morning, they were dead men." We are not less astonished that the first ardour in this mighty work has not in the smallest degree abated. Hitherto we had been accustomed to find so much of enthusiasm, of fancy, of mere passion, mix up with the nobler feelings of zeal and love, that we had learned to fear that every strong effort would be short lived, and, as in fever, the paroxysm be succeeded by a corresponding languor. But, in this instance, the strength has not affected the permanence of the effort—the flame has burnt brighter as it has burned longer—and the zeal of the twelfth year of the institution seems to be deeper, fuller, stronger, than that of its first. We are as much astonished that this zeal should have diffused itself among all ranks of the community. Hitherto it had been a sufficient apology for the infidelity or indifference of the great, that the common people believed in or advocated any particular truth. Nor were the poor less indisposed to participate in the projects or enterprizes of the great. A wall, as wide and strong as that of China, was built up between the various classes of society—and a sort of caste contrived by which all community of interest and feeling between the poor and rich was destroyed. But now, high and low, rich and poor, forgetting, on the one hand, their elevation, and, on the other, their depression, have "met together," as the servants of that God who "is no respecter of persons," to discharge their part in this great work—none disdaining or refusing to be hewers of wood, or carriers of water in this sanctuary. We are, in like manner, astonished to see this mighty work commence in the midst of the most furious war, perhaps, which ever desolated the world—a war not of mere accident, or passion, or ambition, but, as it has been truly said, of "principle;" and that principle involving in itself all that was most calculated to inflame cruelty, perpetuate hatred, and poison the source of all forgiveness and conciliation. But, even in the midst of

this war (like our Lord himself appearing in the midst of the storm), the Society has arisen, and taught war, in some instances, to speak the language and discharge the offices of peace. Nor is our astonishment less, that this Society should have originated at the precise moment when false philosophy had done her "perfect work"—when the mass of a mighty empire were degraded to a nation of Atheists—when the most polished people of the earth were the most profligate—when the most current of all languages was the language of infidelity—when the lava of French corruption was overflowing the continental nations—when orthodoxy seemed to be cast to the owls and bats, to the obscure inhabitants of a little cheerless island, far to the north of the favoured region of philosophy, and literature, and liberty, and politeness, and wit. But behold these obscure islanders, with all the world in array against them, at once raised into the benefactors and deliverers of that world—humbling the proud with one hand, and saving the miserable with the other. But we are still more astonished at one fact, than at any and all of these; that, notwithstanding all these circumstances—of so convincing, do we say?—of so overwhelming a nature, there should be still found enlightened, benevolent, and even religious men, inhabitants of this happy country, and members of our most charitable church, who continue to oppose this Society, and almost to call down fire from heaven upon some of its supporters. When we think of this, we remember, with the deepest awe, the well-known sentiment of an ancient—"Quos Jupiter vult perdere prius dementat"—and we tremble to think what may be the effect of such an "infatuation." We remember to have heard a madman defined, by an ingenious lecturer, to be a person who had the misfortune, in a contest with the world, "to be in a minority of one;" and such is the state to which these unfortunate persons appear to us to be rapidly hastening. The world has quitted them—the bulk of their own country has quitted them—and it may be doubted whether they will not soon find their chief supporters among the most slippery of all adherents, those who are converting the path of acquiescence and concord into a road to preferment. If the feelings of the country and of the world could be estimated by ballot, at the present instant, we firmly believe, that the enemies of the Bible Society would not be to its friends in the proportion of one to ten thousand. Will not then the little party who are thus "chirping" objections against the Society, whilst the mighty million are "reposing in safety and comfort" under "the shade of its branches," sit down, for a moment, and reflect whether all can be right in the *head* and *heart*, while they are thus running counter to the general voice and feeling of mankind. For their own sakes we would most earnestly recommend it to them, that since they cannot hope, if they wish, to arrest the movements of this vast machine, they would retire to a becoming distance; and if they cannot agree to accelerate its motions, at least that they would forbear to oppose its progress. For ourselves, we feel it an absolute relief to our spirits, thus to have discharged our consciences by calling upon such persons to contemplate both the vastness and the beneficial tendency of the Society, and the corresponding depth of the delusion under which they appear to labour.

But the exhibition of the Bible Society in these volumes is not less calculated to fill us with gratitude than astonishment.

Let the circumstances which have now been stated, and the means by which these objects, humanly speaking, have been accomplished, be compared, and the utter

inadequacy of the means to the end will at once be discovered. A philosopher, intent upon proving the universal proportion of cause to effect, would, in tracing the results in this case to their supposed causes, experience the sort of disappointment so powerfully described by Bruce upon reaching the heads of the Nile, and discovering, instead of a mighty fountain carrying in itself the evidence of its future grandeur, a few muddy streamlets oozing from a dreary marsh. They bear not the smallest proportion. But whither does this fact lead us, but to an acknowledgment of a super-human power—to the grateful acknowledgment of the gracious interference of the Almighty.—We would press this consideration upon our readers. Let them carefully peruse Mr. Owen's volumes, and they cannot fail to be struck with the circumstance—that the various societies have risen, not like certain proud plants found only in the enriched and cultivated border, but like the unheeded flower of the field;—that they have been watered, in the first instance, not by the hands of nobles and princes, but by those of the lower classes of society. And, if we are not mistaken, the most costly gifts of God to man have been ordinarily thus conveyed. The birth of a Saviour was first announced to a few shepherds; and the cause of Christianity was entrusted to twelve illiterate men. The interests of the people of God, the cause of truth, the knowledge of the only true God, were at one moment committed to a little ark of bulrushes. But from this ark issued the deliverer of Israel. Now in these instances we are instructed to see and acknowledge the hand of God. The pious mind that fully contemplates the case of the Bible Society, will be unavoidably led to a similar conclusion. And surely we may add, that if the inadequacy of the means thus lead us to the real Author of the blessing, the vastness of the blessing will teach us with what emotions this gift of God to man ought to be acknowledged. For ourselves, we are free to own, that *we regard the institution of the British and Foreign Bible Society as one of the grand epochs in the history of religion.* We are persuaded that no ten years, with the exception of the apostolic age, have done more than the ten first years of this society towards the promotion of true religion. The benefit of the Reformation was doubtless great; but it was, in some measure, and for a time at least, limited to the few countries to which it could be applied. Those countries could not be "reformed" where Christianity had not entered; and most countries where it had entered refused the reformation. But, to the extent of the benefits likely to be conferred by the institution of Bible societies, we can conceive no possible limits. In countries where Christianity is already introduced, it is not merely offering a reform, which, if accepted, might be apparent rather than real; or which might not be accepted at all; but it is sowing the seeds, and diffusing the principles, of reform, which will gradually, by the resistless energy of truth, subdue all opposition, and convert apparent into real reformation. It may not lead the present emperor of the Russias to add his church to the number of the Reformed Churches; nor are we quite sure that such a reform, simply originating with the throne, and neither obeyed nor understood by the nation, would be a very extensive blessing. But the fulfilment of the design, expressed by the Petersburgh Bible Society, to "*put a Bible*, if possible, *into the hands of every inhabitant of that vast country*," is almost certain, under the Divine blessing, to supply a measure of light to both court and people, which will, in time,

render the follies and errors of their church intolerable to both. It is worthy of observation, that in those countries where the people were not prepared for ecclesiastical reform, the standard of the Reformation was lifted in vain. A change of form may assist, but cannot create, the spirit of reform. Unless the true principles of religion are diffused, we may change the discipline, but we cannot change the religion. It is upon these grounds, then, that we do not hesitate to consider the institution of the Bible Society as marking one of the most important "epochs" in the history of religion. *It is the first time that a fair hope has been held out to us that the written will of God should be made known to the whole world.* Let this fact be considered. Let it be remembered, that since the gift of tongues has been withdrawn from the church, the preachers of the Gospel have had such scanty means of communication with heathen countries, as to leave them almost hopeless of success, even where they had the zeal to undertake a mission. But now, wherever they go, the Bible will probably either precede them, and, as a sacred messenger, proclaim their way; or they will carry their credentials in their hands. And, instead of wasting months or years after their arrival, in obtaining a knowledge of the language of the people they visit, and forfeiting their influence by appearing before them as learners rather than teachers, they will be able to study before-hand the language they are to preach abroad, and qualify themselves for the mission before they enter upon it. How immense is this change of circumstances, and how unbounded the cause of gratitude to Him who is the great Author of it!

But, finally, our hearts are as full of "confidence," with regard to the Society, as of gratitude and wonder. And the fact is, that this feeling is closely interwoven with the others, and is to be traced to the same causes. If it is the conviction that this cause "is of God" which excites our gratitude, it is this also which assures us that its friends have nothing to fear. We need not here repeat the resistless argument of Gamaliel; but we remember it, and it fills us with courage and joy. We believe, from our inmost conscience, that the enemies of the Society will be found, however unwittingly, to be "contending against God;" and, therefore, that not the Society, but their efforts, "will come to nought." Nor need we, in this instance, as in some others, anticipate some strange or miraculous interference, by which the interests of religion are to be maintained. What may be termed the "worldly circumstances" of the Society, at the present moment, sufficiently guarantee, under the blessing of God, its existence and its welfare. Suppose—what we will not, for the honour of our church, and of its rulers, for a moment admit to be really probable—that all her highest functionaries should conspire against the institution, we are persuaded that all the other elevated orders of society would, by a general effort, counteract the effect of this ungenerous warfare. Suppose even all the higher ranks to turn their backs upon this great cause, it would find sufficient advocates in the hearts and affections of the people at large. Suppose even the iron age of bigotry to return, and every man to hug its chains, and the Society to be driven from this her original and darling throne;—what then? Is she not queen of many countries? Could she not retreat to her fastnesses in the North; and, there levying and consecrating new armies under the banner of the Cross, would she not return to our shores at the head of them, not, as those northern hordes once poured forth, to carry barbarism into the seats of Christianity and literature, but to repair these ancient wrongs by

the gift of that liberal and benevolent religion which we had expelled from among us? Or, would she not take refuge in Germany; and, ingrafted as she is upon the innumerable constitutions and polities of that variegated country, would she not there maintain her strength, and rear her head, and render "the cradle of the first Reformation" the cradle of a second? Or, finally, might she not take her flight to India, and, addressing her in the thirteen languages in which she has given her the Bible, claim the protection she deserves? And might not we then expect that, under her mild and holy influence, the East, which has been the fountain of all science, would become anew the fountain of religion; that she would pay us, for the Missionaries and Bibles we now send her, in the precious gold of the sanctuary—in the sacred coin of enlightened, liberal, candid, unanimous religion? But we will not so disgrace our country as to allow even the possibility of this child of our own being driven out from our own shores to seek an asylum abroad. Here she first sprang into being, and we doubt not she will continue to enjoy the protection of her native rocks. Hence the stream of her beneficence first burst out, and we do not expect that any auxiliary rill will ever come into competition with the parent fountain. This stream *has* increased, *does* increase, and, we doubt not, under the blessing of God, *will* increase. And if some heady polemic should persist in taking his stand upon its mighty banks, under the mad persuasion that he has only to wave his pen, or a reviewer his rod, or an ecclesiastic his crook, and the stream will dry up—we will venture, without pretending to prophetic powers, to describe his fate, and record his disappointment, in the well-known words of a poet:—

Rusticus expectat dum defluat amnis,
At ille labitur, et labetur in omne volubilis ævum.

We here take our leave of the objectors; but not, as we hope, either of the Society or of the author of these volumes. We trust to see the institution fulfil all the most sanguine expectations of its friends; and to see Mr. Owen enjoying through the stages of an honourable old age all those rewards which a grateful country ought to bestow on the able, disinterested, independent, indefatigable servant of that Society which is its crown and glory.

The Principles of Population and Production, as they are affected by the Progress of Society, with a View to Moral and Political Consequences. By JOHN WEYLAND, Jun. Esq. F.R.S. London: Baldwin, Cradock, and Joy. 1816. 8vo. pp. xl. and 493. price 14s.

THE subject of population, as it affects the happiness of society, although it must often have pressed itself upon the notice of the statesman and the philosopher, may nevertheless be regarded as a new study peculiar to the present day. We have already expressed our acquiescence in the principles advanced upon this subject by Mr. Malthus (vol. for 1807, p. 450, &c.) which renders it the more necessary for us to deliver our sentiments upon it again, after the further consideration which we have been induced, by the volumes now before us, to bestow upon the question: and, as nothing conduces so much to a clear apprehension of any subject as to have all the different parts of it brought before the mind at once, we propose in this article to enter into a review of the general argument without offering any apology for occasional repetitions.

The principles contended for by Mr. Malthus, as we apprehend them, are these: That there exists in human nature a blind appetite,

for propagating the species, which, like every other appetite or passion, is careless of consequences. The power of this appetite is such, that, if left to its free operation, uncontrouled by any counteracting influence, it is capable of doubling the actually existing population, whatever it be, in a given number of years, which, by observing the growth in the American colonies, is assumed to be twenty-five: and this it would continue to do, so far as the mere power of the appetite is concerned, to the end of time. But to the growth of this increase there is a limit evidently set in the size of the world, or, to speak more correctly, in the subsistence it is capable of affording. Could this subsistence be multiplied at the same rate with the population, there would then be no limit to the increase of mankind, but the room which the earth's surface can provide to hold its growing numbers, together with the food, clothing, and comforts of every description, necessary for their maintenance. But, in fact, the productive powers of the earth do not appear capable of yielding a supply, increasing in this proportion. They have never (it is true) been pushed to the utmost; but it seems hopeless to expect, that the fruits of the earth should go on, perpetually doubling themselves in the same number of years. On the contrary, the increase in the produce of the soil, it is shewn, could only follow an arithmetical progression, while population would advance in a geometrical ratio. The progress of the first would be measured by continued addition; of the last, by continued multiplication.

We do not enter into any proofs of these propositions at present. We consider it too evident to require proof, that there is no tendency in the most perfect cultivation to double perpetually the produce of the soil, as there has appeared to be in nature to double the existing population; not to urge, that, while natural impulse acts uniformly and constantly, the industry of man varies perpetually and requires continual stimulus and guidance to keep it to its right direction. Yet, if these principles be correct, (and we know not that their general soundness has ever been absolutely controverted), there must be a tendency in population to outgrow the means of subsistence. In other words, the tendency of natural appetite, unchecked and unassisted, to increase the numbers of mankind is far greater (the exact proportion is immaterial) than the powers of the earth, when also unchecked, though assisted in every possible way, to furnish those growing numbers with subsistence.

It is true, that neither of these tendencies is ever found in actual operation without countervailing checks. The increase in the produce of the earth is checked by the curse, which said, "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee." It is checked too by the indolence, the perverseness, the ignorance, the bad government, and all the vices of those on whose skill and industry it is thus made dependent. The increase of mankind also is checked, according to Mr. Malthus's theory by war, disease, and vicious indulgence; or by abstinence from marriage on prudential considerations;—or, to adopt his own masterly classification of those checks, by vice and misery thinning the actual population, and prudential restraint preventing the growth of it. But still it appears to us, that it is a right way of proceeding to consider first the power of the several principles that are at work, when unfettered by any restraint; and then the power of the several causes, which combine to restrain them. This method of reasoning helps to disentangle the subject of the difficulties in which it is involved, and by bringing the several

parts of it separately before the mind, with the several properties of each part, to facilitate our comprehension of the manner in which they act when the whole machine is put together.

We were therefore, at first view, somewhat startled by the following objection to this course of reasoning in the work now under review.

"The origin of what are conceived to be the mistakes and false reasonings with respect to the principle of population, appears to be the assumption of a tendency to increase in the human species the quickest that can be proved possible in any particular state of society, as that which is natural and theoretically possible in all; and the characterising of every cause which tends to prevent such quickest possible rate, as checks to the natural and spontaneous tendency of population to increase, but as checks, evidently insufficient to stem the progress of an overwhelming torrent. This seems as eligible a mode of reasoning as if one were to assume the height of the Irish giant as the natural standard of the stature of man, and to call every reason, which may be suggested as likely to prevent the generality of men from reaching it, checks upon their growth. The natural and spontaneous tendency of the principle of population in distinct states of society varies its rate with every difference in their political condition. It is no more the same in the manufacturing, as it is in the agricultural, or in this as in the pastoral states of society, than the natural growth of an oak on a mountain-top in Scotland, is the same as it would be in the rich valleys of the New Forest." pp. 17, 18.

In this passage there is a considerable misapprehension of Mr. Malthus's reasoning, as stated above. The checks, which Mr. Malthus assigns to the natural and spontaneous tendency of population to increase are so far from being "insufficient to stem the progress of an overwhelming torrent," that they are represented as barriers which it cannot pass; as the very causes, why population is neither more nor less than it is. On this subject, let Mr. Malthus himself be heard. "One ingenious writer has remarked, that I have not deduced a single original fact from real observations to prove the inefficiency of the checks which already prevail. These remarks are correctly true and are truisms exactly of the same kind as the assertion, that man cannot live without food; for undoubtedly, as long as this continues to be a law of his nature, what are called the natural checks cannot possibly fail of being effectual." Malthus's Essay, 4th edition, vol. II. pp. 440, 441.

Mr. Weyland, however, objects to the use of the word, checks, as well as to the mode of reasoning which leads to the adoption of it. His notion seems to be, that nothing really comes under the name of a check which is not of a nature to be removed by human power. (p. 165.) Yet we say, that vegetation receives a check from the east wind, and call any internal weakness a check to a child's growth, though neither of these checks may be removable by human skill. We cannot therefore perceive any impropriety in using the word as Mr. Malthus has used it.

But the chief fault we have to find with Mr. Weyland's strictures is, that they would take the subject out of that clear, elementary view in which Mr. Malthus has regarded it, and compel us to view the machine in its complex form, before we have understood the powers of its several parts. For ourselves, we certainly consider the mode of reasoning which would examine the obvious tendency and strength of a principle first, and its effects afterwards, as a more philosophical course, and one better calculated to furnish a satisfactory result, than that which, taking things as they are, allows no more force to each particular cause than it is able to bring into action. It is, in fact, the only way of proceeding which has permanently stood its ground in analysing any of the

powers of nature. The efforts of counteracting causes, terminating in some middle effect, can never be well understood, unless the power and tendency of each cause, when uncontrolled by the other, be first estimated. Thus it is, that philosophers have spoken of a centripetal and centrifugal force acting upon the same body, when the effect of this reciprocal counteraction is, that the body actually obeys neither of them; that it neither approaches the centre, nor recedes from it, but revolves in a circle round it. In a case like this, indeed, where the two forces balance each other, each is properly a check to its opposite; though in a case where one of the forces predominates, the inferior counteracting force would be most correctly represented as the check.

Of the two similes with which Mr. Weyland has illustrated and enforced his remarks, we will first bestow a few words upon the oak. The natural growth of an oak (we presume) is the growth which belongs to it in the most favourable circumstances that ordinarily occur in nature: and therefore the growth of an oak in the New Forest may be strictly called its natural growth; while that on a mountain top in Scotland, where its natural luxuriancy is restrained by the scantiness of the soil, is a stunted and imperfect growth. Although, therefore, the actual growth of an oak in the latter situation is not the same as in the former, its natural growth never alters. The same thing may be said of the tendency of an oak to propagate its kind, which, although it may act differently in different situations, is itself always the same. "It is observed, by Dr. Franklin" (says Mr. Malthus), "that there is no bound to the prolific nature of plants or animals, but what is made by their crowding and interfering with each other's means of subsistence. "Were the face of the earth" (he says) "vacant of other plants, it might be gradually sowed and overspread with one kind only—as for instance, with fennel; and were it empty of other inhabitants, it might in a few ages be replenished from one nation only—as for instance, with Englishmen." Mr. Weyland, indeed, in one place, objects to this sort of comparison, as degrading to our rational nature, although he has himself resorted to it in the present instance. But yet, when we see every day our fellow-men subjected to the same ordinary laws of nature with other animals, why should we think it any degradation to believe, that Providence has regulated the laws relating to the increase of our species by the same calculations which govern the increase of the inanimate or brute creatures? (p.7.) The effect of those laws indeed varies with every difference in our political condition, because the principle of population, like every other principle, is liable to be affected by counteracting causes; and it varies in regard to man to a greater degree than it does in regard to other creatures, because *they* are not *political* animals. But there appears no just reason to deny, that the tendency of this principle remains the same under every variation, just as the tendency of that principle in matter, which philosophers call the *vis inertiæ*, is always to keep things in their present state, whether of rest or motion, although the effect of it is perpetually destroyed by disturbing forces.

In regard to the Irish giant, it may perhaps seem that his case does not exactly apply to the question to which it has been brought forward as similar; because, while no favouring circumstances, that we know of, would enable us to rear a race of giants, the removal of all impediments to the growth of population—such as want of room, want of food, and want of virtue—would be all that is needed, according to the doctrine of Mr. Malthus, for doubling the population

of the world in a certain number of years.

In answer to this last observation, it is alleged by Mr. Weyland, (p. 74.), that the rate at which population has increased in America, and which has been assumed as the natural rate of population, is owing solely to its opportunity of exporting corn to the old world, which operates as a bounty on American population; and that, consequently, the period at which America doubles its population, is not a fair criterion of the tendency of the principle of population. If we should admit the justice of this remark, and concede that the period ought to be extended to thirty or forty, instead of twenty-five years; still the grand fact remains unaltered, that population is capable of being accelerated at a rate far beyond that at which the produce of the soil can be augmented. From this strong entrenchment we suspect the Irish giant will not be able to force Mr. Malthus.

Mr. Weyland's answer, however, goes further than this. It is, as we understand it, that, since America has been indebted for the extraordinary increase of its population to the opportunity of exporting its surplus produce, it follows, that when once, in consequence of the increase in its numbers, it shall cease to have such surplus produce, no power on earth will be able to accelerate its progress. Hence it results, that the tendency of population to increase is nothing more than a tendency to follow the rate at which provisions can be found for it; and thus, that the two principles, which have been treated as independent principles and perpetually at variance, are not independent or at variance, but stand to each other in the relation of cause and effect. Now it is very certain, that the effective population of a country must always be limited in some way by its means to support them. So far then the relation of cause and effect will hold, but no further. The limited means of a country to support its inhabitants, are the cause why those inhabitants are not more numerous. But this is exactly what we mean by a counteracting cause or check, and is in no respect at variance with Mr. Malthus's doctrine, who traces the *impediments* to population to this source, but refers the *principle* of population to natural appetite.

We cannot but consider, therefore, that it is a safe position to lay down, as the basis of all inquiries upon this subject, that there is a tendency in population to increase indefinitely, while the productive powers of the earth are limited. This, indeed, is distinctly admitted by Mr. Weyland himself, who says,

"If a community, conducting itself even upon the most reasonable principles, is indefinitely to continue increasing in population, in however retarded a ratio, it must at length come to the end of its resources in food, the land being an absolute quantity, and only capable, when most fully cultivated, of making a definite return." p. 107.

We consider it, moreover, equally safe to assert, that the rate at which population is capable of increasing, is one with which the productive powers of the earth cannot possibly keep pace. Whether they can keep pace with the rate at which population actually does increase, or must fall a little below it; or whether, or by what means, population can be kept down to the level, or whether it may be generally expected, through any cause, to sink below the level, of the existing means of subsistence; are distinct considerations. But, that the tendency in nature to supply men is, if unchecked by any countervailing impediments, greater than the powers of the earth to supply food, must, we apprehend, as an abstract position, be generally admitted.

The position thus established, has, as it appears to us, excited more surprise, and been received

with more dismay, than was necessary. Thus Mr. Weyland says, in unison with many who have preceded him in the same view of the subject,

> "I cannot but think that, if true, it affords a most singular and extraordinary exception to the admirable adaptation of means to ends, which is so beautifully prominent in every other arrangement of the Creator." p. 13.

For a portion, indeed, of the repugnance which this doctrine has had to encounter, we are inclined to think Mr. Malthus is himself answerable, on account of the somewhat harsh and unguarded way in which he at first promulgated it. Thus the very title-page of his essay promised an inquiry simply into our prospects of removing or mitigating the evils which the principle of population occasions; whence it would naturally strike every unprepared reader, that in his view evil, and not good, was the exclusive result of the principle he undertakes to explain. So again, in the commencement of the fourth book, he says: "As it seems evident that no improved form of government, no plans of emigration, no benevolent institutions, and no degree or direction of natural industry, can prevent the continued action of a great check to population in some form or other, it follows, that we must submit to it, as an inevitable law of nature; and the only inquiry that remains is, how it may take place with the least possible prejudice to the virtue and happiness of human society?". And in the appendix to the last editions of his work, he has evidently thought it adviseable to soften that austerity of tone in enunciating a novel doctrine, to which much of its repulsive character may be attributed. To this is, in great measure, owing the fact, which he has himself noticed, that many persons, whose understandings are not of that description that they can regulate their belief or disbelief by their likes or dislikes, have professed their perfect conviction of the truth of his general principles, but, at the same time, have lamented this conviction, as throwing a darker shade over their views of human nature, and tending particularly to narrow their prospects of future improvement. Perhaps Mr. Malthus himself may now be convinced that it was due to these persons, when he originally promulgated his system, to have taken some pains, for the purpose of reconciling it to their feelings, instead of drily proving a philosophical truth, and leaving it to its own effect.

The doctrine itself, however, if true, we cannot admit to be liable to the objections charged upon it. We perceive no greater difficulty in reconciling a tendency in population to outrun the means of subsistence, with the ordinary ways and known perfections of Providence, than in reconciling any other evil, inherent in nature or in society, with the same perfections. The tendency in the atmosphere to produce storms, and thus to blast the best-directed efforts of human industry; the tendency of volcanoes to consume whole districts by their eruption; the tendency in the sands of Africa to overwhelm even cities in their progress; the permission of ferocious appetites to some animals, and the subjection of others to the dominion of so tyrannical and immoral an agent as man; these, and a thousand other existing evils, Mr. Weyland would readily admit, are capable of being vindicated, and reconciled with the perfections of Omnipotence. Why should not the evils, which may be found to attach to the principle of population, admit of the same vindication, especially as it will be made to appear hereafter, that a remedy for these latter evils lies more within our power than for many of the former. We are in a state, not only of proba-

tion, but of discipline; and, consequently, as Mr. Weyland has justly observed, "the course of this world is more or less of a struggle against the principle of evil." p. xvi.

Mr. Weyland, indeed, is eminently distinguished above other writers upon this intricate subject, by a continual reference to Christian principles, as will be seen in the sequel. But, in a question of fact, we ought to keep our eye steadily fixed on the evidences of the fact, and not mix up an inquiry into final causes, which may be inscrutable, with the investigation of facts, which may be evident. Nor, in truth, do we think the evils, incident to the principle of population either so great or so irremediable as they have been represented. They are evils to which few men can be exposed, except in consequence of their own imprudence, which can hardly be said of many other evils to which the righteous judgment of God has subjected his offending creatures; and if the original design of the Creator, which we can but guess, must be appealed to in this stage of our investigation, we know nothing which can be said upon it more pertinent than Mr. Malthus has already said:—"I believe that it is the intention of the Creator that the earth should be replenished, but certainly with a healthy, virtuous, and happy population, not an unhealthy, vicious, and miserable one; and, if in endeavouring to obey the command to increase and multiply, we people it only with beings of this latter description, and suffer accordingly, we have no right to impeach the justice of the command, but our irrational mode of executing it."

We confess, indeed, that we do not altogether approve that tenderness of apprehension, which some persons manifest, lest a particular system of doctrine should impeach the wisdom of Providence. We should be honest and firm in our pursuit of truth; and it should be a constant exercise of our faith to trust, that whatever turns out to be true, will also approve itself to be wise and good, though we may not be able to discern the proofs of its wisdom and goodness. In the present instance, Mr. Weyland appears to have been incited to his undertaking by a fear, lest the character of Providence should suffer if the theory of his opponent should prevail. And yet, let him compare his own system with that of Mr. Malthus, and examine which of the two contains the plainer marks of wisdom and goodness on the face of it;—his own, which says, that the inscrutable ordinances of Providence doom to a premature death, in all large towns, a vast portion of the inhabitants, and that no human exertions can materially alter the proportion, (p. 110); or Mr. Malthus's, which represents it as placed within the compass of human foresight and prudence to hinder the occurrence of most of the evils which the positive checks to population bring with them, by a voluntary and discreet use of the preventive one! But we will not now anticipate an occasion, which (we trust) will shortly be presented to us, of pointing out some of the direct advantages which are derived from this appointment to the scheme of God's moral government, when we come to review Mr. Sumner's treatise on the records of the creation, and on the moral attributes of the Creator.

The proposition, therefore, which we consider to be established, and which Mr. Malthus has certainly laboured out, by a more complete induction of particulars, than such truths are often capable of receiving, may be stated thus:—Population has a natural tendency to go beyond the powers of the soil to afford it subsistence, in every gradation through which society passes. It may, therefore, surprise our readers to learn, that the first proposition which Mr. Weyland un-

dertakes to establish, is the opposite to this; namely, that population has a natural tendency to keep within the powers of the soil to afford it subsistence, in every gradation through which society passes. Propositions, so diametrically opposed to one another, it is impossible to reconcile; and yet it may be useful to point out a sense in which both may be admitted—and the more so, because we believe it is the very sense in which the two propositions are used by their respective authors. Population, independently of the checks which constantly repress it, has a natural tendency to go beyond the powers of the soil to afford it subsistence. But population, under the controul of those checks which constantly repress its increase, acquires a natural tendency, if it ought not rather to be called an absolute necessity, to keep within them.

Certainly, however, we do not design to imply, that Mr. Malthus and Mr. Weyland mean the same thing in their opposite views of this important subject. There is a radical and essential difference between them; and the hinge of that difference will, we apprehend, be found to be this, That while the one maintains, that it is chiefly the pressure of want which drives men to increase their means of subsistence, the other holds, that they are actually and uniformly prompted to do so by the anticipation of want. Which of these positions is most consonant to the natural actings of the human heart; which of them is most borne out by the concurrent evidence of history, observation, and experience, our readers must judge. But whoever upholds the latter opinion, must suppose that the production of food naturally precedes the increase of population; and whoever inclines to the former, will believe that it is an increase of people that naturally precedes and occasions an augmentation of the supply of food.

As Mr. Weyland, therefore, has judiciously devoted a chapter to the discussion of this question, we now proceed to an investigation of his arguments and of his doctrine. He commences his remarks by a concession.

> "Before the hunter or the shepherd, or the savage tribe of the desert, will betake themselves to the labours of husbandry, they must of course be urged to the exertion by the pressure of want. This pressure can only arise from a population increasing beyond the scanty means of subsistence. Population is clearly therefore, in this case, the efficient cause of agriculture." p. 191.

After this first step, however, in the history of society, Mr. Weyland imagines the state of things to be altered; and in every succeeding stage he teaches, that a superabundant supply of food uniformly precedes, unless in some very extraordinary circumstances, any increase in the existing population. For the confirmation of this doctrine he enters into a particular examination of the agricultural and subsequent stages of society, in which we do not mean to follow him, both because we have no room for a very extended disquisition, and because we believe, that the main question may be reduced within a narrower compass.

The chief argument on which Mr. Weyland relies, for making out this assertion, may be thus represented. The transition from the agricultural to the manufacturing state of society presupposes a superabundant supply of food, on which the new class of manufacturers may subsist; because, unless each agricultural family could raise more food than enough for its own consumption, none of them would feel themselves at liberty to quit the farm, in search of employment which would not furnish subsistence. In this case, therefore, at least, the production of food must necessarily precede an in-

creased population, and the same thing would occur again in every subsequent stage of improvement.—This theory is ingenious; and upon the supposition that the transition took place in fact exactly as it is represented in argument, and that the relative wealth of an individual always implied the general wealth of the body, the inference from it might be true, that, in all the advanced stages of society, population is regulated by the supply of food, and cannot go beyond it. The question would still remain; and it would be a curious and interesting one; What is it that hinders population from developing its natural powers of increase; and confines it within the limits prescribed by a cause less powerful and active than itself, namely, the productive powers of the soil? But this question would then be more curious than important; for, whatever the causes or means were, it would appear, that society is actually so constituted, that population, if left to itself, could never be redundant, and that its natural tendency to outrun the means of subsistence is so controlled, that no evil could possibly arise from it.

But we suspect, that the common classification of civilized society into distinct states, as the pastoral, agricultural, manufacturing, and commercial, which has been introduced for the convenience of reasoning, has misled Mr. Weyland into an idea, that these distinct states are always separated by as broad a line in reality as they are in argument; that they do not run into one another, or exist in any degree together, but that the passage from the one state into the other is sudden, deliberate, and the result of causes which only exist when society is ripe for the transition.

This suspicion is in some measure confirmed by an inconsistency into which Mr. Weyland has fallen, and for which we should otherwise be at a loss to account, in regard to a state of nature. The following is the first view which he takes of it:—

"Throughout the earth, and in every separate division of it, there must have existed, before man could have multiplied so fast as to have occupied the land, a certain portion of animal and vegetable food in what is called a state of nature, offering itself to the first settlers, without any labour or precaution of theirs but simply that of seizing and devouring. This may be called the savage state; and, as man in that state has few artificial wants, and therefore no temptation to labour, except for food, and perhaps a scanty portion of raiment, he would go on multiplying his species, without regard to the existing quantity of food, till the continued increase of the former came to press upon the absolute quantity of the latter. The natural consequence would then be a degree of uneasiness among the inhabitants, from a scanty supply of food; and two consequences must inevitably ensue —either contentions among the people for food, in which the strongest would enjoy plenty, and the weaker starve, or an agreement among them to enlarge the means of their subsistence by domesticating some of the wild animals, thereby emerging from the savage state, and making the first step in the progress of civilization. It is impossible for a society to exist for many generations without making this transition, unless repressed by their own vices, or the selfish and cruel interference of others; for naturally the pressure, introduced by the increase of mankind, though it might at first produce contests for the existing supply of food, yet, considering the inconveniences attending them, would soon introduce another arrangement, unless it were artificially prevented. Some of the most acute among the savages, observing the docile nature of many animals, and that their docility is, perhaps, proportioned to their domestic utility when tamed, would set about the task of reducing them to a state in which, without further diminishing the relative proportion of their numbers to mankind, they might afford a continual supply to their wants. Milk and its various combinations, the change of aliment to which it is convertible, and the slaughter only of the superfluous increase of the herds and flocks, with occasional assistance derived from the

wild animals still escaped from extermination, would be the regimen of this second state of society in all widely extended tracts of country; and it may be called the pastoral state of society. Upon this system, it is evident that a much larger number of persons can be supported on the same extent of territory. The animals become more numerous and healthy by being reduced under the management of those who apportion to each herd and flock its requisite extent of pasture, and prevent the waste and accidents to which their erratic state is liable. The soil itself becomes capable of supporting a larger number; the less wasteful method of supplying man with food by the extraction of other nutriment from animals, than mere flesh, creates a smaller demand upon the increased stock; and the progressive power of the country is improved in the double ratio of augmented force and removed obstruction. But as, in land in a state of nature, the capability of supporting herds and flocks is absolute and determinable in no very long period of time, and as people increase at least as fast in a pastoral as in a savage state, the pressure of population will soon come to operate upon this increased supply, and the same necessity for contention, or rather, perhaps, for farther production, will occur. Observation, quickened by necessity, will have pointed out to some of the shepherds the vegetables most suited to their taste or climate; and the step from that observation to the cultivation of a small portion of the earth with rude instruments of agriculture, such as first a stake from a tree, next one sharpened at the end with a flint, *et cætera*, is but a trifling advance in human intellect. But the increase it gives to the supply of food by introducing an enlarged supply of vegetable without materially reducing animal sustenance, greatly enlarges the power of the earth to support mankind; and a third stage in the progress of society ensues, that of the early and rude agricultural state, a change, accompanied with this very important circumstance, that, as it becomes the interest of the society, that every man should be secure of the soil he cultivates, and that the whole society should ensure the whole collected produce by their protection, it necessarily becomes fixed to one spot, settled habitations are created, social ties formed, industry and other virtues excited, and the foundation laid of all those improvements in society which lead to more complete cultivation, to the division of labour, and to the development of those useful energies, which lead to a farther progress in civilization." pp. 25—28.

Now Mr. Weyland does not require to be informed, that mankind were not originally placed by their Creator in the savage state here described, or that consequently the savage state can in no proper sense be called a state of nature. When there were but four persons upon the face of the earth, one of them was a keeper of sheep, and another a tiller of the field; and in the course of six generations more we seem to have every variety of employment, which results from the division of labour. Jabal was the father of such as dwell in tents, and of such as have cattle: Jubal was the father of all such as handle the harp and organ; and Tubalcain an instructor of every artificer in brass and iron. Accordingly, Mr. Weyland has himself said—

"It is not surprising, that heathen writers should have believed, that civil government should at first have arisen by an agreement among independent savages. But in us, who have the Scripture-history before us, it would be something worse than unreasonable to overlook the information which that supplies to us, and have recourse to romantic schemes, which owed their being to the want of it. But if it be asked, 'How then comes it to pass, that we do now actually find in different quarters of the world many tribes of these lawless and independent savages, who seem scarcely to have arrived at the infancy of society, but who will probably emerge from it in the progress of time?' it may be answered, That after the first migration from the patriarchal tribe into other climates, where few of the conveniences of life are to be procured, and cut off from communication with the rest of the world, men would almost necessarily degenerate. Strangers, for want of commerce, to arts and learning, they must continue in the deepest intellectual poverty, and would soon exchange the law of conscience,

imprinted on their hearts, for superstitious customs and diabolical and idolatrous rites; and, thus degenerating, as they must of necessity do every day more and more, they would come at last into that deplorable state of ignorance and barbarism, in which some nations are found at this day. But this is a state of degeneracy, not a state of nature." p. 55.

Consequently the progress, detailed in the former of these two extracts, would appear to be perfectly visionary (for the natural progress of mankind is shewn to be from bad to worse, not from worse to better;) and, although some of the steps described in it may be but trifling advances in human intellect, there would seem to be good reason for supposing, that they are advances never made by a mere effort of unassisted barbarism. In fact, the savage state is a degraded condition of our nature. Instead of being a state of nature, it is, as Mr. Weyland says, a state of degeneracy, in which men were not placed originally, but from which, when they have once declined into it, they can never be raised without some superior skill to their own. Asia may have civilized Europe; and Europe may civilize Africa. But (we believe) there is no authentic example on record of a savage nation having civilized themselves.

Mr. Weyland, indeed, states very justly, that it is impossible for a society to exist for many generations, without making the first transition he has mentioned, unless they be repressed by their own vices or the selfish and cruel interference of others; and it is precisely, because the vices of the savage state and the selfish and cruel interference of other savages always do occur to check their progress in improvement and population, according to Mr. Malthus's phrase, or to repress it, according to Mr. Weyland's, that no people, who have once degenerated into the savage state, can possibly recover themselves out of it.

What then do we suppose to be the case with regard to the comparative increase of food and population, in any imaginable state of society? We say *suppose*, because we have no means of accurately observing it; and the hypothesis, which Mr. Weyland has advanced upon the subject, he has not fortified by any appeal to actual experience or observation.

First then, it is allowed, that the division of labour is the first step of commencing, as it is the last hold of declining, civilization. The pastoral state of the Hebrew patriarchs forms a very singular, but (we imagine) peculiar exception to this remark. While, however, there is any division of labour, there can be no such thing as a perfectly unmixed state of society. The agricultural state, for instance, can hardly subsist without a mixture of the manufacturing or mechanical. The farmer requires to be clothed and lodged, to be provided with implements of husbandry, as well as fed; and this will lead to the occupations of a tailor, shoemaker, builder, smith, and carpenter, almost as soon as the first improvements have been made in tillage. This division of labour is far from necessarily presupposing a redundancy of food: for it will be found by the agriculturist, that he can supply even his own family better, if one of them should make shoes or construct ploughs and harrows for all, than if the labours of every individual member were exclusively devoted to agriculture. Hence it results, that even in the most purely agricultural society which can ever be conceived to have subsisted, the separation of a part of the people, for mechanical occupations, is so far from implying a previous supply of provisions, that it may even be resorted to for the sake of raising a sufficiency; besides which, the wealth and size of families, being different, will often lead to a separation of pursuits and employments in the more wealthy and nu-

merous households, without any increase in the wealth or numbers of the whole society. As the people become more numerous, this division of employments will generally be carried to a greater extent, not (we presume) in proportion to the excess of food above the wants of the population, which is a state of things that is seldom known to promote either invention or industry, but in proportion to the growing numbers and activity of the people, and to the competition among the members for the common advantages of the whole society. It is this which disunites the professions of a dentist and surgeon in a large town, and adds them to that of a barber or carpenter in a country village. Nevertheless, we admit, that the society will not become a decidedly manufacturing society, till all the best lands within reach have been occupied. The natural progress seems to be this: Among an agricultural people more land is never taken into cultivation till that in use is found insufficient for the existing numbers, (that is, till the population, compared with the food, begins to be excessive); and, when all the lands are occupied, no improvements in husbandry will take place till the numbers, still increasing, begin to find the whole actual produce of the land insufficient. The surplus, raised by these improvements, will easily support a manufacturing class, and a larger class in proportion to the extent of the improvements. But still the precursor and incitement to successful industry in every stage of the progress is, as Virgil teaches us,

Duris urgens in rebus egeotas.

It thus appears, that the transition from one state of society, or rather from one denomination of society, to another is gradual; but that in all its stages it is the growth of population that stimulates the growth of industry, and of course precedes the supply of food, which it is the main object of that industry to produce. Nor are we altogether without support even from Mr. Weyland himself in this statement; as may be seen in the passage already quoted from his work, (pp. 25—28.) and also in the following, in which he closes his discussion on the precedence between population and the production of food, with this general inference:

"That in the alternate progress of population and subsistence, in the earliest as well as in the most advanced stages of society, a previous increase of people is necessary to stimulate the community to a farther production of food, and consequently to the healthy advancement of a country in the career of strength and prosperity." p. 213.

Mr. Weyland, indeed, deduces a consequence from this position which we cannot so exactly admit; namely,

"That the pressure of population against the actual means of subsistence, or, more correctly speaking, the excess of population just beyond the plentiful supply of the people's wants, instead of being the cause of most of the miseries of human life, is, in fact, the cause of all public happiness, industry, and prosperity." p. 213.

We should be inclined to qualify the remark by saying, that the excess of population, here spoken of, will be productive of the latter effect, so long as the supply of food can readily overtake it; but of the former, wherever it cannot.

The same remarks, which have been hitherto grounded on the transition from an agricultural to a manufacturing state, may be extended to that from a manufacturing to a commercial state. Mr. Weyland's reasoning on this subject proceeds on the same assumption as before; namely, that the nominal distinction implies an equal distinction in fact, and that the process, by which a country passes out of the one state into the other, is the same in reality as it appears in argument. His statement of it is as follows:—

"As soon as this manufacturing po-

pulation is sufficiently numerous, nearly to consume the surplus produce formerly exported, and it becomes difficult to procure grain for the various purposes of luxury or convenience to which it is applied in all commercial countries, its price will rise, and this (let it be observed) before any actual pressure of distress for a mere sufficiency of subsistence occurs. This rise in the price will tempt the capitalist to lay out his money in bringing inferior waste land into cultivation, or in undertaking agricultural improvements, by which the old lands may be made to produce somewhat more food with an equal quantity of labour." p. 61.

But, before capital is accumulated in any community, there must be a great distinction of ranks. Great wealth, on the one hand, implies the existence of great poverty on the other: and thus it will be the actual want, occasioned by the increase of poverty, that will tempt the capitalist to lay out his money in bringing inferior waste land into cultivation, or in undertaking agricultural improvements. Consequently in this case also, as in all others that take the ordinary course of human affairs, population will occasion, and not follow, the increase in the means of subsistence.

Indeed, Mr. Weyland himself always speaks of the pressure of population upon the actual means of subsistence, as necessary to quicken its increase. But he uniformly explains or corrects this expression to mean the excess of population just beyond the plentiful supply of the people's wants, though what is to ensure the immediate supply of food, when this scarcely perceptible excess commences, or to hinder the excess of population from overstepping this point, before the enlarged supply is provided for it, we confess ourselves unable to understand, unless we may be allowed to attribute the effect to the positive checks of want and vice and misery, or to the preventive check of abstinence from marriage. Nay, we would go further than this, and say, that, as long as improvidence forms a part of the human character, there will be a perpetual inclination towards excess in population, which none but positive checks will effectually restrain.

In opposition to all this, Mr. Weyland appears to argue that it can never be justly said, that the growth of population has a tendency to go beyond the powers of the soil to provide it with subsistence, while any land remains that is not actually cultivated to its utmost point of production. (p. 188.) But this is to set the powers of the soil against an actual population; whereas, in fairness of argument, actual produce ought to be compared with actual population, and natural tendency with natural powers. The argument, therefore, is entirely beside the question, and can only prove, that no population has ever existed in the world but what might have been supported without difficulty, had the natural fecundity of the soil been stimulated to the utmost; a position in no respect inconsistent with the theory of Mr. Malthus.

(To be continued.)

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.
Nov. 11, 1816.

I REQUEST the insertion of the following remarks on a writer in the last Number of the British Review, who professes to examine my work on the Origin of Pagan Idolatry.

I. I have first to complain of various *misrepresentations:* in using which expression, I readily acquit

the reviewer of *design*, for I fully believe that his misrepresentations have simply originated from the want of attention with which he has half-perused my treatise.

1. In combining together hero-worship and Sabianism, I stated, that the eight members of the Noëtic family, were venerated on the sphere in the sun and the seven planets. The whole *ground* of this statement the reviewer entirely omits; and amuses himself with pointing out the little resemblance between the physical characters of the planets and the human characters of Noah and his household*. On *his* principle, therefore, it were plainly impossible for the Pagans *ever* to have elevated a hero to a star or a constellation; which yet, they themselves assure us, was their constant practice: for what possible similitude can the reviewer discover between the soul of Julius Cesar and the star to which he was thought to have been translated? The basis on which my opinion rested was this; and your readers must judge, whether, *when fairly stated*, it involves any great degree of absurdity. In every mythologic system with which I am acquainted, the sun is said to have been once a man, and to have reigned at a remote period upon earth; and, with more or less distinctness, he is represented as having flourished at the time of an universal deluge, and as having sailed over the waters in a ship with seven companions. To interpret this history we require no Oedipus. Turning, however, to the sphere, we find a notion prevalent, that the sun, with the seven planets as his companions, who are said to be all members of the same family, perpetually steers the vast ship of the heavens through the realms of boundless space. Hence, when I perceived the Pagans *avowing* the doctrine that the souls of illustrious men were translated after death to the heavenly bodies, I concluded, that the Noëtic ark, with its eight mariners, was the earthly prototype of the celestial ship with its solar pilot and seven planetary seamen. What violent absurdity there is in such an opinion, *when fairly stated*, I am quite at a loss to discover.

2. The reviewer asserts, that the genealogy of the gods, from Uranus down to Mercury, is the strongest, and almost the only, pretence for resolving the Theogony of the Greeks into the history of the Patriarchs*. This is a palpable misrepresentation from beginning to end. So far from being the *strongest* pretence, it is not even made the pretence *at all*; unless, indeed, the reviewer alludes to the circumstance of Cronus, like Noah and Adam, being the father of three sons. This circumstance I adduce as *one* argument of Cronus being Adam, viewed as transmigratively re-appearing in the person of Noah; but it is only *one* out of *many*. I think it a quite sufficient answer to beg the reviewer merely to peruse *my own* discussion of the subject. I simply refer him to my Origin of Pagan Idolatry, Vol. ii. pp. 16—31, 489—494.

The reviewer describes my system as teaching, that *after the worship of the true God, and a refined and spiritual religion had prevailed, mankind* SUDDENLY LOST *all idea of the existence of an uncreated being, and ascribed divine attributes to their common parents, and to the earth, and the ark*; and he adds, *It is necessary to examine the grounds of this singular opinion*†. The opinion, no doubt, is singular enough; but he might have saved himself the trouble of examining its grounds; for, as I have never advanced it, I am of course no way answerable for it. Had he only perused the concluding chapter of my work, wherein I point out *the mode* in which Patriarchism melted into idolatry, he

* British Review, No. XVI. p. 380.

* P. 390. † P. 374.

would have found my theory to be *the exact reverse* of what he has exhibited it. Instead of asserting that mankind SUDDENLY LOST all idea of the true God, and plunged at once into idolatry, I suppose that hero-worship was speciously grafted upon the worship of an incarnate Jehovah, through a perversion of the original promise; Jehovah being adored as successively incarnate in the persons of the chief patriarchs, or (in the phraseology of Hindostan) each chief patriarch being adored on the ground of his being an Avatar of Jehovah. Such I conceive to have been *the commencement* of hero-worship; but, *in process of time,* the invisible Creator was forgotten, and hero-worship, blended with astrolatry and materialism, became the religion of the erring Gentiles. For this last opinion—namely, that the heathens had *ceased* to worship the true God—I conceived myself to have the direct authority of Scripture. See, in the original, Rom. i. 21, 23, 25, where my own view of the progress of error is exactly detailed; and Ephes. ii. 12. The present misrepresentation needs, in fact, no other answer than a bare reference to the last chapter of my work.

II. The reviewer, however, charges me with certain *errors;* but, notwithstanding this allegation, I am willing to hope, that *he,* not I, is the person who has been mistaken.

1. He thinks that I have confounded together the *numerous* Pralayas and the *one* Maha-pralaya of the Hindoos; and, while he acknowledges that the former are *built* upon the history of the deluge, he contends that the latter denotes that final consummation of all things which Scripture distinctly teaches us to expect. Agreeably to this opinion, he remarks, that a Menu is left at each Pralaya to be the father of a new race of mortals; but that, in the Maha-pralaya, all things are resolved into Brahm, whom he deems the true God, and therefore quite a different being from Menu*. He is mistaken throughout. The distinction between a Pralaya and a Maha-pralaya is a mere Indian refinement, similar to the multiplication of the four ages, and contrived for the purpose of methodically arranging an endless succession of enormous cycles. The reviewer declares, that there is but *one* Maha-pralaya when the world is brought to *a complete termination.* In the institutes of Menu, probably the very oldest Sanscrit book extant, it is declared that there is an ETERNAL succession of similar worlds. Hence, in the old philosophy of Hindostan, vast as may be the life of the creative Brahma, there must be an *endless* succession of such lives, and consequently an *endless* succession of Maha-pralayas, just as much as an *endless* succession of Pralayas. Accordingly (to point out the next error of the reviewer), Menu is NOT a distinct person from Brahm, any more than as the corporeal vehicle is distinct from the Avataric Deity who animates it. The Hindoos assert, in the most positive terms, as I have repeatedly shewn in my work, that Brahm and his three emanations are jointly and severally incarnate in each Menu and his three sons. Hence the diluvian voyage and the reparation of the human race by Menu and his triple offspring are equally ascribed to Brahm operating through his three emanations; and hence it is indifferently said, that Menu and Brahm are left alone at the close of a world. In short, the Maha-pralaya of Hindostan, which the reviewer supposes to put a complete end to the world, is plainly the same doctrine as that of the Stoics respecting their all-devouring, but *all-reproducing,* Jupiter, and as that of the Indo-Scythic Goths respecting the absorption of Odin and every hero-

* Pp. 375—377.

† Instit. of Menu, chap. i.

god by the universal Father, and their subsequent *re-production* at the commencement of a new system. It is somewhat remarkable, that, unwilling as the reviewer is to admit my theory of hero-worship, he finds himself compelled, after all, to acknowledge that the history of Menu is the history of Noah. He fought to have added, that it is the history of Adam, or Adima, also.

2. Having determined me to fail in establishing this leading point, (with what success the judicious public must decide,) he next pronounces, that I have not been more fortunate in tracing the progress of superstition from Hero-worship to Astrolatry*. To shew me what I ought rather to have said, he presents me with a theory of his own, which he deems far preferable†. On this it will be sufficient to remark, that, while nothing is more easy than to spin out an ingenious system, which *alone*, it is contended, *must have been* the system of the Pagans, we in reality know nothing of their sentiments beyond what they themselves have thought fit to tell us. The reviewer seems quite to have overlooked that *I also* esteem Materialism a component part of Paganism, no less than Hero-worship and Astrolatry; though I will not pledge myself to adopt the very fanciful speculations in which *he* has indulged: but how this is to disprove my opinion, that the ancients translated the souls of the heroes into the heavenly bodies, and thence worshipped them conjointly, I am (to use his own expression) *too dull to discover*. The question simply is, whether that opinion rests, or does not rest, upon *testimony;* for the sentiments of the Gentiles, like any other point of history, must, after all, be determined, not by abstract reasoning, but by positive evidence. Now I have produced *a mass of direct evidence* for the opinion which I advocate, the whole of which the reviewer passes over with as much serenity as if I had merely dogmatized. To save repetition, therefore, I shall present him with the testimony of an old theologian, as translated by Bishop Warburton; who, like myself, contends very rationally, *because* he is upheld by *direct evidence*, that the gods of the Gentiles were dead men translated to the host of heaven. After adducing a variety of instances, *What*, says Tully, *is not almost all heaven, not to carry on this detail any further, filled with the human race? But, if I should search and examine antiquity, and from those things which the Grecian writers have delivered, go to the bottom of this affair, it would be found, that even those very gods themselves, who are deemed the* Dii majorum Gentium, *had their original here below, and ascended from hence into heaven. Inquire, to whom those sepulchres belong which are so commonly shewn in Greece. Remember, for you are initiated, what you have been taught in the mysteries: you will then, at length, understand how far this matter may be carried**. The passage requires no comment: it speaks, trumpet-tongued, for itself. It is plain, beyond contradiction, that the doctrine taught by the pagan hierophants was, that all their gods, great and small, were once men, and were supposed, after death, to be translated to heaven. *How* they were so translated, Plutarch tells us from the theology of Egypt—they were translated to the stars; and the whole poetical astronomy of our common celestial globe, as elucidated by Aratus, Eratosthenes, and Hyginus, proves his accuracy.

3. Again: The reviewer controverts my opinion, that the entrance of Osiris, or Isiris, into the ship Argo, on the seventeenth day of the second month, relates to the

* P. 377. † Pp. 378—381.

* Tusc. Disp. lib. i. c. 12, 13. See also Tull. de Nat. Deor. lib. i. c. 42.

entrance of Noah into the ark also on the seventeenth day of the second month. As, in controverting it, he merely recommends in preference a fanciful theory of his own, I shall briefly state the grounds on which my own opinion is founded*. The historical fact of an early connection between Egypt and India, united to a perfect coincidence of mythologic tales, demonstrates, that the *Isiris*, and *Isis*, and *Argo* of Egypt are the same as the *Iswara*, and *Isi*, and *Argha* of India. Now, we are told by the Brahmins, that, at the period of the universal deluge, Iswara sailed over the boundless ocean in the ship Argha; and that afterwards, when the waters retired, he and the ship were transformed into two doves. This story is its own interpreter; but, if the entrance of Iswara into the Argha be plainly the entrance of Noah into the ark, the reviewer must give some better reason than a dogmatical asseveration, introducing a fanciful exposition, why the entrance of Isis into the Argo should not be the same.

4. The reviewer thinks, that what I have said of the sacred numbers *three, seven*, and *eight*, is, *in the last degree, absurd and puerile*†. His critique would have been no worse, had his language been more decorous. As *he*, however, exhibits me, the reader will probably think his vituperative epithets not altogether misplaced; for he altogether takes my opinion *out of its connection with facts*, and displays only *the naked result* of my reasoning from evidence. But, if he had thought fit to state *why* my opinion was adopted, it is far from impossible that the reader and the reviewer might have formed two entirely different estimates.

5. His not very civil language respecting my attempt to explain the mystic birth of the gods from the womb of the great mother, is liable to the very same charge of unfairness*. He quite suppresses my proof *from circumstantial evidence*, that the great mother was a ship which floated on the waters of the deluge; and then remarks, that my conclusion *is strange and visionary*. If I have been *successful* in my proof, I would ask him, What are we to understand by the birth of the hero-gods from the womb of a ship which floated on the surface of the universal deluge? Before he pronounced my conclusion *strange and visionary*, he ought to have confuted the premises whence it was deduced. But *that* he has not even attempted to do.

III. I now venture to hope, that the reputation of my work will not be much endangered, notwithstanding this writer professes himself to *differ from me in almost every point which admits of two opinions*†. It is easy for a reviewer thus to dogmatize *ex cathedra:* yet it might have been more satisfactory to the reader, if some *arguments* had been adduced; for it is to be charitably presumed, that the author of a very large and laborious work does not speak without *some* consideration. In my dissertation, the different parts are, as it were, dove-tailed into each other; so that the evidence for any particular opinion does not appear, if it be taken out of its connection. Totally unlike poetry (as must needs be the case with every matter of demonstration), if the treatise be violently torn asunder, and if only its *disjecta membra* be exhibited to a mere reader of reviews (the plan adopted by the present writer), we may easily anticipate, that such a reader will view it as such a writer meant him to do. How far this can be esteemed *legitimate criticism* is quite another question.

IV. The reviewer allows, in conclusion, with a civility which I had not ventured to anticipate, that I *have conferred a benefit upon the public by presenting them with a*

* P. 383. † Pp. 377, 378.

* P. 378. † P. 387.

compilation of curious materials; but censures the book on account of *the great quantity of conjectural and extraneous matter which it contains**. Had I wished to present the public with the mere contents of my common-place book, or had I satisfied myself with dogmatizing upon my materials, I should clearly have produced a much smaller work. But, in that case, I see not what good I should have done. What the reviewer styles *my extraneous matter* is neither more nor less than *my reasoning from evidence*, while *my conjectural matter* is in fact *the conclusions which I draw*. Had I not thought, that I could both confirm and elucidate Holy Scripture, I should not have collected a single document or written a single line: for I should have felt, that a *mere* antiquarian pursuit, which could serve no other purpose than the gratification of curiosity, was scarcely consistent with a profession which solemnly requires that every study should be ultimately directed to one end. My leading argument, as briefly stated in my preface, the reviewer passes over in total silence: yet I can scarcely imagine, as they say is sometimes the case with lady-readers, that he omitted to peruse my preface. Why then did he not notice it; and how, upon his theory, will he account for the facts that one and the same mythologic system has prevailed in every part of the globe from a time far beyond the reach of pagan annals?

I regret, that I should have been thus compelled to notice a writer in a very respectable publication: but, to adopt the well-chosen motto of the publication itself, *Fiat justitia.*

G. S. FABER.

* P. 387.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—Narrative of a Residence in Ireland, in the Summer of 1814 and 1815, by Mrs. Anne Plumptre;—The Statesman's Manual, or the Bible the best Guide to political Skill and Foresight, by S. T. Coleridge, Esq.;—A Plea for Catholic Communion, by Dr. Mason of New York;—Memoirs and Remains of the late Rev. C. Buck, by Dr. Styles;—An Inquiry into the Effects of Spirituous Liquors on the Physical and Moral Faculties of Man, and on the Happiness of Society;—Sermons on Important Subjects, by Rev. C. Coleman, A.M. M.R.I.A., lately Curate of Grange, Armagh;—and Lives of the most eminent Fathers of the three first Centuries, by Rev. R. Cox, A.M. perpetual Curate of St. Leonard's, Bridgenorth.

Preparing for publication:—A volume of Sermons, by Rev. W. N. Darnell, late fellow of C.C. College, Oxford;—Questions resolved in Divinity, History, Biography, and Literature, in 2 vols. by the Rev. G. G. Scraggs, A.M. of Buckingham;—by Subscription, Sermons on the Parables, by the Rev. W. N. Trinder;—and A Work on the Principles of Harmony, by M. Rolfe, of Camberwell.

A new edition of the Antiquarian Cabinet is now publishing, on an improved plan.

A Work has just appeared, entitled "A History of the Jesuits, to which is prefixed, a Reply to Mr. Dallas's Defence of that Order;" the object of which is to establish the danger of the revival of the Jesuits, to the world at large, and to the United Kingdom in particular.

The Rev. Thomas Lee, D.D. has been chosen Vice-Chancellor of the University of Oxford for the ensuing year; and the Rev. Whittington Landon, D.D., Rev. John Cole, D.D., Rev. Frodsham Hodson, D.D., and Rev. George William Hall, D.D., Pro-Vice-Chancellors.

The Cambridge University Officers for the ensuing year are—*The Caput:* George Thackery, D.D. of King's College, Divinity; J. W. Geldart, LL.D. of Trinity Hall, Law; Thomas Ingle, M.D. of St. Peter's College, Physic;

Joseph Shaw, M.A. of Christ College, Senior Non Regent; Fearon Fallows, M.A. of St. John's College, Senior Regent.—*Proctors:* Rev. William Oakes Rev. William French.—*Taxors:* Rev. Robert Jefferson, Rev. George Haggitt. —*Moderators:* Rev. J. White, G. Peacock, Esq.—*Scrutators:* Rev. Bewick Bridge, Rev. C. Rushworth.

A Gas Light Company has been established at Bristol; and the commissioners of lighting, &c., it is said, are agreeing with them to light a very considerable part of the city.

In consequence of the butcher markets not approximating to the low and ruinous prices which the graziers are obliged to take in the stock markets, many of the considerable farmers in Northumberland are said to be beginning to slaughter for their own consumption; and several of the collieries regularly to send to Morpeth market, and purchase live stock, which is killed and distributed among the population at a prodigious saving.

An experiment was recently tried at Durham, to dry corn in the sheaf, by means of a stove in the centre of a large room, which had been placed there for manufacturing purposes. The wheat, which at eight in the morning was in a wet state, was at seven in the evening fit for the miller. It is suggested to construct brick flues round the interior of barns, where, by setting the sheaves upright, the farmer may dry a considerable quantity of corn in twelve hours, and thus rescue his crops from destruction.

FRANCE.

The stamp-duty on pamphlets is said to have been so fatal to literature, that the Magazine Encyclopedique, the Mercure Etranger, the Annales de Chimie, the Journal de Physique, the Journal de Pharmacie, the Journal General de Medicine, the Journal des Arts et Manufactures, the Journal d'Agriculture, and in fact nearly all the monthly journals, have been suspended on account of it.

SWITZERLAND.

A Quarterly Publication in German has appeared at Basle, at the price of one dollar per annum, which is devoted to the information of the friends of Christianity in Germany and Switzerland, respecting the History of Protestant Missions and Bible Societies.

RUSSIA.

Measures are taking by a lady of rank in Russia, with the assistance of the Rev. Mr. Pinkerton, to attract attention to missionary efforts in that vast empire. This lady, with his aid, was about to put to press, in the Russian language, a work entitled "An Account of the Commencement and present State of Protestant Missions, in different Parts of the World."—Buchanan's Researches have appeared in that language.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Biblical Cyclopedia, or Dictionary of the Holy Scriptures: intended to facilitate an Acquaintance with the Inspired Writings; by Wm. Jones, Author of the History of the Waldenses. 2 vols. 8vo. 1*l.* 16s.

Faith and Works contrasted and reconciled, in Six Letters to a Christian Friend: containing Remarks on a late Address by Dr. Chalmers (of Glasgow), and other Sentiments as to the Doctrine of Grace: shewing also that the Influence of the Gospel extends to all the common Transactions of Life. 2s.

Les Apologistes involontaires, ou la Religion Chrétienne prouvée et défendue par les Ecrits des Philosophes. 12mo, Paris. 1816. 4s.

An Appeal to Men of Wisdom and Candour; or, Four Discourses, preached before the University of Cambridge, in November, 1815, by the Rev. C. Simeon, M.A. Fellow of King's College, Cambridge. 2s. 6d.

Memorial Sketches of the late Rev. David Brown, Senior Chaplain of the Presidency of Fort William, at Calcutta, with a Selection of his Sermons, edited by the Rev. C. Simeon, M.A. Fellow of King's College, Cambridge. 8vo. 12s.

MISCELLANEOUS.

Poems, by Hannah More. 8s.

Travels in Brazil from Pernambuco to Seara, besides occasional Excursions: also a Voyage to Maranam; the whole exhibiting a Picture of the State of Society, during a Residence of Six Years in that Country: illustrated by Plates of Costume; by Henry Koster. 1 vol. 4to. 2*l.* 10s.

Quinze Jours à Londres, à la Fin de 1815. 8vo. Paris. 1816. 5s.

Juvenile Anecdotes; or, Authentic and Interesting Facts of Children and Youth. Designed for the Moral and Religious Instruction of the Rising Generation. Compiled and arranged, with useful Observations, by John Bruce. price 4s. 12mo.

Sketches of India, or Observations descriptive of the Scenery, &c. in Bengal: written in India in the Years 1811, 12, 13, and 14: together with Notes on the Cape of Good Hope, and St. Helena; written at those Places in February, March, and April, 1815. 8vo. 7s.

East India Register for 1816. 7s. 6d.

Experimental Outlines for a new Theory of Colours, Light, and Vision: with critical Remarks on Sir Isaac Newton's Opinions, and some new Experiments on Radiant Caloric; by Joseph Read, M.D. Annual President of the Royal Physical, and Member of the Royal Medical Societies of Edinburgh, &c. Vol. I. 8vo.

Transactions of the Geological Society, illustrated by a Volume containing numerous Plates and Maps, most of them coloured. 3 vols. 4to. 3*l.* 13s. 6d.

Nautical Astronomy by Night, comprehending practical Directions for Knowing and Observing the principal Fixed Stars visible in the Northern Hemisphere: to which is prefixed, a short Account of the most interesting Phenomena in the Science of Astronomy; the whole illustrated by several Engravings: intended chiefly for the Use of the Royal Navy, and calculated to render more familiar the Knowledge of the Stars, and the Practice of Observing by them; by Wm. Edw. Parry, Lieutenant in the Royal Navy. 4to. 10s. 6d.

Emigration, or England and Paris. 8vo. 3s. 6d.

A Sketch of the British Fur Trade of North America, with Observations relative to the North-west Company at Montreal; by the Earl of Selkirk. 4s. 6d.

The whole four Trials of the Thieftakers and their Confederates, now in Newgate. 2s. 6d.

The Experienced Butcher: shewing the Respectability and Usefulness of his Calling, the Religious Considerations arising from it, the Laws relating to it, and various profitable Suggestions for the rightly carrying of it on: designed not only for the Use of Butchers, but also for Families and Readers in general. 12mo. 6s.

The History of Lincoln, containing an Account of the Antiquities, Edifices, Trade, and Customs of that Ancient City, an introductory Sketch of the County, &c. with plates. Small 8vo. 7s. —large paper, 10s. 6d.

Historical Memoirs of Barbary. 18mo. 2s. 6d.

Verses to the Memory of the late Richard Reynolds, of Bristol, by James Montgomery, Author of the Wanderer of Switzerland, &c. 2s.

The Agricultural State of the Kingdom in February, March, and April, 1816; being the Substance of the Replies to a Circular Letter sent by the Board of Agriculture to every Part of the Kingdom; published by the Board. 8vo. 9s.

Memoirs of the Life and Writings of the late Dr. Lettsom, with a Selection from his Correspondence with the Literati of this and Foreign Countries; by T. J. Pettigrew, F.L.S. &c. 6s.

A Diary of a Journey into North Wales; by the late Samuel Johnson, LL.D. from the original Manuscript in his own Hand-writing: together with a Fac-simile of a Part of the Manuscript, with illustrative Notes; by R. Duppa, LL.B. 9s.

Walks through London, including Westminster and the Borough of Southwark, with the surrounding Suburbs; describing every Thing worthy of Observation in the Public Buildings, Places of Entertainment, Exhibitions, Commercial and Literary Institutions, &c. down to the present Period, and forming a complete Guide to the British Metropolis; by David Hughson, LL.D. Nos. 1 and 2. 2s. 6d. each.

The Journal of Science and the Arts. No. III. 7s. 6d.

The Monarchy according to the Charter; by Viscount de Chateaubriand, Peer of France, &c. Translated from the French. 8vo. 7s. 6d.

Annual Register for 1815. 16s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Substance of the Report of the Rev. E. Bickersteth's Visit to the Settlements of the Society on the Western Coast of Africa.

I LEFT London on the 29th of December, 1815, and sailed from Deal on the 3d day of January, 1816; but we were, on the 5th, driven into Portsmouth by contrary winds. We left Portsmouth on the 24th of January, and arrived at Senegal on the 21st day of February; and at Goree on the following day.

I found Mr. and Mrs. Hughes in good health, and most usefully and actively employed in conducting their schools of boys and girls. I was much pleased with the state of those schools. They afforded practical evidence that the principles of the national system of education are full as powerful and effective among Africans as elsewhere. The number of their scholars was then 87. It has since increased to 109; and should this country retain Goree, it will probably increase much more.

The state of Senegal and Goree is such as most imperiously to demand the attention of the Society, should those places be retained by England; or, if given up to France, of some society on the continent which could furnish them with Christian instructors *.

I cannot but notice here the kind manner in which Lieutenant-Colonel Chisholm has assisted Mr. Hughes in his schools—having personally, from time to time, gone to parents, and urged them to send their children; and, in every other respect, afforded his countenance to the schools. I feel obliged to him, also, for many personal attentions to myself, while on the island.

At Goree I heard the distressing tidings of the death of three of our missionaries. My heart was somewhat cast down; but the intelligence was not, I trust, without its use, in leaving a serious impression on my mind, of the uncertainty of life, and the importance of being diligent in improving it.

Before my departure from Goree, I prepared instructions for Mr. and Mrs. Hughes. We left Goree on the 1st of March; and, after a pleasant passage, arrived at Sierra Leone on the 7th. I found Mr. Butscher and Mr. Wenzel at Free Town; and, the next day, saw Mr. Nyländer. Mr. Butscher had just had a severe attack of fever, but was recovering. On consultation with our friends, it appeared desirable, the rainy season being expected earlier than usual, to get through the visit to the settlements among the natives as soon as practicable. I proposed that Mr. Nyländer should go with me, and he agreed to the proposal. The reports, tending to shew that Mr. Butscher had engaged in trade on his own account, and had thus acquired considerable property, proved to be without any just foundation. Before I left Free Town for the settlements, I had several conversations with Governor MacCarthy; in which he strongly urged the advantages of fixing some of our missionaries in the colony, and the great sphere of usefulness in which they would there be placed.

On March 13th, I hired a schooner, and, on the following evening, set sail, accompanied by Mr. Nyländer and Mr. Wenzel, for Kapparoo, a place on the coast a little above the Isles de Loss, where Mr. Klein had formed, as I was told, a new settlement. We reached Kapparoo on Saturday, March 16th, late in the evening, after being exposed to some danger in the boat in which we went on shore. The settlement is close to the native town of Kapparoo, which is said to contain 59 houses, or rather huts, and 390 people. The inhabitants are generally Bagoes, but all speak Susoo. I stated to the headmen from time to time, the objects of the Society. They promised their protection to the missionaries; and engaged that they themselves would attend, when they could, on Sundays, and would encourage their people to attend. They seemed to have perfect confidence that the object of the missionaries was not to do them harm, but good.

Mr. and Mrs. Klein had, when I arrived, 21 scholars: the number amounted to 30 before I left Africa. I was much pleased with the state of mind in which I found three or four of the elder children at Kapparoo. Others appeared too young to be admitted into our schools. On the whole, this appears to me a desirable spot for two or three missionaries; but not suitable for a large school. I was glad to observe some of the natives coming in to family-worship.

On March 21st, we left Kapparoo, and proceeded to the Isles de Loss, where we arrived early the next morning. None of the Isles de Loss appear to me suitable as a missionary station. They are very thinly inhabited; and are equally subject to the same difficulties as any other territories under native chiefs, without the facility of going about to instruct the people.

On the 25th of March, we reached Bashia, on the Rio Pongas. Mr. Wenzel having left us at Kapparoo, and proceeded to the Rio Pongas before us, the children were expecting us, and, as soon as they got a glimpse of the boat, ran down to the river side; and I found myself, on landing, surrounded with nearly a hundred black hands to welcome me. Bashia was almost in ruins. The church having been burnt last Christmas, only the bare walls were standing. The former dwelling-house was also almost in ruins. The dwelling-house last built was, however, in a good and substantial state. I found Mr. and Mrs. Renner, and Mr. and Mrs. Harrison, in good health, and received a hearty welcome from them. The following morning I went up to Canoffee

* These places have since been given up to France.

and saw Mr. and Mrs. Wenzel, and Mr. and Mrs. Wilhelm.

I was highly gratified with the state of the Bashia School. I examined all the children separately, some of the youngest excepted, and was much pleased with many of their answers, especially those of some of the older boys. Many of these can read and write very well, and are considerably advanced in accounts. I cannot but hope that the labour and expense of the Society will be found not to have been in vain among them. Many of the children have been taught to sing; and it was very pleasing and affecting to hear them, in the midst of heathen lands, hymning the praises of Him who died for them. This seems to be an exercise in which they are much interested; as many of them often get together, at their leisure hours, thus to employ themselves.

After some conversation with the missionaries, it appeared advisable to go to Bramia, a place 30 miles distant, and consult Mr. Fernandez, before any steps were taken respecting the giving up of Bashia, which, on various accounts, seemed necessary.

We went thither by water, and met with a kind reception from Mr. Fernandez, The present sent him by the Society seems to have had a considerable effect in attaching him to the Mission. He stated, that he was sorry Mr. and Mrs. Klein had left the Dembia; and that he still wished to receive missionaries, and would gladly protect them. He promised to render Mr. Wilhelm all the assistance in his power, in the translating of the Bible into Susoo. He concurred in the expediency of giving up Bashia. He said, repeatedly, "Every thing that lies in my power, I will gladly do, to help the Society."

I then invited him to attend a meeting of the headmen, which I proposed to have assembled on the Rio Pongas; to whom I would state the objects of the Society, and our proposed plans. He readily consented to attend the meeting.

On the afternoon of April 3d, we set off on our return home, the whole way by land; which gave me the advantage of seeing more of the country. We slept the first night at a native town called Malakoury. The country seems evefy where very thinly inhabited; but the Abolition of the Slave Trade has already begun to operate most beneficially. Trials for witchcraft are greatly diminished: personal security is becoming more established, and mutual confidence revived. I was told that I could not have travelled this route some years back without meeting several companies of slaves in fetters.

April 5, we had a meeting of all the missionaries; in which, after seeking the Divine direction, we determined—on account of the continual fires which had happened in Bashia, several of which were supposed to originate in design, and considering its present ruinous state, its confined situation, and its vicinity to a native town, which exposed the children to temptation—that it was expedient to give up this settlement, and remove the children to Canoffee, where all the objects of this settlement might be equally attained. Mr. Wenzel's health having materially suffered, so as to render him incapable of excursions, we also determined that it would be best that he should remove to Kissey Town, in the colony.

Mr. Fernandez came to Bashia on Saturday the 6th of April, and attended worship there on Sunday. On Monday, after some delay, the headmen were collected together. Two points—namely, the granting of more land at Canoffee, and permission to preach the Gospel in the native towns—were chiefly brought forward; and, with some difficulty respecting the increase of land, were, at length, fully assented to. The second point occasioned no discussion. Mr. Fernandez's assistance at this meeting was of considerable importance.

The next morning, at my request, he gave me a list of five towns where he wished missionaries to be settled. Three of these towns I had seen; and think they might be very suitable for promoting the objects of the Society, should it, on full consideration, be thought desirable to send Missionaries thither. He wished to have one settlement with children.

I am sorry to state that Richard Wilkinson has proved a great hindrance to the Mission.

I went to Canoffee immediately after the palaver meeting. I examined the children there. Having been much less time under instruction, they are necessarily more backward than those at Bashia; and they are less numerous. I walked in the evening to Jesulu, Kacara, and Sumbea; and told the natives of our proposed plan of coming and preaching, which, so far as one can judge from their expressions, seemed to give general satisfaction.

I spent, also, a considerable time this week, in preparing some of the elder children at Bashia for the Lord's supper. Out of thirteen with whom I had conversed, six appeared to have a proper understanding of the ordinance, and to be in a suitable state of mind for receiving it. I therefore admitted them to it on Easter Sunday.

The church at Canoffee is a decent and convenient structure; but, as very few native adults attend, I can hardly recommend the building of churches, till they are more called for by the more numerous attendance of the people; and this, I think, will apply to every place out of the colony.

I had several opportunities of observing that the conduct of the missionaries seems to have established perfect confidence in their good intentions among the natives. From this, as well as from expected temporal advantages, every headman seems anxious to have a missionary settled with him.

Before I left Canoffee, I drew up a variety of questions, to which the missionaries were to prepare their answers individually for a general meeting, which it seemed advisable to hold at Sierra Leone.

I had several opportunities of conversing with different headmen, and other natives; and was struck more than any thing else with the lowness of their state of mind, and great degradation of character, arising, in all probability, from the Slave Trade. Many of them appeared hardly to have ideas of any good to be obtained from White men, but rum and tobacco for themselves, and guns for defence against their enemies. They may, however, be considered, generally speaking, as inoffensive; and there seems personal safety to strangers in residing or travelling among them. We met with even a hospitable reception at several places. They protect our missionaries from wrongs which individuals may attempt to commit; but they take care to be paid for their protection.

On the 16th of April, I and Mr. Nyländer, with Mr. and Mrs. Wenzel, left the Rio Pongas. Mr. Harrison and Mrs. Renner accompanied us part of the way down the river. Being detained by the tide and wind at the mouth, I took the opportunity of going on shore to the Mangrove Island, where I and Mr. Nyländer came to a small Bagoe town, called Dcbora. I was much struck with the special superstitions of the people at this place; yet they seemed to wish for better instruction. We stopped on the 18th at Kapparoo, according to our promise; and arrived at Sierra Leone on the morning of the 20th.

After staying a week in Sierra Leone, of which I passed three or four days on Leicester Mountain, I went over the river to Yongroo, on the Ballom Shore, on the 29th of April.

Yongroo Pomoh is pleasantly situated on the banks, or rather at the mouth, of the Sierra Leone river, nearly opposite to Free Town, and about seven miles from it. The children at this place, having been brought more recently under instruction, are *not* so forward as those at Bashia.

After staying here three days, I was agreeably surprised by hearing that the Echo had arrived, with our friends from England. I went over to Sierra Leone, and was much refreshed by seeing the schoolmasters, and by letters from many dear friends. As soon as those arrangements that were immediately necessary had been made, I returned to Yongroo early on the 14th of May, to attend meeting of headmen, which we had fixed for that day. I took Mr. Johnson with me, in order that the Yongroo school might be put, without delay, on the national system, none of the schools being as yet completely conducted on the new plan. At this meeting, the headmen readily consented, that as much land as we wished should be given to Yongroo Pomoh; that their children should be obliged to work part of their time; and that Mr. Nyländer should have full permission to go to the towns, and preach the Gospel. The remainder of my time at Yongroo was chiefly spent in visiting the native towns in the neighbourhood. I paid an interesting visit to Madinia, Dalfa Modu's town; where I had an opportunity of seeing the Mahomedan worship. I presented him with an Arabic Bible, which seemed very acceptable. Should it please God to spare the health of your valuable Missionary Nyländer, Yongroo affords, I think, the most promising sphere of missionary labour out of the colony. The population is, indeed, scanty; but his character seems to stand high among them; and he is so completely under the protection of Sierra Leone, that he has no occasion to make those expensive presents which seem almost necessary on the Rio Pongas and at Kapparoo. I was glad, therefore, to

be able to fix Mr. and Mrs. Jost in this place. I think it not improbable that Mr. Nyländer may be induced, in the next dry season, to visit the Sherbro, where he has had some encouragement from Mr. Caulker, a headman, the brother of one of the boys who now acts as usher at Yongroo. The language spoken there is a dialect of the Bullom; and I heard, from several quarters, that there would probably be an extensive and profitable field of labour in those parts of the coast.

On the 11th of May I returned to Sierra Leone. The Governor having requested me to preach a sermon previous to the formation of an Auxiliary Bible Society, I gladly consented; and addressed the largest congregation, on the occasion, which I have seen in Africa, on Sunday the 12th. On Thursday the 16th, a Bible Society was formed, the subscribers to which include all the principal inhabitants of the colony. His Excellency the Governor took the chair at the meeting. The sum of 191*l.* was contributed.

Messrs. Renner, Wilhelm, and Klein arrived on the 14th in the new vessel built by Mr. Renner, which was just finished in time. On the 17th we all met together to implore the Divine direction on our deliberations; and on the 18th, 20th, and 21st, held meetings, at which we considered the instructions which I had prepared relative to the future management of the Mission. We may say, I trust, that, in these meetings, we found the presence and blessing of God, and the increase of our desires for the salvation of the heathen.

I have now to lay before the Committee such information as I could collect respecting Sierra Leone.

I will begin with our own schools on Leicester Mountain.

When I arrived, about twenty acres of land were cleared, and the missionary settlement contained about 150 children, almost all boys. Mr. Butscher, having no one after Mrs. Butscher's death to take care of the female children, had declined receiving any. Fresh slave ships being frequently brought in, above 100 boys were added to the number before I left the colony; and, soon after our schoolmistresses arrived, nearly 100 girls were placed under their care. Many of these had suffered much from their confinement on board the slave ships. This circumstance will render it always necessary to have both a boys' and a girls' hospital attached to this settlement.

The following was the state of the schools on the 29th of May:—

Healthy boys on Leicester Mountain,	182
Healthy girls ditto	94
Healthy boys, learning trades out of the settlement	5
Sick boys in the hospital at the Institution	47
Ditto in the hospital at Free Town	6
Ditto in hospital at Regent's Town	10
Sick girls at the institution	6
	350

Mr. Butscher having had so little assistance here, and so much upon his hands, very few of the children could read. They had almost all learned to speak something of English; and all the healthy boys were useful, in clearing the ground, and in assisting to carry materials for the temporary buildings erecting in the settlement. The Committee will easily conceive how the whole work was languishing for want of assistance, and how welcome was the arrival of our schoolmasters.

It is difficult to express the interesting sensations brought home at once to the mind, on hearing the names of the children, called after benefactors; and seeing so many cheerful young black faces in a Christian school, bearing these names. When I recollected the scene, which I had beheld, of the hold of a slave ship in which most of them have been immured; or the wretched state of nakedness, ignorance, and sloth, in which I had seen them lying about in their native villages; and contrasted this with the schools on Leicester Mountain, and the names of Wilberforce, Buchanan, and Martyn; the hope could not but arise, that some of these children would become such benefactors to their country as those honoured names have been to ours; and I could not but think, that their kind benefactors would ultimately have abundant reason to rejoice in this appropriation of their substance.

In so large a settlement, it was absolutely necessary to have more than one schoolmaster. I felt it, therefore, a necessary duty to fix Mr. and Mrs. Horton, and Mr. and Mrs. Düring, in this place; and I rejoiced to see the boys and girls' schools begun upon the British system, and regularly going on before I left the colony.

I directed that those boys who were attentive in school hours, and promising

in talent, industry, and behaviour, should, by degrees, be allowed to give their whole time to the school; beginning with half a day more; and going on, if their behaviour justified it, till the whole of their time was given to the school. Such boys would be candidates to become teachers of their countrymen.

I prepared such regulations for the Institution, as, after the best consideration we could give to the subject, seemed most likely to ensure its prosperity. I made it a main principle, that the children should be engaged in useful work one half of the day, and be instructed in the schools the other half.

With respect to the schools in Free Town, when I arrived, I found 120 boys attending the colonial school conducted by Mr. Turner; but, the rainy season approaching, and many of the children being absent from sickness and other incidental causes, there was not so large a number when I left. Through the sickness of Mr. Hirst, the first schoolmaster, I could not get an accurate return of the colonial schools; but I am informed the following is the list on the books:—

Colonial boys' schools 202
Colonial girls' school, under Mrs. Turner 100

For the above-mentioned reasons, however, not more than half of this number attended, when I left Free Town. The captured Negro girls'school, under the superintendance of Mr. Davies, contains 166.

In addition to these schools, through the zealous exertions of the Governor and the Chief Justice, 106 apprentices attend evening school, from six to eight; and a Sunday girl's-apprentice school has just been formed under Mrs. Turner, at which twenty-five already attend.

The number of inhabitants in the colony is calculated, on a moderate scale, at between 9,000 and 10,000. I could not obtain an accurate return of the number of adults or children. I should think the entire education of the colony would require, including the teachers now there, twelve schoolmasters and twelve schoolmistresses.

In the colony we have no difficulty, but the want of teachers, in providing for the education of all the children. It has pleased God to place those in authority therein, who seemed disposed, in every way, to promote both its temporal and its religious interests. His Excellency Governor MacCarthy, and the Chief Justice Dr. Hogan, not only warmly second every attempt to do good, but are the first to suggest and carry into effect plans for benefiting the colony. I feel constrained gratefully to acknowledge their kind assistance and advice, on every occasion in which I had to request it.

And here there is a most extended field for every exertion. Captured Negroes are continually brought in, who are in the most deplorable and wretched condition—naked, ignorant, weak, sick, diseased; and in every form of wretchedness that can be imagined of creatures dragged out of the hold of a slave ship, the masters of which seem to have lost all the feelings of human nature.

These poor Negroes are received, clothed, and provided for by Government. They are placed in the different towns in the colony; and are supplied with clothing and regular rations of food, till they are able to maintain themselves. But it appears to be of the first importance, without delay to communicate that religious instruction which, when truly received, will furnish a stimulus amply adequate to excite these poor fellow-creatures to industry, and become the seed of every mental and moral improvement.

Sierra Leone is, moreover, the central point, as it were, whence the blessings of religion and civilization may be diffused throughout a great part of Africa; and Britain thus benevolently and nobly make some requital for the wrongs of that much-injured country.

Free Town appears to be in an improving state. It may contain, including the adjoining towns, upwards of 3,000 people, or about one third of the population of the whole colony. Most of the houses are built of wood; but stone houses are increasing in number. Some accidental causes have prevented the building of a church; but one will be erected without delay. Public service was performed, when I first arrived, in a room hired for the purpose. It is now conducted in the court-room. There are several places of worship not belonging to the Establishment: the principal of which is one under the care of the Rev. Mr. Davies, who is a highly respectable, zealous, and excellent minister in the Methodist connection, who has done much good in the colony, and has always shewn himself very friendly to the Established Church.

Adjoining Free Town is the Kroo man's Town, which contains, it is said, 700 inhabitants. They seem a fine, in-

telligent, laborious race of men. They are much attached to their country, and to its superstitions; but I saw nothing that led me to think them indisposed to receive instruction; and they are immediately within our reach.

Not far from Kroo Town is the Soldiers' Town, where the Black soldiers and their families live. This is said to contain 600 inhabitants.

I will now give such information respecting the towns of the captured Negroes as I have been able to collect. It may be observed, in general, that these Negroes are, at present, far inferior to the Settlers in Free Town, in respect of dress, manners, acquirements, and civilization; though some of them are rapidly improving.

Adjoining to the Christian Institution of the Society on Leicester Mountain is Leicester Town, the oldest of those establishments, having been formed in 1809, and enlarged in 1810. It is nearly three miles from Free Town, and may contain 150 inhabitants, who are a mixed people—Jaloofs, Bambarras, and Yeolas. There is a pretty large quantity of land cleared in its neighbourhood. This town may be considered as sufficiently provided with religious instruction, from its vicinity to the Christian Institution. Several of the inhabitants attend family worship there.

Cabenda, or Congo Town, and also Kosso Town adjoining, were formed in 1811. They are nearly four miles from Free Town, to the south-west, near the signal station, and may contain about 400 inhabitants, almost entirely Congo and Kosso people. They are here literally impatient for religious instruction, and were jealous that Mr. Wenzel should have been placed at Kissey Town. I felt grieved, that, for want of Missionaries, I was obliged to leave them without the means of obtaining that religious knowledge for which they thirst. The houses are more scattered in this place than elsewhere. The people seem particularly industrious; and I cannot but recommend it as a promising station for an English clergyman.

Kissey Town is on the opposite side of Free Town, about three miles' distance, beyond, and not far from the site of, what was formerly Granville Town. With the knots of huts in the neighbourhood, it is supposed to contain 400 inhabitants. It was formed in 1812. The people at this town had built a place for a school and for worship; and it seemed desirable, on every account, to gratify that wish for religious instruction which they manifested. I was glad, therefore, to have it in my power to place there the Rev. C. F. Wenzel, your late missionary at Canoffee. The Governor had ordered a temporary building to be erected for him, of which he took possession on the 5th of June.

The Portuguese Town, about half a mile from Free Town, may contain 150 or 200 people. They understand but little English, and were settled in the colony chiefly in 1813.

The Bassa Town was also formed in 1813. It is situated beyond Cabenda, about five miles from Free Town, and near the sea. The number of people at this place is said to be about 150. This is the only town in the colony which I have not seen.

Regent's Town, formerly called Hogbrook, is by far the most considerable town of captured Negroes. It is nearly five miles from Free Town: and was formed in July, 1813, chiefly by people brought by a slave ship from Mesurado, principally Foy people, but it contains some of almost all the neighbouring nations. Its population may be about 1100. There is a plain, handsome, stone church nearly finished; and a house is to be erected for the residence of a chaplain. Mr. Hirst, the first schoolmaster, has, for want of other assistance, been acting as the superintendant of the captured Negroes at this station. At the request of the Governor, our schoolmaster and schoolmistress, Mr. and Mrs. Johnson, will occupy Mr. Hirst's place; and they are to have such assistance as will enable them to undertake the care of a school. The Committee will easily conceive how much I regretted that it was out of my power to fix a minister in this most important and extensive field of labour, in which a church is built, whilst there is as yet no clergyman to occupy it. When Mr. Garnon arrives, Mr. Butscher proposes to devote some time regularly to this place; but it imperiously calls for an English clergyman; and I promised strongly to represent its wants to the Committee.

New Town is about two miles from Regent's Town, towards Kissey Town, and may contain 250 people. The ground was laid out for it in May, 1814. The people are chiefly Jaloofs, Mandingoes, and Susoos. They understand very little English, and appear to be in a much more backward state than

others. There is a considerable quantity of land cleared between this place and Regent's Town.

About a mile farther is the site of an intended town, to be called Leopold's Town; not yet built, but for which preparations are making. I was informed that another town was also in contemplation, to be named Charlotte's Town.

I have probably, in most of these cases, under-rated the population; and there is a considerable number in small knots of huts, dispersed in different places over the colony.

I have been thus particular in enumerating the places in Sierra Leone, not only in conformity with my instructions, but in the full persuasion that, at present, this is the most important scene of the Society's labours on this coast, and therefore calls for its chief attentions and exertions.

Who can avoid noticing the hand of Providence, in bringing so many men, from so many nations, and in such peculiar circumstances, under the protection of the British Government! Here we have all the advantages of teaching, in perfect safety, those heathen who feel under obligation for the temporal benefits which they have received; and who, as I can assert, from every opportunity which I had of ascertaining the state of their minds, seem anxious to receive Christian teachers. And on whom does the duty devolve of supplying their wants? Surely on the Church Missionary Society.

I feel strongly that we want, and must have, English clergymen. Much as we are indebted to our German brethren, their labours are our disgrace—their Christian courage and self-denial our reproach; and, in an English colony, they cannot, from their almost necessary ignorance of our language and habits, be so acceptable as Englishmen.

The whole of my Report will have strongly tended to shew how much we need many, very many, more missionaries, humble and devoted, with minds made up, through the grace of God, to every sacrifice for their Saviour.

In the great want of a sufficient number of teachers, it appeared desirable to make the best use in our power of the most forward of the Bashia youths, by employing them as ushers, in the different schools. This is the more necessary, as the debility and sickness occasioned by this climate frequently disable our missionaries and schoolmasters from giving their whole time to their duties.

I have accordingly appointed the following elder Bashia boys, as ushers, in the places mentioned:—

Canoffee ..... Jacob Renner.
Kapparoo ..... Emanuel Anthony.
Yongroo Pomoh .. Stephen Caulker.
Christ. Institution, John Rhodes.
Kissey Town .... James Curtis.
Regent's Town .. Geo. Lancaster.

I directed that they should have 10s. a month, in addition to their maintenance and clothing.

The following is the number of those who have been baptized, married, and buried, by each missionary.

	Bapt.	Marrd.	Buried.
Mr. Renner, at Bashia . . .	117	6	16
Mr. Butscher, at Sierra Leone	473	271	129
Mr. Nylander, at Yongroo .	4	—	4
Mr. Wenzel, at Canoffee . . .	48	—	—
Mr. Klein, at the different Stations where he has been	5	—	2
	647	277	151

The following is the list of persons dependent on the Society, at the time I left the colony, or as it would be when the arrangements for each settlement were completed:

	Missionaries. Husbands.	Wives.	Children.	Servants, Grumettas, &c.	Children.	TOTAL.
Canoffee	3	3	—	10	100	116
Kapparoo	1	1	—	4	30	36
Yongroo Pomoh . . .	2	2	4	4	50	62
Christian Institution	3	2	2	10	350	367
Kissey Town	1	1	2	—	28	32
Regent's Town	1	1	—	—	1	3
Goree	1	1	1	—	109	112
						728

It must be observed, that, at Kissey Town, the school is only just beginning; and not yet begun at Regent's Town, where probably 100 children, at least, would very soon be collected.

I have thus briefly detailed the particulars of my visit, and of the state of the Mission.

We left Sierra Leone on the 7th of June, and arrived at Barbadoes on the 1st of July. On the following Sunday I preached at the Church of St. Michael, Bridgetown, to a large congregation.

On the 12th of July we sailed, on board the Lady Sherbroke, Captain Love; and, after a favourable and rapid passage, arrived at Dover, on Saturday afternoon, the 17th of August.

I cannot but notice, in conclusion, how much I have been obliged to his Excel-

lency the Governor, to the Chief Justice Dr. Hogan, and to Kenneth Macaulay, Esq. for their kind attentions during my stay in the colony. On all occasions I found them willing to render me every aid, in the important objects of my mission. Mr. Macaulay's horse and yawl were always at my service; and I was thus enabled to make excursions with facility and pleasure.

From our Missionaries I received every assistance and information which they could render. I feel also obliged to Mr. Davies for many attentions.

The Report is followed by some suggestions of Mr. Bickersteth as to the means of diffusing Christianity in Africa.

1. *The Preaching of the Gospel.*

The impediments to preaching have hitherto been, ignorance of the language —want of interpreters—the presence of the Slave Traders—sickness—the climate, which renders excursions in the rainy season impracticable—and, especially, the care of the children, which takes up the whole time of the Missionary—and, perhaps, to these must be added, the reluctancy of nature to enter on a new undertaking, and to incur the requisite sacrifices.

The state of the country is now, however, much more favourable to a public declaration of the Gospel, than at the commencement of the Mission.

The Slave Trade is so far crippled, that many of its evils are passing away: trials for witchcraft are greatly diminished; and personal security and mutual confidence are more established. Fernandez told me, that the country had been greatly improved in the last few years; and he attributed this, partly to the presence and labours of the Missionaries, and partly to the diminishing of the Slave Trade. Interpreters also, though far from being fully adequate to the work, are obtained, and will enable our Missionaries to make themselves understood by the natives. All the Missionaries settled in the country seem determined, according to their ability, to begin the great work in the next dry season. Permission was obtained to do so at general meetings of the headmen; and it will be seen how strongly I urged this in my instructions. It seems a very feasible plan to have Missionaries fixed in native towns, within a day or two's journey of a settlement, whose exclusive object shall be, to learn the language, translate the Scriptures, &c. and preach to the Natives.

The lives of several converted adult Africans prove that the Gospel, when truly received, produces just the same effects in Africa as in England. I was much interested with all that I heard and saw in one, converted under the ministry of our Missionaries in the Rio Pongas, and now at the Christian Institution. He had been a great assistance to Mr. Butscher, in taking care of the children; and gave, in his conduct and conversation, many pleasing evidences of Christian sincerity.

2. *Schools.*

I am well satisfied, that the education of children is a most important subsidiary means of promoting Christianity. Its value, in this respect, is ascertained beyond all controversy; and where the adult mind has been debased by peculiar habits, as it has on this coast, there are stronger reasons than usual for paying attention to the education of the children.

I would suggest, with considerable diffidence, that it appears to me very doubtful how far our plan of schools among the heathen, *in which we maintain the children*, is likely, if conducted on a large scale, to answer the purpose of the Society.

Yet I am far from thinking that the labour of the Society among the children has been in vain. Many of them have, I trust, even already received abiding impressions of Divine truth; and will be useful to their country. We have need of patience, at all times, in our arduous undertaking; but especially in schools, where, of necessity, it must be many years before we can see the fruit of our labours.

Should the Natives, therefore, allow our schools to continue in quietness at Canoffee and Kapparoo (Yongroo I consider as under the protection of Sierra Leone), I would not recommend that they should be given up; but only limited as to number, and that our further efforts should, if practicable, be made on a somewhat different plan.

The advantage, and indeed necessity, of teaching the children to read their own language, in order to their being useful to their parents and other countrymen, by reading the Scriptures and religious tracts, will be obvious. I gave express instructions that this should be attended to in future.

I should think it very probable that the plan of adult schools may be brought into extensive operation in the colony, and ultimately in the country.

My observations on this subject apply to schools among the heathen, and chiefly

to those where we maintain the children. The schools in the colony are, in every respect, differently circumstanced: and here I cannot but hope that the labours of the Society will be incalculably beneficial.

I would next, then, warmly recommend, that, till we have more strength, our chief exertions, both in preaching and schools, should be in the colony, and within its protection.

3. *Translations.*

The translation of the Scriptures into the native languages is a very important object, which the Society has already greatly encouraged. I am persuaded that it will repay every exertion.

SUFFOLK AUXILIARY BIBLE SOCIETY.

The following report of the Earl of Bristol's speech, at the fifth anniversary of this Society, on the 4th Oct. last, having reached us, we have great pleasure in laying it before our readers:—

The Earl of Bristol having taken the chair, his lordship said, the wish which had been so kindly expressed demanded his ready acquiescence, and the feelings which had produced and accompanied the expression of that wish, his warmest acknowledgments: second only to the satisfaction which he derived from endeavouring to deserve their approbation, was the gratification he experienced when he received it. The object for which they were assembled was the most important that could occupy their attention. In an age when the most tremendous revolution ever known had desolated the fairest portion of the world, and shaken to its foundation the whole fabric of civil society; mankind, roused by the awful vicissitudes of the scene, had risen superior to the paltry objects of worldly anxiety, and taken refuge in the consolation of Christianity. The immense number of religious institutions which the last few years had raised up, were a proof of this opinion. In truth, religion is the most interesting of all subjects. To know whether we are to exist hereafter, and if we are, on what our everlasting happiness will depend, is an inquiry so transcendently important, that all the discoveries of science, all the improvements of art, the fate of battles, and the revolutions of empire, sink into nothing when compared to it. The Bible is the answer to this inquiry; and it is the glorious object of this great institution to give that sacred volume to every family of the earth, in the language of its native country. Whether in distributing the Bible in England, the members of the Established Church should be parties to distributing it without note or comment, was a question which those who wished to belong to this society were not called upon to decide. He had no hesitation in stating his opinion to be, that all modes of circulating the Scriptures must be good; and that no Protestant Church would act consistently with its principles, if it took any means to check that circulation. As a member of the Church of England, he should, however, feel that he had discharged but half his duty, if, after he had been a party to distribute the Scriptures, he did not also join in distributing those explanations and assistances which the Church had provided for the better understanding of them. The question was not, whether one should distribute *nothing* but the Scriptures, but whether one might not properly first join with Christians of all denominations to distribute the Bible, and then, by separate associations with those of one's own communion, provide those further sources of instruction to which he had alluded. No man was more warmly attached to the Established Church than he was: he held to it with his heart and with his understanding: but he could not forget that he was a member of a larger and an older family than the Church of England; and that the first anxiety of all the disciples of their common Master should be, to discover how long they may be permitted to act together, and not how soon they might be justified in separating from each other. He hailed, then, the day which gave birth to the Bible Society, as one of the most auspicious in the annals of Christianity—that day had once more brought together into the service of religion, those who had been long separated—that day had united them by all the sympathies of active benevolence embarked in a joint undertaking—that day had given them one common labour in which they might all join—one common duty which they might all discharge together. He was glad to have had this opportunity of expressing his good wishes to the institution. Long may it flourish—widely may it increase—long may it diffuse light to the dark regions of the world; and long may it be the blessed instrument of making heathens Christians, and of making Christians brothers.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The only foreign news, possessing any interest for the English reader, which the present month has produced, has arisen from the meeting of the French legislative bodies. The speech of the king, at the opening of the session, is framed in the same style of generality, and in the same tone of moderation and reserve, which usually characterize the speeches of our own monarchs on similar occasions. It informs the house of what they already knew, that France continued internally tranquil, and on a footing of the most friendly intercourse with all the other powers of Europe; that a marriage had taken place in the royal family; that the harvest had been very unfavourable; that the utmost economy was required in the administration of the revenues of the state, and that, to promote it, the king and his family would renew the pecuniary sacrifices of last year; that the negociations with the holy see were proceeding actively, and it was hoped would give peace to the Church of France; and that it would be expedient not to restore to religion its ancient splendour, but to ensure an independent income to the ministers of religion. The king then recommends attachment to the Divine precepts of religion, and to that charter which, without teaching any dogma, ensures to the faith of their fathers the pre-eminence that is due; and which, in the civil order, guarantees to all a wise liberty, and to each the peaceful enjoyment of his rights, of his condition, and of his property. "I will never suffer any attack to be made upon that fundamental law." He concludes; "Let all hatreds cease. Let the children of the same country, I dare add, of the same father, be really a people of brothers; and from our past evils let there remain to us only a sad, but useful, recollection." "Let my people be well assured of my unshaken firmness in repressing the efforts of malevolence, and in restraining the impulse of a too ardent zeal."

The existing government has clearly a decided majority in both houses. Efforts have been made to disturb some of the elections which were favourable to ministers, on the ground of the unconstitutional interference of the government, but they have failed.

The French budget, for the ensuing year, exhibits a large deficit, which it is proposed to supply by some additional taxes, and by a loan, to which a sinking fund is to be attached. The deficit is about thirteen millions sterling. The estimate for the current year was about thirty-five millions: that for 1817 amounts to about forty-five millions sterling.

The death of the King of Wirtemberg, the husband of our Princess Royal, and of the Duke of Mecklenburg, brother of our queen, have given occasion to a court mourning. The first-mentioned event promises to have the effect of putting an end to the collisions which have subsisted for some time between the crown and the states of Wirtemberg. The reigning king is said to be disposed to acquiesce in the wishes of his people, to make their ancient institutions the basis of their new constitution.

GREAT BRITAIN.

We observe, with pleasure, that since the close of last month, the hope which we then expressed, that local associations would be generally formed for alleviating the existing pressure on the labouring classes, has been extensively realized. Both in the metropolis, and in many of the provinces, meetings have been held, in which the more wealthy classes of the community, merging all political differences, and abstaining from all unprofitable discussion respecting the more remote causes of the prevalent distress, have come forward with zeal and alacrity to administer the requisite relief.

In London, a numerous and respectable meeting was held on the 26th instant, at the Mansion-house, to consider the miserable condition of the population of Spitalfields. Mr. F. Buxton stated, that it has been his lot to witness, within the limits of that district, all the varieties of human wretchedness that could arise from want, nakedness, and disease. Hunger had made dreadful ravages among them. Only those who beheld the reality, could picture to themselves the fixed and prostrate despair of those who, with every disposition to work, could no where find employment. The utter inability of the more wealthy inhabitants to supply the wants of those famished multitudes, was

aggravated by a general depression of foreign trade, and by the practice of importing foreign silks. The work-house had hitherto been considered as the last resort of the poor; the extinction of his independence and earthly hope; as snapping as under all the ties of kindred. But such was the present extremity of wretchedness prevailing in this district, that the work-house was now looked to with envy, and an active competition existed for the privilege of admission into it. And yet every bed in it had long been occupied by three persons, and the recent additions to its numbers had filled every bed in it with four. In short, the distress was wholly unexampled, and respectable physicians were prepared to certify that many, and particularly children, had been swept off by new diseases, of which abstinence was the only cause, and necessary food the only cure. Scenes, if possible, of yet darker misery might be produced. On the preceding Friday, a man had been found lying in a field, who had already become the prey of worms. His first expression, on being restored to his senses, was to thank Heaven he had neither wife nor children. In ordinary times, the poor were the best friends of the poor. The wretched felt for, because they understood, the pains of wretchedness. It was, however, upon the rich that the claims of misery, when general and intolerable, must ultimately rest; and the time had arrived when their bounty was imperiously called upon to expand itself.—The Rev. Josiah Pratt, who officiates in a church in Spitalfields, and has exerted himself most laudably in diminishing the pressure of distress, remarked, that there was a resignation to Divine Providence apparent among the poor of Spitalfields. Religion had taken deep root among them, and had taught them to bear their sufferings with submission to the will of Him who knew their wants. This arose from their growing knowledge of the holy Scriptures. Out of 15,000 looms, 10,000 were idle, and 45,000 persons were wholly unemployed. All should unite hand and heart in the common cause. He hoped the present would be the first of a series of meetings for the same purpose. It was evident that Providence designed to try, by the present dispensation, the benevolence of the rich, and the patience of the suffering poor.

What is it possible to add to these powerful appeals in favour of afflicted humanity? It cannot be that Christians should lose sight, on this occasion, of their obligations to Him who, though he was rich, yet for their sakes became poor, that they through his poverty might be rich. Surely they will feel, in a pre-eminent degree, on such an occacasion, that it is more blessed to give than to receive.

We are happy to perceive that it is an universal feeling among the most enlightened philauthrophists, that the most effectual mode of relief is by furnishing employment to those in want.

In the course of the present month, meetings of a very different description from that last adverted to have been held; the tendency of which has been to aggravate the existing evils; to inflame the lower classes against the rich; to excite their hatred towards the government, and towards their employers; and to make them even feel the efforts of benevolence as an insult. We allude to such meetings as those convened in Spa-Fields on the 15th inst. in which, on the pretext of petitioning the prince regent for a redress of grievances, immense multitudes of the labouring part of the community are brought together, to listen to inflammatory harangues, in which the whole of the present distress is referred, in no degree to the course of the seasons, or to any other dispensation of Providence, but to the state of our representation, and the amount of the pension list.

ANSWERS TO CORRESPONDENTS.

G. P. J. S—H.; PAUL CHURCHMAN; C. Q.; DUM SPIRO SPERO; JOSEPH; and H. M. H.; are under consideration.

J. K. C. W. will see that his paper had been in some degree anticipated in the last Number.

P. Z.; F.; HYPODIDASCALUS; SIMON SIMPLE; A.; will if possible find a place.

We should be obliged to ΑΛΗΘΗΣ, for any authentic documents which would establish the important fact to which his letter refers.

The paper of W. B. is left for him at the Publisher's.

ERRATUM.

Last No. p. 627 end of note, for *down* read *bare*.

THE

CHRISTIAN OBSERVER.

No. 180.] DECEMBER, 1816. [No. 12. Vol. XV.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE INTERMEDIATE STATE.

LUKE xvi. 19—31.

THE religion of Christ eminently adapts itself to the various and almost infinitely diversified complexions of the human mind. Some minds dwell only on the vast and sublime generalities of truth: others love to descend with minute particularity into its details. Some seize upon great and leading events, from which they are content to draw certain obvious and necessary practical deductions; whilst others feed with curious nicety on lesser circumstances, and fill up to their imagination the general outline with every possible variety of feature and figure.

That Christianity is suited to both these classes of mind, might appear, even were there no other proof of it, from the question to which it gives birth respecting an intermediate state of human existence, between the respective events of our natural dissolution and the general judgment. That multitudes have passed from time into eternity themselves, or witnessed the passage of others, without stirring this question at all, is most clear. To many, perhaps the majority of mankind, it is sufficient to preach, "That it is appointed unto men once to die, and after that the judgment." Nor to such persons will the comparatively less important alternative of conscious existence in joy and pain, or of absolute insensibility, for the short intervening period, wear any magnitude at all, when seen in connection with the known eternity of life and being which is undoubtedly to succeed.

If, however, to minds of this structure, the sacred language speaks plainly and intelligibly enough the all-important and fundamental doctrine of the general resurrection, it does not wholly confine itself to this style. It occasionally meets the innocent curiosity of the more inquiring, by additional intimations with respect to our future state: and having in a former essay * spoken at large on the first great event in the Christian's prospects, viz. his death, it may not be deemed wholly superfluous to consider, in the present, the second point in futurity on which revelation teaches, or at least permits, us to rest; namely, the state of the soul immediately after death.

It has been, indeed, a question with some, whether Scripture at all intended to enter upon this subject; or whether the subsistence of the soul, apart from the body, may not be thought a subject beyond the comprehension of beings at present certainly compounded of body and soul. In truth, the separate existence of a part only of a certain being as man, during the extinction of the other part, may be thought a circumstance without analogy in the history of any being whatsoever, create or increate. But to this it may be replied, that the existence of spirit at all affords all the analogy we desire. For this proves to us most clearly, that the soul of man, if a spirit, may certainly exist without a body, since there are spirits which do so. And, if our only difficulty is the mode of the soul's se-

* No. for Aug. p. 501.

parate existence *after* it had been united to a body, we may rebut that difficulty by another, and ask, Can we conceive the mode of *any* spiritual existence? If not, why scruple about the mode under one circumstance rather than another;—*after* connection with a body, rather than *without* any such connection; which last we understand to be the condition of the angelic order?

Indeed, the difficulty seems rather to lie in accounting at any time for the union of spirit and body, of the "divinæ particula auræ" with this mass of low, sordid, and feculent matter with which it is invested. That organs like those of the body, so weak and frail, and subject to decay, should be absolutely necessary to convey perceptions to an immortal and sentient substance like the soul, seems to be wholly inconceivable. And our readiest notion is, beyond a doubt, the absolute independence of the active on the passive substance, as much as our own individual existence is independent of the instrument we happen to use, or the garment in which we are clothed. At least, of the two hypotheses here alluded to, that which maintains no *necessary* connection between the body and the soul may be most easily proved the more probable, the more safe, the more profitable, and, on the whole, the most agreeable to the tenor of Divine revelation.

As to its *probability*, in addition to what has been said already, all nature, as well as revelation, teaches us, that the actings of matter and spirit are wholly independent of each other. The tree lives without the presence of any sentient substance; the animal breathes, without a rational soul, at least at all resembling our own: and, on the other hand, the angelic order, and the first uncreated substance of all, act without any necessary intervention of bodily matter. And in beings compounded like ourselves, we know by experience that the operations of the animal frame are always involuntarily carried on, and may be perfectly performed, during the total suspension of the rational energies; as it happens to us every night we lie down to sleep. Can we, therefore, but suppose, that a similar suspension of the bodily energies may still be consistent with the full exercise of the intellectual faculties? As sleep is the rest of the soul, may not death, in like manner, be but the rest of the body? And is it not probable at least, that as during the suspension of intellect in sleep the blood circulates, the lungs respire, the digestive organs do their work, and all the infinite variety of animal secretions are carried forward; so also, during the rest and suspension of animal action in the grave, the soul may continue as before to think, to reason, and to feel; to rejoice or to grieve, to hope or to fear, to love or to hate?

That such an opinion is far more *safe*, and, if not unencumbered with some difficulties, is attended with far less mischievous consequences than the opposite one, might be easily shewn. In fact, the whole train of errors conceived in the fertile brain of the Materialists, might be found connected with the contrary opinion. If the soul sleeps with the body, the fact is only explicable by its being a part of the body; and this speedily reduces it to a mere attribute or accident of the body. From this it follows, that matter is capable, as such, of all the operations of mind; and thence, that nothing else but matter *is* capable of them. This reduces all the substances, all the existences in the universe to mere matter; a position which lands us at last on the dreary confines of Atheism itself. If the worst of these consequences be avoided by considering the soul as a substance distinct from the body, but in a state of insensibility and inaction without it, such an hypothesis, we venture to say, is more arbitrary, more unfounded in fact and experience, more inconceivable, and incumbered with more difficulties, than any before stated. Nor, after all, does it obviate one of the chief inconveniences of viewing

a future state through the long vista of an intermediate sleep; namely, the tendency of delay in the judgments of God to weaken their force on the minds of men, and even, it might be said, to awaken a doubt as to the very identity of the person hereafter to be revivified with him who now sleeps in the dust of death. It was said, we believe, by some sceptic, "What matters to me the punishment or the reward which will be allotted hereafter to some other being that will re-appear, in my name, perhaps, but with new feelings and properties, at a distant period of time, and in another state of existence of which I can at present form no idea?" It must be allowed that, of two opinions, that which gives the least countenance to such a suggestion is the safest; and such, we cannot hesitate to say, is that which maintains the notion of a continued and uninterrupted state of conscious existence up to the period of final judgment.

By the same rule, that it is the safest, it is also the most *profitable* opinion. It brings the future retribution of the righteous and the wicked nearer to the scene of their respective trials. It more clearly fixes on the mind the immutability of the Divine sentence, by dating the execution of it, in some measure, from the very hour of death. It yields a richer source of comfort to the bleeding hearts of surviving relatives, by representing to them the *present* happiness of those that are gone before. It teaches the Christian to resign his own life with greater readiness and composure. Length of days, under this view, appears to him only as the delay, in part, of the immediate fulfilment of his hopes: he "casts no longing, lingering, look behind," nor regrets the exchange of a lesser, for a greater, good—the cares of this low world of sorrow, darkness, and doubt, for the

> Brighter scenes he seeks above,
> In the realms of truth and love.

If, in answer to the above suggestions, some weight be claimed for that opinion which brings together the two points of death and judgment by annihilating the intervening space in a profound unconscious sleep, this view, it may be replied, may then be adopted, when it shall be proved that Scripture points at all in that direction. The writer of this paper thinks the contrary, and suggests the following remarks on that head:—

Many direct passages, literally interpreted, nay, interpreted without manifest force to the whole tenor of the text, will admit but of this one construction. The remarkable parable, if parable it can be called, referred to at the head of the present article, ranges closely under this description. It needs no comment. The poor man "dies, and is carried by angels into Abraham's bosom." "The rich man also dies, and is *buried*, and in hell lifts up his eyes, being in torments." The brethren of the latter are described as yet alive, and in a state of trial; and he desires to admonish them, "lest they also *come* into this place of torment." The promise of our Lord to the thief on the cross is too well known, as bearing on this point, to need more than the mention of it: "*To-day* shalt thou be with me in paradise." Amongst others of the same sort in the apostolical writings, might be selected the wish of St. Paul, to be "absent from the body, that he may be present with the Lord." To which may be added, from the Revelation of St. John, the fervent supplications "under the altar, of the souls of them that were slain for the word of God.....saying, How long, O Lord, ...dost thou not avenge our blood on them that *dwell on the earth?*" As a selection only is here intended, it may be sufficient to refer to one passage in the Old Testament, speaking in its literal meaning the same language: "Then shall the dust return to the earth as it was;

and the spirit shall return unto God who gave it."

Not wishing to introduce any thing controversial into this slight sketch, it will be unnecessary to refer to those uncertain or abstruse passages of Scripture which may be used, perhaps, to either purpose, according to the will of the reader.

Some few passages may be, indeed, thought worthy of notice, which appear to look a contrary way from the opinion here maintained. And perhaps none more so than those expressions, in the Old Testament, which contain the lamentations of the several writers at the near approach of death, and seem to overhang the night of the grave with the tenfold horrors of silence and oblivion, if not of absolute annihilation. "The grave cannot praise thee," says "the writing of Hezekiah, after he had been sick;" "death cannot celebrate thee: they that go down to the pit cannot hope for thy truth." Similar expressions occur in the Psalms, and in other parts of the *Old* Testament, but in no instance in the *New*. In the latter case, all is light, and hope, and joy; and "life and immortality are in every sense brought to light by the Gospel." The reason for this difference must be sought in the difference of the dispensations themselves: the one might be truly denominated "the ministration of death," as the other "of life." The revelation to the Jews was unquestionably partial: temporal blessings were made the type of spiritual ones, and a long life on earth prefigured the crown of eternal life that fadeth not away. Hence the event of death became proportionably gloomy. It was also figurative: it seemed the fulfilment of the curse in all its terrors, and, equally with other events, awaited the explanations of a better interpreter. But, perhaps, any argument derived from hence against the intermediate consciousness of unbodied spirits, would be scarcely less conclusive against the doctrine of the resurrection itself. This also was most obscurely revealed. We know that the very fact of the revelation has been disputed. Nor can it fail of being remarked, that in the memorable passage in which our Lord demonstrates to the Sadducees, out of their own Scriptures, the certainty of the resurrection, he applies a passage equally, if not more, in point to an intermediate state of existence. "I am the God of Abraham, the God of Isaac, the God of Jacob: God is not the God of the *dead*, but of the *living*." As many of the arguments in favour of this opinion are necessarily omitted in the present short sketch, so the reader must dispense with any further enumeration of objections. These last will be found, with appropriate answers to each, prefixed to Dr. Watts's interesting little treatise on "The World to come."

Some little view will now be attempted of the nature of the intermediate state, both as considered in itself, and as distinguished from that final condition to which we look forward "in trembling hope" at the general resurrection.

As distinguished from our still future lot, and the final consummation of all things, the intermediate state, whether of joy or pain, is evidently one of imperfection. The separation of body and soul can, with difficulty, be supposed, in creatures naturally susceptible of their union, without some difference, and perhaps defect, in the order of perception, and of conscious impression. What impressions are made upon the dead unconscious matter of which the body was composed, when it lies decaying in the grave, we sufficiently know. But we shall do well to confess our ignorance as to the impressions made on the conscious and imperishable, perhaps indivisible substance of the separate spirit. This only we can conceive,

that the exact order of perception and of rational sensibility, as once experienced by human beings, can perhaps only be fully regained by them, when they shall be found in the same mixed and compounded form of body and soul in which they now are.

The place, if such a term is applicable to this subject, of our separate abode appears to be different from that of our final residence. But be it so. Let the paradise which our Saviour opened to the thief on the cross be different from that "in the midst of which" grows "the tree of life," for the refreshment of "the nations of them that are saved;" let the temporary abode "in Abraham's bosom" be remote from that in which we "shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God;" yet we are assured, that under such guidance, the intermediate passage can have but one exit; and the promise is firm, "To him that overcometh will I give to sit with me on my throne, even as I overcame and am set down with my Father on his throne."

This difference of locality may also lead us to suppose a further difference in the two states, with respect to the immediate and beatific vision of God. That the Spirit immediately returns to God who gave it; and that, in a certain sense, to depart from the body is to be with Christ, we have the warrant of Scripture for asserting. But we have likewise strong intimations that the immediate vision of God in glory, of God "as he is," will be accompanied with such a transforming efficacy, as by no means suits with the idea of an unbodied and imperfect state of existence. Accordingly the more specific promises of this full and consummate manifestation of the Deity are usually accompanied with some hints of the final resurrection. "I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." "It doth not yet appear what we shall be; but we know, that when He shall appear, we shall be like him, for we shall see him as he is."

If these intimations are fully sufficient to keep alive in our minds the most awful and glowing anticipations of "*that* day, and *that* hour, of which knoweth no man; no, nor the angels in heaven, but the Father only:" no less may they help us also to form some positive ideas of what the intermediate state, considered in itself, may be expected to embrace.

1. It may be expected to embrace, first, a state of *rest*. To those "who die in the Lord," and to such the present reflections are particularly directed, the blessing is most largely and pointedly given — "they rest from their labours." With them, the toil, "the heat and burden of the day" is overpast, and "the night is come when no man can work." Repose seems to be inseparable from our ideas of *the grave*. And in connection with the intermediate state, we cannot fail of being reminded of that exquisitely beautiful and most peculiarly soothing delineation of the abode of rest in the Book of Job: "Now should I have lain still and been quiet: I should have slept: then had I been at rest." "There the wicked cease from troubling, and there the weary are at rest. There the prisoners rest together: they hear not the voice of the oppressor."

2. It will also be a state of *reminiscence*.—That intelligent and conscious principle which, in its wonted habits, "looks before and behind," will doubtless resume its characteristic energy, in its unbodied condition, and possibly with a vividness of recollection of which we can now form no conception. The traveller, recurring in imagination to past scenes of interest; the warrior fighting over again his battles; the emancipated prisoner reflecting on the circumstances of his prison-house; are all

faint images, perhaps, of the inevitable recurrence of the now released and resting soul to the transactions of its late sojourn in the body. These recollections, it is true, cannot but materially affect the nature of its existing repose. The aggregate of life now past; its unnumbered and minute details; its pervading and influential principle, now known to have given a character to each individual action on which eternity depends, will all, doubtless, as they glance in rapid succession through the mind, tinge the solemn retrospect with most appropriate hues. To the Christian, the humble diffident Christian, how consoling such a retrospect! The reverse can only be described in the appalling language of the great poet:—

> Conscience now wakes despair
> That slumbered; wakes the bitter memory
> Of what he was, what is, and what must be worse - - - - -

3. The state here spoken of will be one likewise of *anticipation*.—The past will never arise but in connection with the future. No doubts can any longer remain as to those final and interminable results which the word of God, his Spirit, and its vicegerent within the breast, had united to impress upon our minds in the pre-existent state. The nearer intercourse of infinite with finite spirit, will mutually, as well as most intelligibly, communicate the disposition of each towards the other. The smiles of God upon the soul will be sensibly felt; so also will be his frowns. In the conscious sense of that "favour in which is life," the pledge will unquestionably be recognized of the eternal bliss which it has prepared for us: and what will be the condition of those who do not bear the heavenly guest within them! "The *certain* fearful looking for of judgment and fiery indignation which is to devour the adversary," will be in that proportion terrible, as the prospects of "the just," in part "made perfect," will be exalted and transporting. Absorbed in hopes vivid beyond all power of description, these "shall enter into peace; they shall rest in their beds; each one walking in his uprightness." Some view may be already vouchsafed to them of the depths of the Divine councils, working silently towards their grand completion. And if impatience of the delay should ever draw from such, in reality as in vision, the animated question, "How long, O Lord, holy and true...?" the answer will be vouchsafed, that they should rest yet for a little season, until their fellow-servants.....should be fulfilled. "White robes will be given to every one of them;" and the universal chorus doubtless will arise, as well from the church expectant as from the church still militant on earth; "Even so; come, Lord Jesus, come quickly."

4. One more characteristic may be mentioned of such a state; namely, the continued and perhaps fuller exercise of those passions and affections which have mainly swayed the soul in the former scene of existence. It is impossible not to see, in every page of Scripture, the necessity of a fitness for the heavenly state which is to be attained in the present life;—that fitness which consists in the subjugation of the passions to reason, of sense to faith, of the fleshly to the spiritual principle, and which is all summed up in the one expressive term of "holiness, without which no man shall see the Lord." This state of the mind and feelings then, or whatever other state may have accrued from the neglect of it, cannot but accompany us into that first unseen abode. The furniture of the soul, acquired through a long probationary existence, may be then supposed immoveably fixed upon it. On the one hand, we see that "clean linen which is the righteousness of saints;" on the other hand, a garment of shame,

too narrow for covering, or rather to be compared to the poisoned robe sent to the fabled hero of old, clinging inseparably to his miserable body, and "eating his flesh as it were fire." The sensations of a soul entirely and judicially given up to the corroding influence of "pale ire, envy, and despair," stung with ambition or other insatiate desires, to which even the accustomed food is now wholly wanting, can scarcely find a sufficient parallel in our present experience. "Within him hell he brings, and round about him." How striking the contrast, how "deep the gulph" between this and the happy lot of a soul renewed and sanctified! "Desires composed, affections ever even:" that heavenly calm, which had beamed on the Christian's earthly lot, the calm of patience, of devout resignation to the will of God, of steadfast resolutions in his service, of meek forbearance, tender sympathy, and an expansive charity will doubtless accompany him beyond the first horizon of his hopes. It will alike tranquillize the terrors of the passage itself, and brighten his intermediate abode. It will ascend with him into future and more exalted climes: and when he shall be once more invested with a body, made glorious like that of the eternal Son of God, the same immortal principle shall again beam forth, give a lustre to his new condition, and shine like the stars in the firmament for ever and ever.

One or two observations shall conclude these imperfect hints. Some apology, perhaps, for their imperfection may be found in the subject itself. If it be objected that many points, connected with our being in a future state, are here omitted—particularly, for instance, the mode of our communication with God, with Christ, or with one another; for that we shall in some manner recognise each other, even in the intermediate state, appears from the circumstance of Lazarus in Abraham's bosom being distinctly viewed by the rich man in torment;—still the answer may be suggested, that the intermediate state is evidently designed in Scripture to be wrapped in a certain degree of obscurity; and that it may serve better the great ends of the Divine revelation to have annexed its own clearer and fuller delineations, whether of future bliss or future woe, rather to the grand and final consummation of all things, than to any supposed prior state of existence. Many of our ideas of this previous state must, after all, be said to stand on suppositious grounds, and only probable deductions from scriptural principles. Let our deductions, then, be made with prudent reserve and becoming modesty. Let the benefit accruing from them be diligently sought; but nothing more attempted either to gratify curiosity or inflame the imagination, lest we be found wise above what is written, or lest we fail of "walking warily in these dangerous days" of human pride and presumptuous speculation. The view which has been feebly attempted in the foregoing pages, may possibly afford an appropriate boundary to our hopes, between the darkness of this lower world, and the full blaze of the heavenly meridian. And with regard to its practical effect, it is hoped an additional motive may be presented to the mind for stirring itself up to vigorous resolution, and the diligent cultivation of such principles as may out-last the wreck of the animal frame, and restore the soul to all its native energy, and proper purity and perfection.

Let it not be understood that any sentiment is here insinuated derogatory to the pure and spotless righteousness of Jesus Christ, so necessary to the soul in order to its justification before God, though the subject has led rather to a description of its inherent and personal sanctification. The condition of the soul, with respect to its jus-

tification and sanctification, we know, in fact, to be truly but one, though separated according to our necessarily finite and detached consideration of all objects; yet, viewed by the Divine Mind, and according to the reality of things, these several gifts cannot but exist together in the renewed soul. And in the scriptural economy of Redemption, we cannot look upon that state of spiritual perfection, which the intermediate state of the righteous seems to suppose, but as in connection with that state of acceptance before God necessary to such an effectual participation of his grace.

On the other hand, nothing can more strongly enforce the necessity of a personal holiness, and a real transformation of the soul into the image and likeness of God, than the consideration of its intermediate and unbodied existence. Separated from a body of sin and death, which had too often "weighed down the mind that museth on many things," let us for a time view the soul as acting now in its naked and individual capacity. Let us consider those passions, affections, desires, hopes, fears, of which it is now susceptible, and then, bringing our eye backward again to its still earthly and corporeal state, we shall see the exact transformation, the "renewal," which must have previously taken place "in the spirit of our minds." Whatever of appetite or of passion may be supposed possible in the spiritual substance of the unrenewed soul during its separation from the body, must, of course, in the renewed soul, have been subdued before-hand. Whatever pure affections, or sublime emotions, may then be enjoyed, must, in like manner, have been attained during this earthly and probationary passage. The body, as an instrument, will be laid aside; but the soul, which once wielded that wonderful machine, will remain still what it was; and no transforming efficacy, that we are acquainted with, will cause those tempers or desires to moulder away in the tomb which had not been subdued and mortified on this side of it. The contemplation is fearfully interesting. Let us close it here, and revert, in conclusion, to those happy instances, each within the sphere of our own recollection, where the power of Divine grace had been made manifest in a timely subjugation of the corruptions of our fallen nature; where, as far as human frailty may presume to judge, the preliminary triumph has been effected, and the very "thoughts brought into captivity to the obedience of Christ."

To one, whose loss has been instrumental in leading the mind of the writer to the present contemplations, it is desired to erect a slender monument of praise on the present occasion, which may be thought the less partial, as her name, and her relation to the writer, are carefully suppressed. A spirit she possessed, which, to the minds of all acquainted with its excellent qualities, presented the full idea of a soul prepared to take its flight into the happiest regions of the intermediate state. Formed by nature to please, and pointed out by circumstances for the higher circles of polished society, she tasted but for a short moment of the pleasures and the flatteries of a deceitful world, before she found them vain, and formed, through grace, a wiser resolution. In the midst of life and gaiety, without quarrelling with the world, she forsook it. She retired into the bosom of her family; and, with a mind that seemed to make no painful sacrifice, firmly and openly gave herself and her youthful progeny, not large, unto the Lord. She became, from that time, a studious reader, a faithful lover, of the sacred Scriptures. Those lights shone most brilliantly to her eye which illustrated most clearly the Divine page. And, from a few living instructors, who would cheerfully have caught her unaf-

fected and simple ardour for Divine truth, she rejoiced silently to draw the rich results of a matured judgment on scriptural views. Capable, herself, of exercising a most judicious discrimination between different, and sometimes, alas! conflicting opinions, in circles where the voice of conflict should never be heard; she chose, on all occasions, that middle line of doctrine, which gave free exercise to the best, and excluded the worst or the most questionable, affections of the human heart. Her in-born taste and love for the genuine simplicity of nature, became happily sanctified, and was consecrated to the cause of true Christianity. She had a most quick discernment between the effusions of legitimate and spurious zeal; and much she feared the love of self, couched beneath a mistaken profession of love for the Saviour. Genuine love for the Saviour was hers to a very full extent: not, indeed, merely as the transient burst of devotional excitement, but as the settled and predominant disposition and habit of her soul; not as the fitful gust of the noisy and impetuous storm, so much as the polar star, lofty and silent, which directed every movement in her course. The outward expression was by no means wanting. Zeal for the Redeemer's kingdom was evident in every view which her penetrating mind took of passing events, and occupied the hours of her most delighted converse. It was the remark of one, who for many years had frequent intercourse with her of a religious and charitable nature —and none were ever more welcome than those who came on such errands—that he never conversed with her half an hour in his life, without the mention of the Saviour's name accompanied with a silent tear of gratitude and veneration. Her social and domestic intercourse bore evident marks of the principle of grace which guided her in every transaction, through the medium of an ever-wakeful and enlightened conscience. Liberal, to the utmost of her money, her time, and her thoughts, where good was to be done, she was ever attentive to the wants of those around her, rather than her own: an attention, which extended indeed to the least as well as the greatest concerns; which made her the object of affectionate admiration to the comparatively small sphere in which her retiring disposition loved to move; but which rendered her fatally unmindful of her own lower personal concerns, till disease had made imperceptible but irrecoverable advances on her too frail tenement of clay. Silently she watched the growing symptoms of her own debilitated frame; and, with a patience that almost concealed her real situation from others, adopted at length such remedies as her friends rather than herself had been urgent to apply. Though in the midst of abundance, and surrounded with an affectionate family circle, she had long appeared to feel an indifference to every earthly consideration that terminated in herself; and her only desire of life itself, if desire it could be called, seemed to arise from the tenderest sympathy with those whom she might leave to regret her loss. Her natural vivacity, which was great, but ever gracefully regulated, remained with her even through her last distressing illness: and some quickness of feeling, which her just sense of propriety and love of truth occasionally induced, never seemed to shape itself into a single murmur, or one repining thought, during the whole course of a most tedious and painful medical process. She literally seemed neither "to live for herself, nor die for herself." A calm and placid smile animated her countenance to the very last moment: and this was more particularly observed in the presence of any person whose feelings might have been wounded by a sight of her increasing and mortal pains.

In a peaceful and profound slumber, partly indeed the effect of a well-timed anodyne, she breathed away her soul, having once awoke just sufficiently to express the tranquillity of her feelings: and neither the day before, nor even at night, had she omitted the usual and delighted portion of scriptural reading, with the fervent and faithful aspirations for Divine grace, which were shared by a beloved partner previous to the hour of rest. Some circumstances, which rendered the departure, though long anticipated, what it frequently is, sudden at last, prevented any more direct indications of her dying peace. But neither to these, if opportunity had been afforded for them, nor to the truly spiritual and evangelical helps to devotion which almost exclusively accompanied the Best of Books upon her table, would her most faithful friends have turned with half the satisfaction with which they now indulge the remembrance of the life she lived; the noiseless tenor of her earthly course; her regulated mind, subdued tempers, and well-directed affections; her "stedfast faith, joyful hope, and rooted charity;" with which she so seemed to "pass the waves of this troublesome world," as to testify her meetness, her more than usual meetness, for "the land of" intermediate as well as "everlasting rest." And there may she, with all those to whom she was most justly dear, join at length together to sing the song of Moses and the Lamb, and to reign with thee, O Father, in the glories of thy heavenly kingdom, world without end, through Jesus Christ our Lord.

A.

To the Editor of the Christian Observer.

IT is not my intention, in the following paper, to enter upon the much-disputed question concerning Regeneration. At the same time, I will not deny that I am strongly disposed to take that view of the baptismal privileges, *with respect to all infant subjects*, which the Bishop of Gloucester, in his late Charge, recommends; that is, to consider them *as comprehending, not only an external admission into the visible church—not only a covenanted title to the pardon and grace of the Gospel - but also a degree of spiritual aid vouchsafed, and ready to offer itself to our acceptance or rejection, at the dawn of reason.* By this last expression, *at the dawn of reason*, the Bishop evidently confines his observations to *infant subjects;* and I confess I can see no ambiguity whatever in the passage*.

The object of this paper is one which, I presume, will not be thought unsuitable to the design of your miscellany. It is to offer some remarks upon *the duty of frequently noticing and enforcing the engagements of the baptismal covenant, in the ordinary preaching of Christian ministers.* It is to shew that, whatever be the sentiments of individuals respecting the

* Our correspondent has misapprehended us, if he supposes that, in our Review of the Bishop of Gloucester's Charge, we meant to designate as ambiguous the particular passage which he has quoted above. Our objection to the view his lordship has taken of the subject will be better understood if we ask our correspondent whether he intends to affirm that any, or even all, of the privileges above enumerated, constitute *spiritual regeneration?* On this question, at least, some ambiguity is permitted to rest, both by that respected prelate and by our correspondent. We could even agree entirely with his lordship in his statement of the privileges which attach to baptism in the case of infants, and yet retain every sentiment we have expressed on the subject of spiritual regeneration. For we conceive that a person may be *externally admitted into the visible church;* may obtain *a covenanted title to the pardon and grace of the Gospel;* and may have *a degree of spiritual aid vouchsafed and ready to offer itself to his acceptance or rejection,* and yet not be regenerate, not be born anew of the Spirit, not be raised from the death of sin to a life of righteousness.—EDITOR.

use and application of the term *regeneration*, none can do amiss by a frequent reference in their preaching to those solemn engagements which our church imposes upon us, at the period of baptism.

The explanation and enforcement of the baptismal covenant seems to be expressly recommended in Scripture, as an important branch of religious instruction. I need not add, that such explanation and enforcement are strenuously enjoined by the queries of the Church Catechism, on the subject of the sacraments.

This mode of religious instruction is recommended by the example of St. Paul, in a memorable passage of his Epistle to the Romans:—*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.* The Apostle, in this passage, answers the supposed inference of licentious professors of Christianity, who might abuse the covenant of grace to the worst of purposes. He argues that, by our admission into that covenant, we become *dead to sin;* in other words, *that we profess ourselves bound to renounce and to forsake it.* Now, at what period are Christians here said to make this profession of *a death unto sin*? At the period of baptism. The Apostle particularly reminds the Roman converts of this solemn period, refers to it as the period of their initiation into the covenant of the Gospel, and urges the rite itself, not merely, I conceive, as a representation of that purity they were to cultivate, but also as an indelible memorial of their past professions, and a sacred pledge for the consistency of their future conduct. Such, at least, appears to me to be the true meaning and force of this passage; and, if so, it is undoubtedly a passage recommending, in the strongest manner, the enforcement of baptismal engagements in the preaching of the Gospel.

With respect to the sanction and recommendation of our excellent church upon this subject, it would be waste of time to dwell upon particular passages and expressions. The Catechism and the rite of Confirmation are evidently founded upon the validity and importance of the baptismal covenant. They explain and enforce the engagements of that covenant in the clearest and most impressive language. But some may be disposed to think that this instruction, being expressly designed for children, is less proper to be introduced into discourses addressed to a mixed congregation of Christians. Why, however, should it be less proper? If the engagements of baptism be lamentably forgotten and neglected, as they notoriously are, by multitudes who have arrived at mature age, why should not such nominal Christians be frequently and forcibly reminded of that solemn covenant? The instruction of the church upon this point is surely as applicable to them as it is to children; and with this additional circumstance of propriety, that the case of the former is, in some respects, more dangerous and critical than the condition of the latter. At the same time, let such instruction be delivered in a suitable manner; with a proper reference to the age of those to whom it is addressed, and according to the spirit of the apostolic precept:—*I speak as unto wise men: judge ye what I say.*

For my own part, I cannot conceive any mode of address upon religious subjects better calculated to quicken the attention, and alarm the consciences of an audience, than that which I am now recom-

mending. There is something in it so personal and appropriate, that it seems almost impossible for a hearer to listen, without feeling himself interested in the discourse. There is something in this mode of instruction so intelligible, and so *tangible*, that it cannot easily slip out of the memory. The review of baptismal engagements presents to most persons such an awful and humiliating contrast, between what they are and what they ought to be, that it can scarcely fail, by Divine grace, of awakening serious impressions in every reflecting mind. This review also, by calling the recollection to the almost-forgotten period of childhood and youth, has a tendency to remind us, in a forcible manner, of the time which has been lost, and of the little which is left for redeeming it. In a word, this review cannot be improper for any age, or any degree of religious advancement. Whether it be presented to the young, the middle-aged, or the old; to the inexperienced, or the advanced Christian; it abounds with the most solemn recollections, and suggests the most profitable thoughts.

One reason why the sacrament of baptism is so unduly appreciated by the mass of professed Christians—why it is considered by many as little more than an initiatory rite, by which the infant, according to common language, is *made* a Christian—may be this: because the engagements of that covenant are so seldom explained and enforced in the ordinary preaching of Christian ministers.

It appears to me, indeed, that when these engagements are fully explained, and strenuously enforced in public ministrations, the necessity of conversion is faithfully inculcated, and the doctrine of *regeneration* virtually and practically taught, even though the word itself should very seldom be used by the preacher. For what can the doctrine of conversion inculcate, which is not implied and enforced by the duties resulting from the baptismal covenant, as these duties are described in the Catechism of our church? Where shall we find the picture of a true Christian more happily delineated, than in that excellent summary of faith and practice? How can we impart to our hearers a stronger impression of their manifold transgressions and deficiencies, than by teaching them to compare their past conduct with the professions and engagements of their baptismal vow? Can any mode of instruction be more likely to lead to a conviction of sin than this? Undoubtedly various incentives must be held out, and various forms of religious instruction must be adopted, to suit the cases of different congregations; and these the knowledge and experience of the faithful minister will best supply. But, with respect to the *explanatory* parts of preaching, I cannot conceive any form of religious instruction better adapted to give a people clear conceptions of the nature of genuine Christianity, or of the duties which they owe to God, to their neighbour, and to themselves, than the comprehensive Catechism of the Church of England. Let the substance of this formulary be properly expanded—let the promises of baptism be strenuously enforced—let the marks and evidences of true religion be fairly laid down—let the difference between a real and a merely nominal Christian be fully stated and explained,—and I confess I cannot see what will be wanting to a faithful display of the doctrines of regeneration and conversion. By this mode of teaching, the necessity of a moral and spiritual change in order to salvation will be virtually and effectually inculcated, though the preacher should not deem it expedient to make a frequent use of theological and technical expressions to denote his meaning.

I am ready to admit, however, that we ought to be careful how we suffer any scriptural term to

be brought into disuse. With respect to the term *regeneration*, it is both highly figurative, and but very rarely used in the New Testament: I do not, therefore, see any particular necessity for its frequent admission into the discourses of the Christian minister.

I humbly conceive, that the foregoing observations may not be without their use. They will not be without benefit, if they lead any to consider the baptismal engagements more with reference to their public ministrations, than they have hitherto done; or if they only tend to elicit some better remarks upon so important a subject. While some, perhaps, have raised the *ceremony* of baptism too high, others undoubtedly have depressed it too low. While Papists have spoken of it as operating by some mysterious virtue, independently of Divine grace and imposed conditions, some good Protestants have hardly spoken of it at all. They have not absolutely denied efficacy to the sacrament: they have not wilfully or presumptuously undervalued it: but they have introduced the subject into their public ministrations, more sparingly than they ought, and have neglected to bring it forward with that prominence and frequency which its importance so justly demands.

I am, Sir, &c.

F.

FAMILY SERMONS.—No. XCVI.

2 Cor. v. 17.—*If any man be in Christ, he is a new creature.*

MAN is naturally fond of change, and of new objects. This inclination is seldom productive of any real advantage, when it leads us to seek novelty merely in the objects of sense or human science. Let us turn it to a nobler use. Let us still love change and renovation; but let it be in our principles, habits, and pursuits. "Behold all things are made new" by the Gospel. Grace promises us a thousand new blessings: glory has in store for us a thousand others. If novelty can excite our desires, we may find it in Jesus Christ, in communion with him, and in the enjoyment of his benefits. Here are a new heaven and a new earth, a new covenant, a new Jerusalem, a new course of years, a new man. If we have the last, we shall have all the rest. If we are become new creatures, we shall possess blessings ever new in the kingdom of God. If we are true Christians, to renew ourselves from day to day will be our great and constant aim. Now, therefore, let "old things pass away," and since Providence opens to us a new year, let us think of beginning a new life: let us "put off the old man, with his deeds," and put on the new which after God is fashioned in righteousness and true holiness. We can wish nothing better to ourselves or others, than this change; nor can we propose any thing more needful for all. Happy shall we be, if attentive to the voice of the season which admonishes us, and obedient to the Gospel, we become new men by the renewal of our hearts and lives, and the restoration of the Divine image within us.

I. Let us consider, first, what it is "to be in Christ."—The expression itself is remarkable. Neither the disciples of philosophers nor the servants of princes ever boasted of being *in their master*, however strongly they may have been attached to him. The connection of true Christians with their Lord is of a peculiar and far more intimate kind. The term signifies not only to be in the church of Christ by a profession of his doctrine, but to enjoy inward communion with Christ by his Spirit; to live by the faith of Christ; to be *in him* as the principle of spiritual life; to be closely united to him by a quickening and saving union. As the members are in the body that is united to it, forming a part of it, and animated

by the same Spirit, so are the faithful in Christ Jesus. They live the same life, and are animated by the Spirit which proceeds from him. As the branches live in the root that bears them, so the believer lives in Jesus, from whom he receives the life of grace, and spiritual nourishment. By nature we may be said to be in Adam: from him we derive our old man, our corrupt nature, our liability to condemnation. But by grace we are in Christ, as the source of our new being. For as "in Adam all die," so in Jesus Christ all are made alive. He took our nature upon him, and he makes us partakers of his. His Spirit transforms us into his image, and raises us to the dignity of sons of God. Being in Christ we are new creatures. And when Christ hath united us to himself, when by faith we are engrafted into him, and thus made one with him, then are we in a state of acceptance with God: we are his children by faith in Christ Jesus.

II. Let us next consider what it is to be "a new creature."—This expression, which is one of the same import with the new birth, conversion, or sanctification, undoubtedly is intended to mark a great change; but it is a change wholly of a moral kind—in the habits, inclinations, and ends of the soul. In giving us a new nature, Christ rebuilds and purifies that temple of God which sin has profaned. He endues us with knowledge instead of ignorance, with holiness in place of iniquity, with purity in place of pollution, with the love of God and goodness instead of that of the world and sin. Our state by nature is a state of corruption, of base subjection to sin and Satan, and therefore of condemnation and death. But Christ has come to destroy death, sin, and all the works of the devil. He calls us to "crucify the old man," which is peculiarly Satan's work, that "the new man," his own "new creation," may be formed within us in its stead. For the true Christian is "God's workmanship created in Christ Jesus unto good works."

But although the new creature is the work of Almighty Power and grace, triumphing over corrupt nature, and converting man's rebellious will into docility and obedience, yet God employs means to effect this great end. He employs the instrumentality of his word: he presents motives to our understandings: he sets before us the threatenings of his Law, and the invitations and promises of his Gospel. He deals with us as rational and accountable creatures, exciting us to action; commanding us to employ the means appointed for our salvation—to pray for grace, to be frequent and importunate in our applications for mercy, to search the Scriptures, to improve the measure of grace we already have, in order to obtain more; and teaching us to expect every thing from Him in the practice of our duty, and in the exercise of humble dependence on his grace and Spirit. Let us then use the means for obtaining this blessing; for unless we are made new creatures in Christ Jesus, it were better for us never to have been born.

Let us not deceive ourselves, by forming a slight idea of the change implied in the term "new creature." An inconsiderable change would be unworthy of so striking an idea. If it were no more than to assume a decent outward behaviour; if it implied no more than to be baptized, to learn by memory the doctrine of Christ, to be able to talk concerning it, to attend the services of the church, to repeat some prayers and bestow some alms: this would not deserve the name of "new creature;" nor for this would it have been necessary that the Son of God should die upon the cross, or should send his Spirit to operate on our hearts. If our regeneration go no farther, we shall in no wise enter into the

kingdom of heaven. Even to feel some taste for heavenly things, some transient desires after a holy life—to refrain from particular sins, to curb certain passions, to weep at times over past errors—is not all that is required to constitute the new creature. There must be a predominant love of God in the heart, a preference of God and Jesus Christ above all things, a general opposition to all sin, a fixed and constant purpose of leading a holy life, an actual observance of the Divine commands with readiness, perseverance, and joy.

It is true, indeed, that the "new creature" is not without the remains of sin and imperfection: we are renewed only in a gradual way. It is, nevertheless, also true, that the state into which the believer is brought, by being born again, involves a great change; great not only in respect to its causes which are the Word and Spirit of God, but great in itself, its nature, and effects. It resembles the light and order which, at the creation of the world, arose out of the darkness and confusion that reigned before. Or it may be compared to a ship moving in a certain direction, which changes its course to an opposite point of the compass. It is the same vessel, but its destination is wholly altered; it is bound on a different voyage, and every wave carries it farther from its former course. So, in regeneration, the man is the same he was before, but his end and aim are new. Instead of making self, and the world, and sense, his supreme good and the end of his life, God becomes his chief good, and the glory of God his ultimate end. He places his main happiness in union with God, and the enjoyment of his eternal blessings. His faculties find new employments; his passions are fixed on new objects.

Would we behold an example of this wonderful change? Let us contemplate St. Paul himself; the same who tells us of the new creature. *Saul* was a persecuting Jew, a blasphemer of Christ, full of prejudices and false zeal; proud of his own righteousness, a furious lion breathing out blood and carnage.—*Paul* is a new man. He has become the enemy of pharisaic pride, the great advocate of the righteousness which is by faith through the grace of Christ. He will now know nothing but Jesus, and him crucified: he will glory only in his cross: he is crucified with him. He has no more blood to shed but his own: he wishes to be offered on the sacrifice of the faith of his brethren, and the flame of Divine love burns bright within him. Is not this a new creation?

In persons, indeed, born of Christian parents, and piously brought up from infancy, the change may not always be outwardly visible; but if they are true Christians, it must be no less real and entire, in respect to the original corruption, in which they were born even as others, and the natural bent of their minds, than it was in St. Paul. It is the substitution of holy dispositions and principles, of heavenly ends and actions, for those that are natural to us, and therefore corrupt; it is the assemblage of graces which belong to the Christian character, which is intended by the term "new creature." And nothing short of this will prove us to be in Christ.

III. The terms being thus explained, it remains only to say a few words on the necessary connection between "being in Christ," and "being new creatures."—Christianity consists not merely in being baptized, but in being regenerated, renewed, sanctified. Baptism is unprofitable, and ineffectual, when unaccompanied by the thing signified—a death unto sin and a new birth unto righteousness. As "he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the

heart, in the spirit;" so he is not a true Christian who is one outwardly, by baptism, but inwardly, by the purification of the heart, by a "faith which worketh by love" and "the keeping of the commandments of God." Neither does Christianity consist in a mere profession of Christ's doctrine, or in a speculative faith, or in certain actions which may be performed without a change of heart; but in the conformity of the whole man to the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." When a man is united to Christ, so as to be *in him*, he must be a partaker of his influence, of his holiness. The union could not otherwise subsist for a moment; for what communion can light have with darkness, or what concord can there be betwixt Christ and Belial? Besides, the very end of Christ's coming into the world would be defeated, if his people should continue in their sins, unrenewed, and unsanctified. His design in descending from heaven, in suffering and dying for our sakes, was to deliver us not from misery merely, but from corruption; to destroy sin in us, to strip Satan of his usurped dominion in our hearts, and to erect there the kingdom of God: in other words, to make us new creatures. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In short, his incarnation, his life and death, "his cross and passion, his agony and bloody sweat," the miracles he wrought, the doctrines he taught, the precepts he enjoined, the promises he delivered, the threatenings he denounced, the example he set before us, his gift of the Holy Ghost, his ascension into heaven, and his intercession there in the presence of God for us, constitute not only so many powerful motives constraining us to labour after the renewal and transformation of our souls in his image, but so many proofs of the absolute necessity of our becoming "new creatures" in Christ Jesus, if we would have any part or lot in his salvation. "If any man be in Christ, he is," and necessarily must be, "a new creature."

To apply this subject—Let each of us put the question to himself, as in the presence of Him who seeth the heart, Am I in Christ? If because we have been baptized, and bear the name of Christians; because we join in the prayers of the church, and partake of her sacred ordinances; because we are ready to unite in promoting the diffusion of Christianity in the world, we feel encouraged to answer in the affirmative;—let us first apply the only real test of our state—Are we "new creatures?" Have we entered, not merely into the visible church of Christ, but into a vital communion with the Son of God, the Fountain of life? No longer fashioning ourselves according to the lusts of the flesh, or the maxims of worldly wisdom, have we "put off the old man with his deeds," and put on the new, which is fashioned in righteousness and true holiness? Or, extending our view only to the year which is now closing, let us consider whether the succession of its days, as they have rolled over us, has witnessed any change in us, any progress in the ways of God; or whether the same sun, which enlightened the opening of the year, beholds us, at its close, no further changed, than as we are older, nearer to death and judgment, and more hardened in evil habits? Our passions, indeed, may have changed their objects: what formerly delighted may now disgust. But there may be a change of passions and vices without a change of heart. "Except ye be converted, and become as little children, ye can in no case enter the kingdom of heaven."

In conclusion, let us all lay the subject to heart: let us form to ourselves a just view of our natural state: let us consider the deformity of a sinful and corrupt nature, and the odiousness of those sins which fetter the soul, and deprive it of peace and liberty: let us think on the misery of dying without grace, without hope, the victims of the wrath of the Almighty. On the other hand, let us contemplate the glory, the felicity of becoming "partakers of the Divine nature," children of God, fellow-citizens with saints, companions of angels; of being holy, joyful, content in every situation; of fearing neither age nor death; of being assured of a blissful immortality. We shall then see what madness it is rather to perish than to become new creatures; and what true wisdom there will be in labouring, through Divine grace, to experience this happy change.

What a happy year will this prove to us, should it see us either become new creatures in Christ Jesus, or, if already members of his spiritual household, acquiring day by day a nearer conformity to his image! Without this, success in worldly business will prove a curse instead of a blessing; even health will be a snare, and prosperity tend only to harden the heart: God will not bless us, nor can we have any true peace. But, on the other hand, if possessed of this blessing, we shall be rich in the enjoyment of God's favour, and in the bright prospect of a heavenly inheritance. Then let the year open or close; let our days pass away in health or sickness, prosperity or adversity; let the coming year lay us in the tomb, or let us survive it, it matters not to us: we shall be in Christ; and in him we shall rise superior to the accidents of time or the stroke of death. If we are in Christ by grace, it is enough; we shall be eternally in him, and with him, in glory. Amen*.

* The above sermon is abridged from a long and able discourse on the same text, which we found in a volume translated from the French of Daniel de Superville, formerly Pastor of the French Protestant Church at Rotterdam, by John Allen, and recently published by Burton and Briggs. We have been induced to give this abridgment of it, partly on account of the suitableness of the subject both to the present season of the year and the present circumstances of the church, but chiefly with a view to introduce to the knowledge of our readers the volume of which this sermon forms a part, and which is well deserving of their attention.

To the Editor of the Christian Observer.

I AM a plain unlettered man, and, in reading my Bible, I generally choose to understand it in its plain grammatical sense; but I sometimes meet with what is termed a "learned commentary," by which I am often sadly perplexed. I will give you one instance, out of many, in which I feel inclined to prefer my own unlearned comment.

Whenever I meet with the phrases, "this world," and "the world to come," I feel inclined to take them in their plain, obvious, meaning; the former as signifying the world at large which we inhabit, and the latter as intending a future state. But Dr. Adam Clarke, I find, almost invariably limits the phrase "this world" to the Jewish state and polity; and the "world to come," he considers to mean the times of the Messiah, as distinguished from the former dispensation. Now, Mr. Editor, a common reader would never entertain this idea without a *learned comment;* and I very much wish to know whether such interpretation can be justified. Perhaps some of your correspondents can give us the true and proper meaning of the Hebrew words "olam hazeh," on which the learned doctor seems to lay so much stress. But I will give you two or three extracts, that your readers may judge for themselves.

Matt. xii. 32. *Neither in the world to come.* "The world to

come is a constant phrase for the times of the Messiah in the Jewish writers."

Matt. xxviii. 20. *End of the world*—" meaning the apostolic age, or Jewish dispensation."

John vii. 7. *The world cannot hate you.* " The Jews will not persecute you."

xvii. 14. *And the world hath hated them.* " The Jewish rulers, &c. have hated them."

Verse 15. *That thou shouldest take them out of the world.* " They must not yet leave the land of Judea."

Verse 21. *That the world may believe.* " World: The word is used in several parts of this discourse of our Lord, to signify the *Jewish people* only."

Romans xii. 2. *And be not conformed to this world.* " Olam hazzeh, this world, this peculiar state of things. The Jewish economy is alone intended."

Galatians i. 4. *This present evil world.* " The Apostle means the *Jews*, and their *system of carnal ordinances, &c.*"

Gal. vi. 14. *The world is crucified to me.* " Jewish rites, &c. are insipid to me: I know them to be empty and worthless."

I could produce more instances; but the above may suffice, only hinting, that he understands the words " from before the foundation of the world"—before the establishment of the Jewish economy, &c.

The God of this world, (2 Cor. iv. 4.) Dr. Clarke supposes to mean the *Supreme Being*, and not Satan. And he differs from all other commentators in the meaning of the *second Adam*, which, he says, signifies man in his resurrection or heavenly state, in opposition to his earthly; and not *Christ*, as is generally understood by others. I might animadvert on many parts of this learned commentary, but I forbear; only remarking, that all these novelties prove sadly perplexing to a plain man.

SIMON SIMPLE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

MUCH has been written, and as much reviewed, on the preference to be assigned to public or private education. The keen censure of Cowper, and the rude attacks " of the Northern hive," have, in turn, been parried off by divers staunch supporters of the ferula. Not at present formally to break a lance with either party, the object of the present communication is to support, with God's blessing, the cause of virtue and religion, by exposing a practice which obtains in our public schools, tending to aggravate the obliquity of the youthful will, and to induce a lamentable indifference to religion. It cannot be denied by the most able defenders of public education, that a precocious licentiousness does insinuate itself into that system: to contradict this, is to contradict a palpable fact. Happy they who have only had a speculative knowledge of it. That this early initiation into vice is increased by the glowing descriptions and inuendos of the " scriptores *melioris* ævi" is a position, the truth of which will not be questioned. But there is another evil, not to be charged on Greek or Roman lore, which serves to fan the flame of the youth's corrupt nature.

In the benign principle, " the Sabbath was made for man," the whole human species, freeman and slave, master and scholar, were doubtless included. Not so, think the heads of some of our first seminaries; or, if they do, the conviction of its truth is over-ruled by a mistaken policy: they would not

else assign for the *Lord's day* the task of *making verses*. Nor is this practice attended with a trivial evil: a due consideration of the case will exhibit the matter in a serious light. I cannot, indeed, affirm, that subjects for verses are *delivered* out on the day in question; but supposing them given out on the Saturday, and the exercises collected on the Monday, can we, for a minute, doubt during which day the lines will be composed? On the afternoon proverbially devoted to play, or in those hours in which common decency demands a suspension from amusement—if not in those minutes, and in that place, devoted to God's service? But in that seminary which, in its own estimation at least, "holds high supremacy," if my information be not incorrect, or a better practice be not adopted lately, it is customary to deliver out the subjects previously to evening service. And what is the nature of these subjects? Are the pupils required to descant on the deformity of vice or the loveliness of virtue, the uses of temperance or the beauty of holiness? Alas! too frequently even these topics are kept out of sight. I am not far from the truth when I assert, that a preference is often given to theses of an ingenious rather than a moral tendency; and that they are not unfrequently such as "Juvenum curas," "Dulce est desipere in loco," "Sine Baccho friget Venus," and alia hujusmodi. In the next place, who are the sufferers by this mischievous proceeding? —Those to whom the future management of the state and the *church* is to be intrusted. The practice engenders, to say the least, a disrespect for the Sabbath. Boys, even of wits the most homely, want not for apprehension. The most pointed discourse on the necessity of observing the Sabbath appears idle to one who can retire, at will, behind the example of a Tutor and Divine. The writer of the present lines dates the commencement of many indiscretions, from the effects of which he has been rescued "as a brand from the burning," to the early adoption of the above practice.—It may be replied, that the practice serves to keep boys from idleness, or worse engagements. "O rem ridiculam, Cato et jocosam." "Sunt alia et majora." But even if an unpardonable ignorance did not prevail in many schools as to the fundamentals of Christianity, why should the hill of Zion be deserted for Parnassus? It is true, no stipulation, as to religious instruction, is made between the parent and teacher; but, as the youths form part of the household of the latter, surely the bread of life ought to be administered to them on the Sabbath: at all events, it can never be right to employ them in business of a secular nature on that day.

A revival of religion is confessedly taking place in this country. But we should do well to look carefully to the foundation. The children of the poorer classes are, in respect of religious instruction, often more fortunately situated than their more opulent coëvals. Let us take care, that while the former are admitted into the kingdom, the latter are not excluded. I trust, at least, that some more able pen will fully expose this particular evil, and be the instrument of abolishing a practice which is at once impolitic and immoral.

A bright ornament to Christianity and our church dedicates one of his useful publications to the instructor of his tender age, with an acknowledgment of his obligations to him for having called his attention to the most important of all subjects, even on days not exclusively devoted to the concerns of religion. The prevalence, at that time, of the practice now complained of might have deprived the Church of England, and the world, of the services of a *Gisborne*.

I am, &c.

HYPODIDASCALUS.

To the Editor of the Christian Observer.

IN common with various other readers of your journal, I have been disappointed in not finding, in your miscellaneous department, communications respecting the pressure of the times, as particularly affecting the lower classes of society. I affect not to offer to your consideration any original details on a subject so much canvassed; and my principal design, on the present occasion, is to awaken the slumbering attention of your practical correspondents; many of whom are certainly able to submit to the public, through the channel of the Christian Observer, a variety of suggestions arising out of their own experience in former seasons of difficulty, and modified by the peculiar nature of our existing embarrassments. It is my own lot to reside in a district which, hitherto, if I may accommodate the allusion, has been passed over by the destroying angel; but, in the midst of this security, I have not entirely forgotten to sympathize with such as have been exposed, in less favoured parts of the country, to the agency of the ministers of wrath. The share which my immediate neighbourhood is still likely to sustain in the general distress, will most probably be confined to the circumstances of the late harvest; for, although in many counties, and in many divisions of counties, throughout the southern region of the island, the crops of grain, as I understand from competent authority, have yielded a good average product, yet the national harvest of the present year is unquestionably scanty; and, however a sanguine calculator may strike a balance, by combining the redundant produce of 1815 with the scarcity of the current season, I believe that, after every computation, the actual amount of our agricultural treasures will scarcely suffice to meet the public demand. In such circumstances, they who discover the middle point between inactivity and despair, are most likely to pacify the querulous apprehensions of those who occupy the extremities; and they will naturally exert themselves, not with any romantic prospect of causing all difficulties to vanish, but with the sober hope of alleviating what cannot be cured, under a conviction that Providence may have in store (though for a people ill-deserving any bounty from an offended God!) a succeeding harvest of rich abundance; and that, dark as may be their anticipations of the wintery interval, the same Providence is able to conduct us through it by a way not discoverable by ourselves, but provided by Him who once nourished a murmuring generation with the bread of heaven, and caused streams of living water to flow in a sultry wilderness. It were, indeed, devoutly to be wished, in an age and country so profuse in the profession of religion, and in the patronage of Christian institutions of such imposing splendour and promise, that the personal piety of individuals manifested itself more evidently in that penitential sorrow which the gloomy aspect of the time might justly be expected, under the influences of the Divine Spirit, to excite in the bosoms of religious persons. How far our public difficulties may have effected self-inquiry and contrition in the Christian world at large, I have no opportunity of estimating; but, in the circle placed within the limits of my own observation, I confess that I have seen less humiliation, under the visible signs of the Divine displeasure, than what may be termed emotions of discontented surprise at the dreariness of the seasons, and at the clouds which overhang the horizon of human calculation and hope. A serious mind recollects the inspired warning—"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." That complaints respecting dear-

ness and scarcity of provisions, and the yet heavy pressure of public expenses, should, among British Christians, *predominate* over expressions of gratitude for past blessings, and of confessions on account of national and individual transgression, is a circumstance bearing no favourable report of the existing tone of spiritual feeling among us!

I did not, however, intend thus to deviate into a religious essay. My chief view, as already expressed, is to stimulate such as are really able, to diffuse among your readers practical information on the subject in question. Without presuming to anticipate their advice, I would suggest the propriety of warning heads of families to adopt, without delay, measures for limiting *the consumption of flour*. This was generally practised in the scarcities of 1795 and 1800; and should surely be resorted to at the present time, even *supposing* that the harvest had produced a full average return; for the bulk of the population must, doubtless, depend upon bread as its main support during the winter. It is indeed well known, that in the scarcities referred to, the want of employment in the manufacturing districts, if felt at all, could bear no kind of comparison to the stagnation of trade now prevailing. At the two periods above-mentioned, the scarcity of bread was not attended with the absence of work, so that a mechanic's wages purchased at least half a loaf;—but now the wages and the modicum of bread too have already disappeared in some districts, and the attendant effects are, in various degrees, menacing all! Let me persuade the practical correspondents of your work to furnish our domestic circles, with a regular system for the management of families, during the difficult season. It is much more easy to forward a bank note to the Association in the metropolis, and then to dismiss from the mind every sympathy with the Manufacturing and Labouring Classes, than to form the daily arrangements of our families, particularly those of the table, with a view to the thousands who are starving around us, and desiring to be fed with the crumbs which fall from the boards of luxurious affluence, or even from those of competence. We have been taught, and truly taught, always to connect charity with self-denial; and such persons as sit down day by day in easy quietness, at tables spread with costly food, would do well, in their hours of enjoyment, to remember them that are ready to perish, and who scarcely find even the bread of affliction and the water of affliction in the list of their remaining possessions.

Before I finish, I beg leave to add a suggestion, of a nature very distinct, from a regard to the *temporal* distresses of the poor. It is this: Let those who personally superintend the distribution of relief, and visit the actual abodes of the destitute, remind them of the many long years of prosperity which they enjoyed before the approach of these days of darkness! I do not mean to assert, that *all* who suffer now have had a previous season of abundance: but it is unquestionable that the majority of the lower classes (especially in the agricultural districts) did, during that gay and golden period, "grow fat and shine" in habits of luxuries ill consisting with what false and seditious philanthropists have termed the depressed state of poverty. To a person whose spiritual vision is not depraved, the sight of the existing distress will, doubtless, occasion compassion; while it will also instruct him to view, in this national chastisement, the hand of God stretched out against a people made vain and giddy by success and enjoyment. We have read of the self-convicted widow who exclaimed, in the hour of her bereavement, to the prophet, "Art thou come to bring my sin to remem-

brance, and to slay my son?" And would to God that we heard similar expressions of self-imputed guilt proceed from the lips of the multitudes surrounding us, who have forgotten Him who now is displaying the signals of his anger! Were such the case, we might expect, according to the usual economy of Providence, that they who, in a moral sense, would sow in tears, would in due season reap in joy; and thus realize the assurance, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

DUM SPIRO, SPERO.

To the Editor of the Christian Observer.

THE sentiments of a work so truly valuable, in both a literary and religious view, as the Christian Observer, must always carry great weight with them. It was not, therefore, without great concern that I saw in your former volume, p. 512, some remarks on works of fiction, by an author apparently of sense, talents, and piety; but whose zeal seems to me to have far outstripped his judgment. Novels are the principal objects against which he directs his invective. Many of his observations, on this head, are shrewd and forcible; but he has forgotten to draw any line of demarcation: and, while he justly condemns the pernicious nothings which are daily imposed upon the public as *novels*, he too hastily involves genius and merit in the same sentence:

Incestò addidit integrum.

Imagination, the faculty which your respectable correspondent seems determined to eradicate from human nature, is one which appears to me to require proper cultivation and judicious training, rather than general and indiscriminate extirpation. That it has been the source of many weaknesses and errors, that when too much indulged its tendency is to enervate the mind, cannot be disputed; but is it, in this age of boasted liberality and candour, that we have still to learn,

That nothing in itself is good or evil,
But only in its use?

The imagination—though, like all other qualities, dangerous when abused—is, like all others, both useful and delightful, when confined to its proper province. Then it awakens the sympathies and softens the heart, excites the strongest veneration for all that is great, elevated, or virtuous, and the utmost detestation and disgust for the meanness and misery of vice. It is a power in itself neuter. The enemies of religion have adopted it as their weapon; and her defenders are exposed to some degree of blame, if they allow them to possess this advantage exclusively.

Fiction is that species of writing which may, with more propriety than any other, be termed the field of the imagination, and it is in a greater degree than any other liable to abuse. I am ready also to allow that many eminent writers in this style have preferred the tinsel of vivacity to the solidity of instruction; and have thought it more glorious to interest us in the follies of sensibility, than to defend the cause and exemplify the happiness of virtue. But when the novelist or romancer improves the taste, and raises the moral tone of the mind; when he renders Religion attractive even to the world, by painting her with all those pleasing attributes which the world is unwilling to allow her; then I assert, that fiction accomplishes the noblest ends of truth itself. That this style of writing may be rendered serviceable to the best interests of mankind, to the enlargement of the human reason, to the diffusion of morality—shall I add, to the sacred cause of religion—is not an assertion resting upon unsupported conjecture. What were the writings which revived the age of literature in Europe, which shot

the first ray of light upon the gloom of papal darkness, which unmasked the disgusting vices of the clergy, which prepared the way for the greatest event in the religious history of the world—the Reformation? Or what were the works which rooted out of Europe the vice and the nonsense, the madness of the courage, and the mawkishness of the gallantry of *modern* chivalry? Were they not writings of the class which A. A. would now entirely proscribe? As it is probable, however, that he forgot these facts in his indiscriminate attack upon novels, we shall proceed to the consideration of the novels of later times. These we may divide into the following classes:—

First, The bad novels, the foolish and pernicious tales which should be all thrown into the fire. Nobody can join with more ardour than myself in the detestation of those crude and enervating productions which too frequently crowd the shelves of a circulating library. They corrupt at once the taste and the morals: they weaken the head and deprave the heart. Had A. A. contented himself with execrating these, he would have met with no opposition from any reasonable creature. But methinks Johnson and Richardson, More and Edgeworth, might have claimed from this merciless inquisitor not only an exemption from blame, but a tribute of applause; but Martinus Scriblerus, in his profound treatise, περὶ βάθους, has well observed, that "great geniuses love to take things in the lump."

Secondly, The harmless and entertaining, which should be read but occasionally. Of this species of novel it is needless to say much. Thoroughly agreeing with A. A. as to the danger of an *unrestrained* indulgence in works like these, we must still insist upon the profit to be derived from their elegance and pathos, their wit and humour, from their animated delineations of character, from their spirited and striking descriptions of national manners and customs. Such is Waverley: such are Evelina and Cecilia, and such the productions of the immortal Le Sage.

Thirdly, The novels of Fielding and Smollett. These writings constitute a peculiar species of fictitious history, and one, I am sorry to say, more obnoxious to censure than most others. At the same time, the man who rises unaffected and unimproved from the picture of the fidelity, simplicity, and virtue of Joseph Andrews and his Fanny, and the parental solicitude of Parson Adams, must possess a head and a heart of stone.

Fourthly, The moral novel, which may be read with considerable benefit. By this name we designate those tales which in a natural and not improbable series of events, depict the effects of various habits and passions on the mind, and render vice odious and folly ridiculous. Such are the spirited productions of Miss Edgeworth, which, if I am not much mistaken, the Christian Observer itself applauded. I will venture to affirm, that the tale of "To-morrow" gives the strongest picture of the melancholy consequences of procrastination ever submitted to the mind. Vivian, Glenthorn, and the Lords of Rackrent, are characters that penetrate to the bottom of the heart; and if A. A. has not yet felt their power, we would advise him to study them again. And not to deny their due praise to argument and reason, we may assert, that never were the sophistries of "modern philosophy" combated with more spirit and success than in the work of Miss Hamilton. What female advocate of "general utility" could stand against the picture of Bridgetina Botherem?

Fifthly, Religious novels, which ought to be read. Towards the end of his letter, A. A. roundly asserts that novels are wholly incompatible with religion. We have seen that they have been made to support

the cause of morality; may we not conclude, then, by analogy, that they may be rendered subservient to that of religion? I see no reason why a religious hero or religious heroine cannot by the truth and nature of the colouring, be so represented as to open the heart to the influence of true piety. Nor is this a mere hypothesis. We have not only the authority but the example of Mrs. More on our side; a name loved and venerated by all who love and venerate genius joined with real Christian piety. No works tended more to counteract the delusive and irreligious spirit of the French Revolution, than her Cheap Repository Tracts. But perhaps, A. A. will not dignify these tales with the title of novels: will he then discard Cœlebs from his shelf? Mrs. More's whole life—a life spent in rendering the most important benefits to mankind—and her invaluable religious works attest the extent of her powers, the soundness of her judgment, and the fervour of her piety. Whoever our unknown friend may be, it cannot be an insult to him, that we prefer her opinion to his own. Cœlebs, according to his principles, is a hybridous monster. Alas, A. A.! it is a *religious* novel. The amiable, the *religious*, yet nicely distinguished characters of Lucilla and Phœbe, the pious affection of Mr. Stanley, the harmony and happiness of the whole family, exhibit Christianity in so true and so pleasing a light, that dull must be the heart which does not feel a momentary impulse in its favour; and, under Providence, the impression of a moment has frequently recurred with redoubled force, and influenced the whole of life. The ascetic piety of Lady Astley, the vain self-righteousness of Mrs. Ranby, the amiable but mistaken goodness of Sir John and Lady Belfield, are contrasted in so skilful a manner, as to impress upon the mind a still more correct idea of true religion. The less important characters—the thoughtless Lady Melbury, the dashing Lady Bab, and that "horrida virgo" Miss Sparkes—all afford the most useful entertainment to the mind.

The old romance, by which name I designate the tales of chivalry, has its faults and follies; yet even this is not incapable of conveying moral instruction. The spirit of the hero of tales like these, though extravagantly outré, is yet the spirit of a soldier, a gentleman, and a Christian; the spirit of a man who lives and dies for his mistress, his country, and his religion. The absurdities of the system have long since ceased to be dangerous, but its beauties will always continue the same. The adventures of these knights and dames will never more send an honest country gentleman to tilt with windmills or engage with sheep. These tales, therefore, "with all their imperfections on their head," will ever be deservedly admired; and Ariosto will be read and praised, when many more regular productions are forgotten.

Of the poëts of the present day, whom A. A. has attacked *en passant*, and treated as cavalierly as our Novelists, I shall say but a few words. While "Roderick the last of the Goths" shall attest the genius and piety of its author; while Thalaba and the Curse of Kehama teach us, through the medium of Mahometan and Pagan creeds, that

> ——— Blindly the wicked work
> The righteous will of heav'n.

While the powerful strains of Lord Byron remind us that all is vanity; while Crabbe, with a pencil equally vigorous, sketches the scenes of lower life, and extracts a moral from all; while Marmion exemplifies the misery of a guilty conscience, and Wilfred the evils of an unrestrained fancy, the poetry of the nineteenth century will not require the aid of anonymous defenders.

Perhaps it may serve to console A. A., under his alarm for poor England, that no age has been more fertile in deep philosophical and

scientific research, that in none has religion been more reverenced at home or more widely diffused abroad—that in none have our fair countrywomen, whom he would describe as sighing on their sophas over "Thaddeus of Warsaw"—been more actively benevolent than in the present. Severe indeed is the cynic who would preclude the English ladies from any lighter studies than Butler's Analogy and Hooker's Ecclesiastical Polity.

Professing the highest respect for the motives and abilities of A. A. I would recommend it to him, to read our poets and novelists again, before he permits his satire to

Spread her broad wing, and souse on all mankind.

For my own part, I confess, that his remarks, however shrewd, have created but little doubt in my mind. The question, at last, resolves itself into this; "Where some are good and some are bad, are all to be rejected? Or should the good be selected carefully, and the bad alone be discarded and condemned?" A. A. is of the former opinion; I am of the latter; and the readers of your valuable miscellany must be our judges.

CANDIDUS.

To the Editor of the Christian Observer.

In this age of secular poetry, should a humble attempt to consecrate that art to its highest, though most neglected, purpose appear deserving of a place in your pages, to have contributed a mite to so excellent a treasury will afford satisfaction to

Yours, &c.

VIRIDIS AGER.

SERIOUS RECOLLECTIONS ON A NEW-YEAR'S-DAY.

Monet Annus.——Hor.

Hark to that monitory sound, e'en now
By listening Contemplation audible,
The death-knell of the parted year!—A leaf
Is clos'd: another, in Time's awful book,
Is opening: the six-thousandth hastens on:
Like pages of th' eventful Chronicler,
Each from its neighbour how diversified,
Follower or forerunner!—At every turn
New actors rise or fall upon the stage,
And all is mutability, all death.
What are we men, we lords of earth, but leaves
Or flowers, that spring, and blossom, and decay;
Some statelier, humbler some, all quick to fade?
Where now those human myriads, that, like bees
Or butterflies, for use or pleasure, wealth,
Art, science, fame, or fashion, through their day,
O'ercast or shiny, flutter'd to repose?
Ask'st thou? Ask where the leaves and flowers they trod
Or view'd: ask where the butterflies and bees
That pass'd them. One poor answer serves for all:
They have been—are no more; no more survive
E'en in their works; their cities, thrones, renown,
(Built with such length of labour) fall'n, forgot.
Oh, then, that after-world! which who, that thinks,
Can doubt; which, preach'd by Heaven's authentic Voice,
Yea, by its own light manifest, makes plain,
And wise, and comfortable, aught that else
Were mystery, were vanity, were grief:—
That after-world is all. There let me send
My heart, my treasure; deeply there forecast
My cares, my hopes, my happiness, my all.
I should have more and earlier look'd to this—
Reckless too long of being's pregnant end;
Too much enamour'd of each way-side charm;
Studious with man's vain lore to load a mind
Dead in its guilt, unvivified by grace
And godliness; to trick, as 'twere, with flowers,
A corse, meet only for the worm or fire.
Yet what had I to do, in this brief state,
But work out my salvation for the next,
(That world interminable of weal or woe!)

With fear, with trembling; not by vexing cares
Cumber'd, or by dissatisfying joys,
But single-sighted, on my one great task
Fix'd, and athwart the obtrusive gauds of sense
Stretching to Faith's eternities my gaze?
Years have been lost; up, stir thee to redeem
All that of life may yet be thine—who knows
How little? Life is but a scanty ledge,
Where the poor traveller walks suspended o'er
A fathomless abyss!—
Oh! let him heed his footing, heed his side!
Chances play round him momently, and each
May sweep him to destruction.
Thou, then, who hail'st this opening of the year,
Mark down for heav'n its progress: ere its close,
A red-breast may be warbling on the stone
Where thou art cold and darkling underneath.
Still hast thou been permitted to behold
Yon sun, renewing o'er the genial year
His radiant round—mindless too oft of Him,
The great, the gracious Author of sweet light!
Still has thy heart its glad pulsations kept,
And kindly fires—unwarm'd, too oft unmov'd,
With love, with active gratitude, to Him,
Giver of all! Thou still hast mark'd, with eyes
Of joyous wonder, herbs, and leaves, and flowers,
At Spring's green resurrection re-appear,
Yet hast not caught the lesson, from dead works,
A new life to put forth; prefiguring so,
By present resurrection of thy soul,
Thy body's future. Barren, heretofore,
Still art thou spar'd: yet, oh! presume not still.
The Master of the vineyard spares thee thus,
In such long-suffering goodness as may best
Win to amendment; but will soon return,
And, frowning on the hard and hopeless, charge
His pruner, Death; "Lay to that root thine axe,
And hew it down; why cumbereth it the ground?"
Yes; give thyself to GOD, the God of love;
The FATHER, by His own SON, reconcil'd
To rebel man, and offering to thy prayers
And labours His own SPIRIT. Oft with Him
Hold commune in his word; thy master care
To weed out nature, nurse implanted grace,
Impregnate with His will thy heart, thy life,
And in His image rise regenerate.
Do good, the little which thou canst, in this
Thy measur'd work-time: cheer, enlighten, aid,
The poor, the dark, the wretched, of thy kind;
Copy and love the holy; so to serve
Thy Lord, thy Father, in His family.
Strive while on earth a sojourner to dwell,
Whose home is heaven; not, like yon thoughtless world,
Nor like thyself erewhile, grovelling and chain'd
On dust, all unprovided for th' approach
Of death, of judgment, of eternity.
Oh! to be torn, through ever-dragging ages,
From those thy heart-strings clasp'd; th' embosom'd wife;
The child who, like a second life, grew up,
A sun-shine to thine eyes; the parent, friend;
Since *thou* would'st madly slight the day of grace
They patiently improv'd! Soul-harrowing thought!
Change it, while yet thou may'st, for that dear hope
Of sharing immortality in bliss
With all that here deserv'd thy lasting love,
All that made GOD their friend.—Oh! is He thine?
Time's clock, to-day, hath once more struck: it goes
Silently, swiftly, and for thee must soon
Cease striking. Catch its instant warning! Wake!
Rise from thy dreamy slumber! By the glass
Of heavenly Truth, by all the aids of faith
And practice, sedulously cleanse and clothe
A soul (how naked else and foul!) for heaven.
Thus, with what deep, what durable reward,
Above all festal joyance, shalt thou keep
The monitory birth-day of a year!

To the Editor of the Christian Observer.

THE following lines have recently been circulated, with many other pieces, both in poetry and prose, among the mourning friends of their author. The hand which traced them, and which has often delighted and edified the readers of your work, has unhappily ceased to move. Deprived as they have been of the living instructor, who had so largely contributed to strengthen their faith, and elevate their devotion, they will rejoice, I doubt not, to listen to his voice which now addresses them as from the tomb, or rather as from that scene of felicity and glory to which he has been removed. May they follow him as he followed his Saviour!

S.

THE SABBATH.

WHEN GOD from dust created man,
Six days beheld the growing plan;
Six days his power confessed;
The seventh, in festal joy arrayed,
His perfect work, well pleased, surveyed
The ALMIGHTY SIRE, and blessed.

And mindful of that solemn day
His grateful sons their homage pay,
Before the Eternal Throne;
With hymns of praise and pious prayer,
His everlasting rest declare
And joyful wait their own.

For not in vain by twilight here,
With many a doubt and many a fear,
Our pilgrim path we tread;
A little learn, a little do,
Observe, discover, hope, pursue,
And mingle with the dead.

Beyond the dark and stormy bound
That guards our dull horizon round,
A lovelier vale extends;
MESSIAH rules in mercy there,
And o'er his Altar, bright in air
The morning star ascends *.

Oh! holy seat of Love and Peace,
The sounds of war and conflict cease,
Within thy quiet reign;
And every flower of fairest hue,
That once in favoured Eden grew,
Shall rise and bloom again!

For thee the early patriarch sighed,
Thy distant glory faint descried,
And hailed the blest abode:
A stranger here, he sought a home,
Fixed in a city yet to come—
The city of his GOD.

And oft by Siloa's haunted stream,
In heavenly trance or holy dream,
To faithful Israel shewn,
Triumphant over all her foes,
The true, the living Salem rose,
JEHOVAH'S promised throne.

Yet, yet, a few short hours must run,
And GOD'S unchanging purpose done,
The immortal day shall dawn;
Even now, on yonder mountain, grey,
Methinks I see a wandering ray
Proclaim the approaching morn.

Come, SAVIOUR, come! CREATOR, LORD,
Substantial LIGHT, Eternal WORD,
Thy chosen seed redeem *!
Awake as in the elder time,
And marshal all thy hosts sublime,
And bid thy banner stream.

And oh! while yet we linger here,
With promised grace descend and cheer
Our doubtful path below:
That strong in faith, and warm with love,
With steady aim our feet may move,
Our grateful bosoms glow.

* Rev. ii. 28. and xxii. 16.

A FRAGMENT.

For ye are not come to the Mount that might be touched, &c.—HEB. xii. 18.

CHILDREN of GOD, who pacing slow
Your pilgrim path pursue,
In strength and weakness, joy and woe,
To GOD'S high calling true;

Why move ye thus with lingering tread,
A doubtful mournful band?
Why faintly hangs the drooping head?
Why fails the feeble hand?

Was the full orb that rose in light
To cheer your early way,
A treacherous meteor, falsely bright,
That blazed and passed away?

Was the rich vale that proudly shone
Beneath the morning beam
A soft illusion, swiftly gone—
A fair and faithless dream?

Oh! weak to know a SAVIOUR'S power,
To feel a FATHER'S care:
A moment's toil, a passing shower,
Is all the grief ye share.

The LORD of Light, though veiled awhile
He hide his noontide ray,
Shall soon in lovelier beauty smile
To gild the closing day;

And bursting through the dusky shroud
That dared his power invest,
Ride throned in light o'er every cloud
Triumphant to his rest.

* Isaiah li. 9. and Rev. xix. 11—14.

And there beneath his beam renewed
That glorious vale shall shine,
So long by trembling Hope pursued,
And now for ever thine.

Then, Christian, dry the falling tear;
The faithless doubt remove;
Redeemed at last from guilt and fear,
Oh! wake thy heart to love.

A SAVIOUR'S blood hath bought thy peace;
Thy SAVIOUR GOD adore:
He bade the throb of terror cease;
The pains of guilt he bore.

For not to Sinai's flaming height
We lift the fearful eye,
Where clouds and shades of fiercest night
Proclaim JEHOVAH nigh;

The lightning flash, in vengeance aimed;
The tempest's awful hour,
Whose funeral notes too well proclaimed
The Law's condemning power;—

All, all are fled—in Levi's line
The anointed Elders fail;
An holier Voice, an arm Divine,
Hath rent the mystic veil.

No more, &c. &c.

REVIEW OF NEW PUBLICATIONS.

WEYLAND *on the Principles of Population.*

(Continued from p. 745.)

IN the preceding part of this Review we have given our reasons for holding it, as a general position, that ordinarily population occasions an increase in the supply of food, and not the increased produce an increase of population. We are far from denying, indeed, that the start given to public industry, by the pressure of want, may sometimes overpass the demands of an existing population; or from disputing the reality of that oscillation, which has generally been apprehended to result from this race between the food and the consumers, in any given country. But to hold, that the supply of food is generally first in the race, would seem to amount to a declaration, that plenty is productive of more industry than want. At the same time we have already said, that, the subject being intricate, and the facts remote from observation, we speak with less confidence, and are prepared for some difference of opinion.

We do not wonder, therefore, to find ourselves opposed on this question, even by so truly respectable a writer as Mr. Weyland. But we are surprised (we acknowledge), by many observations which drop from him in support of his sentiments, and which seem to imply a misapprehension of the drift and nature of the system which he has undertaken to refute.

Thus, after a truly distressing account of the miserable condition of the hunting tribes in North America, and of the want of food frequently sustained by them, notwithstanding the extreme scantiness of the population, he leaves the following question to the judgment of his readers: "Whether the pressure of population against food in these regions be a dispensation of Providence, from which they can only escape by a decrease in the number of the people; or a salutary consequence of vice, from which a little industry would relieve them." (p. 36.) Now we imagine, that no advocate of Mr. Malthus's doctrine ever maintained, that the pressure of population against food, in such circumstances, was an evil that could only be escaped by a decrease in the number of the people. On the contrary, while he considered the condition of these hunting tribes as an evidence of the prevailing tendency of population to outrun the actual means of subsistence, he would consider the only legitimate and wholesome remedy for the existing distress to be the cultivation of the soil.

Pater ipse colendi
Haud facilem esse viam voluit, ——
—— curis acuens mortalia corda.

And if this consequence could, by any exertions of benevolence, by instruction or legislation, be made to ensue, he would consider, that a superior incidental good had resulted from a positive evil. At the same time he would be led to inquire, whether the same good might not have been purchased at a less expense of misery; and to fear, that nothing could prevent a similar, though, in proportion to the progress of civilization, a much mitigated evil from eventually recurring, at the latest, when all the lands should be taken into cultivation, if population were still to go on without restraint, and the natives should continue to propagate, like rabbits, without regard to their prospects of maintaining a family.

So also, in speaking of the tendency of population in the early stages of society, Mr. Weyland says—

"If in fact it presses against the actual supply of food, so as to bring a temporary inconvenience upon individuals, that effect is entirely to be ascribed to the laziness or ignorance of those individuals. It is no less evident, that this pressure is necessary to stimulate them to such exertion as would carry on the society to its next stage." p. 28.

Now the laziness and ignorance of individuals help, in fact, to form one of those checks to population which Mr. Malthus assigns under the head of vice; and the necessity of this pressure, as a stimulus, is so far from involving a denial of Mr. Malthus's principles, that it is, in reality, an admission of them. The same remark may be repeated on the following passage.

"If we consult the accounts rendered by different authors, who have been eye-witnesses of men's actions in the early stages of society, when no attempts were making to lead them into the paths of civilization, it is to be feared, that we shall too frequently find them of a nature grossly vicious, and calculated even to repress the population within the limits of that salutary pressure, against the actual means of subsistence, which is necessary to the further development of their resources, and not only to keep it within those limits, but even to produce a gradual diminution in the scanty numbers of the people." pp. 29, 30.

Here is the check of vice operating upon and prevailing against the natural tendency of population.

Again: Mr. Weyland closes his account of savage and pastoral life, in these words:—

"In the foregoing picture, then, of the several gradations of savage and pastoral life, vice and misery are indeed frightfully prominent. But it would be too preposterous an abuse of terms to say, that their office is to repress a mischievous tendency to exuberance in the population, when they are in fact the positive means, not only of preventing even a salutary increase, but actually of inducing in many cases a rapid diminution in the existing numbers." p. 45.

Now by using the word, office, in this passage, Mr. Weyland would seem to imply, that his opponents regard vice as well as misery, in the light of a Divine appointment, the design of which is to repress a mischievous tendency to exuberance in the population: whereas they only contend, that such is the *effect* of vice and misery, not their *office*; and they look around for other means, by which that effect may be brought about without the agency of such instruments. Nor is it surprising, if, when vice and misery take part in this work, instead of those milder remedies which both Mr. Malthus and Mr. Weyland would gladly substitute for them, as being more conformable to the mind of Providence, the effect should be not only to repress but to destroy. On this head, we may readily adopt the language of Mr. Weyland: nor do we imagine, that Mr. Malthus himself would object to it.

"Providence is continually accumulating the intimations of its will, by adding misery to misery, as the condition of a perseverance in idleness and vice, and as a stimulus to the efforts requisite to escape from them." p. 41.

We will quote but one passage more, which is so far from being at variance with the system against which it is brought to act that our readers may be tempted to suspect, when they read it, that they are actually reading the language of Mr. Malthus.

"Care, forecast, anxieties of mind, emulation, severe attention to business, various active avocations, and the general incompatibility of the marriage state with the new order of pursuits, form the first natural causes of a diminished tendency in the population to increase, incident to the prosperous conduct of trade and manufactures; for there seems to be no doubt, that in proportion to the continued necessity of mental exertion, or abstraction, many who could well afford to rear a family are placed in situations and pursuits, where a voluntary abstinence from marriage, and the incapacity and indisposition to rear large families, become very general. Moreover, the comparatively unfavourable state of the atmosphere, even in towns of a moderate size, and the confinement and unhealthy occupations of the inhabitants, not only weaken the robust state of health, necessary to the production of a numerous and healthy progeny, and diminish the number of births, but likewise very much shorten the period of human life in those situations, and increase the proportion of deaths. The average number of births to a marriage in towns has been calculated at between three and four; while in the country it is said to amount to four and a half or five: and even in moderate towns, such as Newbury, containing a concentrated population of not more than four thousand and two hundred souls, the annual deaths are to the population, as one in twenty-eight or twenty-nine; while in the purely agricultural villages they often do not exceed the proportion of one in fifty or sixty. Here then are two natural and unavoidable causes, very strongly tending to weaken the principle of population. Moreover, the artificial wants, which are converted into necessaries of life at every step in the progress of civilization, render the support of a wife and family more difficult, consistently with retaining other personal enjoyments, and cannot but farther diminish, in some degree, the proportion of marriages throughout the whole community, so that the triple operation of a decrease in the number of marriages, diminished fertility in the human species, and an augmented proportion of deaths immediately begins, by the natural and unavoidable course of nature, to repress the progress of population, as soon as a part of the people are collected into towns." pp. 62—64.

These last quotations have led us to anticipate, in some degree, what should have fallen under the third head of inquiry; namely, the means, or, as Mr. Malthus calls them, the checks, by which population is really kept within the limits which it has a perpetual tendency to exceed. Many of these checks, indeed, cannot be better stated than they are in the passage last cited from Mr. Weyland. But they have all been classified already, under the two heads of vice and misery thinning the actual population, and prudential restraint preventing the growth of it. On this division of the subject, therefore, we do not propose to enlarge, but will sum up the whole of what we consider to be now clearly established. First, We consider it as an indisputable truth, that population, when unrestrained by moral considerations, has a natural tendency to increase at a rate with which the powers of the soil to afford subsistence cannot possibly keep pace. Secondly, We have delivered it as our opinion, and have briefly assigned the reasons for that opinion, that, in all stages of society, it is the sense of want, arising from the pressure of the population upon the actual means of subsistence, that occasions any augmentation of those means. And, thirdly, We acquiesce in the generally admitted position, that if, notwithstanding this tendency in population, it can never be for any long time really superabundant, the reason is, because there are always in operation two powerful checks upon it; the one diminishing the further multiplication of the species, the other reducing its actual numbers.

Since, then, it would appear that

these two checks upon the increase of population, or, at least, one of them, are in operation, often in the advancing, and always in the advanced states of society, the next proposition, which (we should think) must be universally admitted, is, that the healthiness of any state must depend on the degree in which the preventive check prevails above the positive, because the positive checks are evils, and the preventive one a remedy.

Mr. Weyland, indeed, contends, that no checks at all are necessary. But the amount of his argument seems to be, in other words, that the industry and moral virtue which are essential to the continuance and improvement of civilized society, and which must, more or less, prevail in a country whose government, laws, and customs, are founded in the main on principles of religion, morality, national liberty, and security of person and property, are sufficient to put in motion all the preventive checks which are wanted, without any artificial assistance. This seems to be nearly equivalent to the second, third, and fourth of his fundamental propositions, which we will now subjoin in his own language,

"Secondly, This tendency (that is, the tendency of population to keep within the powers of the soil,) can never be destroyed, and can only be altered or diverted from its natural course, so as to induce a mischievous pressure of population against the actual supply of food, by grossly impolitic laws or pernicious customs, either, first, accelerating the progress of population considerably beyond its natural rate; or, secondly, depressing the productive energies of the soil considerably below its natural powers. Thirdly, This tendency will neither be materially altered, nor diverted from its natural course, so as to produce the evils mentioned in the last proposition, in a country whose government, laws, and customs, are founded in the main on principles of religion, morality, rational liberty, and security of person and property, although these principles may obtain only an imperfect influence. Fourthly, This tendency will have its complete operation, so as constantly to maintain the people in comfort and plenty, in proportion as religion, morality, rational liberty, and security of person and property, approach the attainment of a perfect influence." pp. 21, 22.

The argument, as stated above, seems also to contain the substance of his doctrine on what he calls the progress of society towards the point of non-reproduction. As the history of this progress is original, we shall produce as much of it in his own words as may be necessary to put our readers in possession of his argument.

"There must be a point at which the whole population will naturally be incapable of a further increase; and it appears that this will happen, when the sterility of that part of the people, which does not reproduce its own numbers, becomes so great, or rather, when the sterile portion of the people becomes so numerous, that the reproducing part will not be able, by any natural fertility of its own, to supply the deficiency—when each couple among these last, for example, must produce seven or eight children on an average for the purpose. This I shall venture to call its point of non-reproduction." p. 108.

"One third only of the numbers born in towns actually marry. It follows, that the annual births are, to the annual marriages, as six to one; or two persons out of six, that are born, actually enter into the marriage-contract. The proportion of births to a marriage, in the course of its duration, has also been found to be four in towns. But, as half the numbers born die in childhood, two children, or one half of the produce of each marriage, must be taken out of the effective population, so that each married pair will only rear just enough to replace their own numbers. The total deficiency, therefore, in each generation must be equal to the number of those who live and die unmarried beyond the age of puberty; which we have before seen to be one-third of the adults, or a sixth of the whole population, born within the limits of the town. Unless, therefore, this number of recruits from the country flows into the town in each generation, the total number must decline, and very rapidly; for, a deduction being made from each

pair replacing its parents, in proportion to those among them who live and die in a state of celibacy, the number of marriages will decrease one-third in each succeeding generation. The number of children will, of course, decrease in the same proportion, so that in eight or nine generations from the first in the series, the people would be absolutely extinct, supposing no supply to come from the country." pp. 111, 112.

"We must now, therefore, proceed to inquire, to what extent the country-districts, containing two-thirds of the whole population, are capable of supplying this deficiency of one-sixth in the population of the towns in each generation. We have seen that the average proportion of births to marriages, in these situations, is six, and the proportion of early deaths to the births is much less than in towns. The average may be fairly stated at about one-third before puberty. Two-thirds of the born, therefore, live to a marriageable age. The proportion of these, who actually marry in the country, would, at first sight, appear to be much greater than in towns; and, in the natural order of things, it certainly would be so. But we find, from the great proportion of births to deaths in country-villages, where a comparatively slow increase of population has taken place, that many persons emigrate usually in the prime of life, and before marriage, to the army, navy, colonies, and towns; and, though some of them do afterwards marry somewhere, their offspring is not numerous, and is generally assimilated with the population of the towns. The whole supply, therefore, which the country-residents could afford in order to make up the deficiency in the towns, which, as we have said, contain one-third of the population, may be thus estimated." p. 113.

"Suppose the whole population of a state to be nine millions, one-third of which, or three millions, reside in towns, suffering a deficiency in each generation of one-sixth, or five hundred thousand, which must be supplied from the country. In the country, the number existing is six millions, four of whom are always at an adult age, or rising towards it. Of these four millions, five hundred thousand are required in a generation, or in thirty-three years and a half, to supply the deficiencies in the towns; and the same number is required to make up for the deficiencies left in the families belonging to persons in the army, navy, colonies, foreign trade, &c. who do not reproduce their own numbers. Three millions of adults would, therefore, still remain in the country in a condition to rear families; and, from their procreative powers, a supply of six millions is to be raised, and constantly kept up to the ages at which they would respectively die or emigrate: namely, one million would be wanted to supply the waste of the towns, army, navy, colonies, foreign trade, &c.; two millions for early deaths, and three millions to replace the parents. Now, supposing that three-fourths of these three millions of adults in the country, or two millions and two hundred and fifty thousand, should actually marry, which is a high proportion considering their various conditions in life, their progeny would amount to six millions and seven hundred and fifty thousand; and the whole increase of the population, upon this hypothesis, would be seven hundred and fifty thousand upon nine millions, or a twelfth in one generation of thirty-three years and a half; a rate of progress which would not double the population in three centuries. Such a rate of increase is surely sufficiently slow to alleviate any alarm concerning the vice and misery incident to a redundant population, and to preclude any necessity for extraordinary abstinence from marriage to keep down the exuberance. I have purposely given these calculations in a manner more favourable to my opponents than the actual averages would warrant, that the subsequent argument may appear the more indisputable. If, for example, only two-thirds, instead of three-fourths, of the adults remaining in the country, actually married, which the advanced state of society in a very civilized country may render probable, and the waste of the towns is supposed equal to one-fifth instead of one-sixth of the population born within their limits, then it is evident that the progeny of the country-residents would barely replace themselves and the waste in other places: and there could, on the whole population, be no increase at all. But, taking all the advantages of the hypothesis, in the last paragraph, it is easy to perceive that a short step towards the state of society, in which one half of the inhabitants reside in towns, would naturally bring the population to its

points of non-reproduction; nor is the whole case yet stated. The period of life being shorter in towns than in the country, a generation would sooner pass away in the former; that is, the whole number then existing will be dead, and require to be renewed sooner than those in the country." pp. 113—115.

"Thus we perceive, that every step which a country takes towards the end of its resources, is accompanied by a correspondent abatement in the tendency of its population to increase; that although, in abstract theory, so many people, if they were all to marry as early as possible, and all to procreate and rear as many children as they might do, were they in different circumstances and distributed in a different manner, would very soon outrun the decreasing powers of the soil to afford food; yet that necessary and anticipating alterations arise in the state of society, as those powers of the soil diminish, which render so many persons unwilling to marry, and so many more, who do marry, incapable of reproducing their own numbers, and of replacing the deficiency in the remainder, that the population is, in real fact, always prevented from having a natural tendency to exceed the feasible supply of food."—p. 124.

In this ingenious and novel theory we so far agree with Mr. Weyland as to admit that, in a highly advanced commercial community, the towns are crowded with a population that does not reproduce its own numbers. This population moreover, consisting more and more of small artisans, like our Spitalfields' weavers and the lace-makers in many towns, who contribute to produce works that are designed to outvie the productions of other nations in cheapness, as well as excellence, are gradually becoming poorer and poorer. The artists in question are frequently not at all wanted from any need of the work which they perform; but in a rich commercial country, work may generally, though not always, as may be perceived in the present state of this country, be found for them. Now these people, it is agreed, are supplied generally from the redundant country population. What then would have been the case had the country not reared such numbers to sicken and die in the towns? Those towns would have been less populous and more healthy, less opulent and less full of poverty, less ingenious and better fed. The tendency to overstock the towns would have been checked preventively, and the necessity of the positive checks, scanty food, close confinement, slender wages, and crowded living, to say nothing of the consequent vice and misery which most of our large towns foster, avoided: so that it would appear, that the point of non-reproduction is hardly to be attained, but in consequence of an excessive population turned adrift from the country to be cooped up in those graves of the peasantry, the towns. In this state of society, though the preventive check operates to a very great and beneficial extent, as Mr. Weyland very amply proves, the tendency to over-peopling is so great that the positive checks have also their full share in reducing it; for what is it that thins the population in towns? "The comparatively unfavourable state of the atmosphere," says Mr. Weyland, pp. 63 and 423, "and the confinement and unhealthy occupations of the inhabitants." Hence follow more wealth and weaker constitutions; and much vice also, as well as much refinement, is a general concomitant. Surely the state of things would be much better if the preventive check were called into more complete operation, not for keeping down the population eventually, but for retarding it till an adequate supply of food could keep it company; for population would still increase, on the whole, if security were given to property and encouragement to agriculture. For the preventive check is a restraint upon births, the positive checks upon population; so that, where the preventive check does not operate sufficiently to keep down the number of births to the

level required for the healthy condition of the state, the positive checks are sure to come in to correct the luxuriancy, like the pruning knife, which lops off the superfluous and barren wood of a fruit-tree. But we are overstepping the bounds of our present argument. We are at present only concerned to shew the difference between Mr. Malthus's theory of positive and preventive checks, and that of Mr. Weyland on the tendency towards non-reproduction. It seems to be granted on either hand, that the action of both checks on population is greatest in the most advanced states of society. But while this leads Mr. Malthus to conclude, that in such a state of things the country is overstocked with people, and that a more extensive use of the preventive check would supersede or materially reduce the necessity for the positive checks, Mr. Weyland, on the other hand, is only fearful lest the industry and consequent prosperity of the country should decline, unless some new impulse is given to the diminished activity of the principle of population. In short, Mr. Malthus thinks, and we think with him, that the principle of population may be safely trusted to produce as abundant a supply of men as any state of society can require, and that our only concern is with the industry and morals of the people; while Mr. Weyland holds, that at a certain period of society a bounty on population may become necessary to keep up its existing numbers. For our own parts we profess ourselves satisfied without any more formal proof, that, in whatever state of society population is checked, both positively and preventively, the community must be benefited, in proportion as the positive checks come less into operation, and the preventive checks more*.

We have not space to consider the bearings of this question upon the present condition of our own country; nor would it be consistent with our general plan to enter deeply into questions that are merely political. But we could not avoid being somewhat surprised by the following question:—

"Is it not a fact, that notwithstanding the rapid increase which, by artificial assistance, the population has attained, we find, that food is comparatively so much more plentiful, January 1816, and has increased so much more rapidly, even though produced from a soil whose most fertile spots have been long since occupied, that the actual difficulty is not now, how to feed the people, but how profitably to dispose of the superfluity of the food raised for their support?" p. 129.

We have no hesitation in giving a negative reply to this query. At the time mentioned, there were not only thousands of half-starved artisans in the country, but great numbers of agricultural labourers unemployed and consequently in great measure unfed, while recent parliamentary inquiries have brought to light a vast portion of unobtrusive want and misery, which no public institution has been adequate to relieve: and this evil is daily increasing. The food existing in the country, including the hoard of imported corn, might be sufficient for half-feeding this ill-provided multitude, without justifying any inference as to the sufficiency of the food raised in the country for the real wants of the people. The importation of corn, and the great diminution in the demand for manufactured goods, had reduced the price of corn below that which would repay the farmer for all the expenses he had incurred in rent, war-taxes, and war-prices, without authorising the conclusion, that the food, which was insufficient for

* We need hardly say, that no part of this reasoning applies to the wretched population of our slave colonies. They are in the situation of beasts of burden, rather than of men. See an able view of this subject quoted from Hume, at p. 38 of our present volume.

the people in the absence of our army and navy, had suddenly become superabundant for the supply of the whole assembled population. The deficiency in demand arose from the poverty, not the wealth of the consumers.

These are all the doctrines on this subject for which we are anxious to contend. We proceed now to some of the practical consequences; into which, however, we do not intend to enter so much at large, because these are less certain and more liable to mistake, not only from possibility of error in apprehending the disease, but from the increased possibility of error in applying remedies.

On this head, therefore, we are not unwilling to accede to the following remark on the business of a legislator in regard to the subject of population:—

"It will, however, be a comfortable discovery, if it shall appear, as I think it will, that in most cases he will best fulfil his duty by leaving things in the hands of Providence, who will probably be admitted to be the most competent legislator, in a case which concerns the whole world." p. 7.

We do not imagine, indeed, that even Mr. Malthus would have the slightest objection to this sentiment, were it not, that the institutions of society are continually interfering with the arrangements of Providence, and disturbing the balance by which otherwise conflicting elements might be reconciled. In fact, Mr. Malthus is so far from wishing to take this department of moral government out of the hands of Providence, that he conceives no human policy can materially increase or diminish the population of a country, except by increasing or diminishing the actual means of subsistence; for the numbers of the people will always keep pace with that measure, and, either by positive or preventive checks, will be saved from pressing far beyond it.

In all cases, indeed, he gives a preference to the preventive check above the positive, as an enlightened philanthropist must necessarily do. He, therefore, inculcates what he calls Moral Restraint, as a duty incumbent upon all classes of the community; and it is precisely because the poor-laws discourage the practice of that duty among the lower orders, that he proposes the abolition of them and the adoption of a different system.

First, on the subject of Moral Restraint, it is Mr. Malthus's maxim, that no man has a moral right to marry, until he has a reasonable prospect of being able by his property or exertions to maintain a family. On this point, but for some extraordinary positions, which have been occasionally advanced, we should think it impossible there should be a question. People might differ with Mr. Malthus about the extent to which that forethought should be required, whether this self restraint ought to continue till the individual feels himself confident of being able to maintain two children, or four, or six. It seems contrary to the genius of the Christian religion to take too much thought for the morrow. Something ought to be trusted in this, as in all cases, to the providential care of our heavenly Father, who is perpetually seen to overcome human fears, as well as to defeat human presumption. But it would seem to be a dictate of natural reason, that no person has a right to bring helpless beings into the world, without having some adequate means to provide for them, even if Scripture had not given its sanction to that principle, by teaching us, that "if any man provide not for his own, and especially for them of his own house, he hath denied the faith and is worse than an infidel."

To this extent even Mr. Weyland himself seems to concede the principle we contend for, in what follows:—

"I venture to assert, as a general

position, that in a well-constituted and industrious community, every man who chooses it, may marry without prejudice to the state, as soon as he can procure a decent habitation, and perceives a fair probability, that the regular fruits of his exertions will enable him to maintain a wife and two children at the least." p. 411.

Surely this is the very principle of Moral Restraint inculcated by Mr. Malthus; and the only difference between the two writers regards the number of children who must be provided for by anticipation.

Mr. Weyland has indeed drawn a distinction between voluntary and involuntary abstinence from marriage, and says that the former will be sure to prevail to a sufficient extent in all the advanced stages of society. But in what sense is such abstinence voluntary? Is there any thing in a high state of civilization, which renders men disinclined to marry? Or rather, is it not in most cases a sacrifice which each individual makes, as Homer expresses it—

ἐχὼν, ἀέκοντί γε θυμῷ,

because he finds he cannot maintain a family as creditably as he can subsist without one? And this is no other than the very motive and mode of abstinence recommended by Mr. Malthus, under the name of Moral Restraint. It is adopted more or less in the higher ranks of society. He wishes to extend it to the lowest. All men and women are naturally inclined to marry. But the forms of an advanced society will not allow of all men and women indulging that inclination. Their abstinence must therefore be, in a certain sense, involuntary. It is not compulsory indeed; for neither Mr. Malthus, nor any one else, but the pope, ever thought of forbidding to marry. But in the same degree in which abstinence from marriage is voluntary, in the upper ranks of life, or among footmen, maid-servants, and manufacturers, in the same degree would the abstinence of the labouring class of every description be voluntary, if the moral code of Mr. Malthus should ever prevail among them. Nor is it to be feared, that such abstinence would eventually reduce the existing population. By stimulating industry it would increase the quantity of food, and thus favour the growth of population in the best possible way. The question, how far the general practice of such a virtue can ever be expected, need not be entered into here. The Christian philanthropist ought never to despair; and, whatever may be the probable issue of his attempt, it is clearly the duty of the moralist, on the one hand, to inculcate every virtue, as it is that of the legislator, on the other, to promote no institution which may encourage the neglect of any.

How far the poor-laws of this country fall under the censure, conveyed in this last clause, is undoubtedly a most important subject of consideration. Mr. Malthus has said with his usual judgment, "The obvious tendency of the poor-laws is certainly to encourage population. But a closer attention to all their indirect as well as direct effects may make it a matter of doubt how far they really do this. They clearly tend, in their general operation, to discourage sobriety and economy, to encourage idleness and the desertion of children, and to put virtue and vice more on a level than they otherwise would be. But I will not presume to say, positively, that they tend to encourage population." Another particular may be added to the above tendencies, which is that of increasing the number of illegitimate children. But the poor-laws of this country are open to still heavier censure. By diminishing the necessity of parents making a provision for their infant children, and still more perhaps by setting children free from the necessity of providing for their aged parents, they break in upon the charities of father, son, and mother,

overrule the obligation of the Fifth great Commandment, and weaken those moral ties which best hold society together. Nor is it to be forgotten, that while the hand of charity among the rich maintains its objects in comparative affluence, and the exertions of filial piety among the poor would often forego a last meal to relieve the wants of an infirm and declining parent, the tender mercies of the law, though liberal beyond all example, cannot pretend to do more than preserve them from starving, while by upholding the notion that the poor are adequately provided for, and preventing indigence from becoming obtrusive, they often paralyse the exertions which would otherwise be made for their benefit. It should be added, that the poor lose an effectual spur to their industry, when they receive as much money from their parishes in circumstances of ill health or occasional disability as their best labour could earn for them, and that thus the spirit of honest independence among the peasantry is broken by those institutions which have actually converted the greater part of the labourers of England into pensioners upon the public. It may indeed be said, that the assistance afforded by the poor-laws is dispensed to all the poor without exception, many of whom would necessarily be overlooked from one cause or another, by the most comprehensive and enlightened charity that did not proceed upon enactment; and that although the main body of the poor would probably soon be in a much better and more comfortable condition, if the laws, intended for their relief, were abolished, yet some few would be left to perish. This evil, however, we consider as greatly overrated. We have never heard that the non-operation of the poor-laws in Scotland has been attended with any such alloy of the unquestionable benefit arising from this source. Besides, few know the extent to which the anticipated evil may even now exist in this country, notwithstanding the enormous amount of our poor rates, especially in parishes where the poor are farmed out, and still more where two or three parishes are farmed together. And certainly, the idea, that there is no legal provision for the poor, while it could not fail to check the idleness, improvidence, and profligacy which exist among them, and thus to diminish their numbers, would stimulate the inquiries of the benevolent and gain additional attention for the prayer of the unfortunate. At the same time we admit, that the question of the poor laws has become exceedingly intricate, and that it involves a multitude of conflicting considerations. Accordingly, we feel no small degree of hesitation in assenting to the plan, proposed by Mr. Malthus, for their entire abrogation. The poor-laws exist, and have existed for ages; and convinced as we are of the extensive evils, political and moral, which flow from them, we should shrink from a sudden abolition of the whole system. One obvious objection to his plan is, that it provides no asylum for those actual sufferers from age or disease who would probably be ruined by the removal, even after a long previous notice, of a relief on which they had been accustomed to depend. He seems also to speak of poverty, as if it were the uniform effect of improvidence, not of misfortune. We should be sorry not to retain so much of the poor-laws as would enable the magistrates or other officers to tax the opulent for the relief of undeserved and irremediable distress, or to extend assistance occasionally to the penitent, however blameable: and, could any measure be devised for securing these objects, we should, so far as we at present understand the subject, willingly see the remainder abolished by a series of gradual acts.

The moral and political lectures, which Mr. Malthus proposes, may, like Mr. Weyland's project for keeping up a set of healthy breeders for the community (p. 172), have rather a ludicrous air; and certainly we would not recommend grave discourses to the poor of this description, more than on general subjects of political economy. But the duty of chastity and of abstinence should clearly be enforced on the poor as well and in the same way as other duties, and might be expected to be equally successful.

Mr. Weyland, after the example of Mr. Malthus, devotes a considerable portion of his work to an explanation of the principle of corn laws, bounties on exportation, and other subjects of a political nature, with reference to his own theory on the principle of population. It cannot be expected, that we should in all respects agree with him in these disquisitions, although on some of them, and especially on the nature of rent, wages, and profit, which appears to us the soundest and best part of the work, we think his doctrines highly valuable. On the first of these subjects, he convicts Dr. Smith and Mr. Malthus, of an important error; but it is not compatible with our plan to enter deeply into any of them; and besides, while the first principles of this theory are disputed, it is rather dangerous to erect practical systems upon it. The statesman indeed must be prepared to act according to the lights, whatever they be, which are afforded him. But the philosopher may be allowed to hesitate at every step of his progress, till he has ensured the soundness of the footing on which he stands. There are many other topics, treated in Mr. Weyland's volume, which would more naturally attract the attention of the Christian observer: on the state of Ireland, in particular, many useful remarks occur, on which we hope some future opportunity will enable us to dwell. At present we will only say, that we should gladly form Mr. Malthus and Mr. Weyland into a committee for the improvement of that country, and have little doubt, that after a little discussion they would agree in most of their measures, while the amicable debate, thus occasioned, might possibly lead to some further agreement in their principles. The mention, however, of these numerous subjects gives us occasion to observe that frequent and unmethodical introduction of topics of a practical nature, in many parts of Mr. Weyland's treatise, which breaks the thread of his theoretical argument, and renders the general effect of the work dull and heavy, while the materials which compose it are many of them of a highly interesting description. Indeed, his style, as well as his arrangement, is defective in simplicity. This remark, however, is by no means applicable to that part of his work which is devoted to the disquisition on agricultural expenses, which is so able as strongly to elucidate the advantage which the possession of a really good argument gives to a style. Nor can we sufficiently admire the manly frankness with which, as often as an opportunity occurs to him, he advocates the cause of genuine religion and its efficacy in healing all the evils of society, which nothing else can heal. Indeed, when we perceive the spirit in which he writes and thinks, we regret exceedingly to find ourselves ranked as his opponents, and wish he had given greater prominence in his treatise to those important and practical maxims in which we agree with him, than to those speculative points on which we differ. Nor can we help regretting a certain levity and even flippancy of tone, with which he occasionally treats the positions of his adversaries, and impairs the grace even of good reasoning.

The remainder of those practical

conclusions which Mr. Malthus himself drew from his novel speculations, it becomes now very gratifying to see more and more carried into practice. The diffusion of education, the establishment of provident banks, the institution of funds for the relief of travellers, and the consequent economy and regulation of private charity, are delightful spectacles to the philanthropist; and to none more so, we are confident, than to both these political theorists, whatever may be their speculative differences. All these, however, were to be found recommended in Mr. Malthus's pages, before one of them was practised; and, if it were not for some features of harshness which accompany all, even the most benevolent, of his proposals, the name of Malthus could not fail of awakening a degree of veneration and love which is not now found to attend it. We object certainly to his frequent reference to the doctrine of expediency, as the standard not only of political legislation but of all morality; and we cannot sanction the severity of a system which, in denying relief to the improvident poor who have burdened themselves with families they cannot support, gives no encouragement to subsequent repentance, and provides no refuge against despair. But, though he has pursued his doctrines to their consequences with too unbending a strictness, we cannot but acknowledge that the doctrines are themselves good, enlightened, and philanthrophic; and we only wish that, in proposing and enforcing them, he had recollected that gracious rule of our Divine Master: "No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." The following extract from his practical directions we cannot deny ourselves the pleasure of transcribing.

"One of the most valuable parts of charity is its effect upon the giver. It is more blessed to give than to receive. Supposing it to be allowed, that the exercise of our benevolence in acts of charity is not, upon the whole, really beneficial to the poor; yet we could never sanction any endeavour to extinguish an impulse, the proper gratification of which has so evident a tendency to purify and exalt the human mind. But it is particularly satisfactory and pleasing to find, that the mode of exercising our charity, which, when brought to the test of utility, will appear to be most beneficial to the poor, is precisely that which will have the best and most improving effect on the mind of the donor. The quality of charity, like that of mercy,

> is not strain'd:
> It droppeth, as the rain, from heav'n
> Upon the earth beneath.

The immense sums distributed to the poor in this country, by the parochial laws, are improperly called Charity. They want its most distinguishing attribute; and, as it might be expected from an attempt to force that which loses its essence the moment that it ceases to be voluntary, their effects upon those from whom they are collected are as prejudicial as on those to whom they are distributed. On the side of the receivers of this miscalled charity, instead of real relief, we find accumulated distress and more extended poverty; on the side of the giver, instead of pleasurable sensations, unceasing discontent and irritation. In the great charitable institutions supported by voluntary contributions, some of which are certainly of a prejudicial tendency, the subscriptions (I am inclined to fear) are sometimes given grudgingly, and rather because they are expected by the world, from certain stations and certain fortunes, than because they are prompted by motives of genuine benevolence; and, as the

greater part of the subscribers do not interest themselves in the management of the funds, or in the fate of the particular objects relieved, it is not to be expected that this kind of charity should have any strikingly beneficial influence on the minds of the majority who exercise it. Even in the relief of common beggars, we shall find that we are often as much influenced by the desire of getting rid of the importunities of a disgusting object as by the pleasure of relieving it: we wish that it had not fallen in our way, rather than rejoice in the opportunity given us of assisting a fellow-creature. We feel a painful emotion at the sight of so much apparent misery; but the pittance we give does not relieve it. We know that it is totally inadequate to produce any essential effect. We know, besides, that we shall be addressed in the same manner at the corner of the next street: and we know that we are liable to the grossest impositions. We hurry, therefore, sometimes by them; and shut our ears to their importunate demands. We give no more than we can help giving, without doing actual violence to our feelings. Our charity is, in some degree, forced; and, like forced charity, it leaves no satisfactory impression on the mind, and cannot therefore have any very beneficial and improving effect on the heart and affections. But it is far otherwise with that voluntary and active charity which makes itself acquainted with the objects which it relieves; which seems to feel and to be proud of the bond that unites the rich with the poor; which enters into their houses, informs itself not only of their wants but of their habits and dispositions, checks the hopes of clamorous and obtrusive poverty with no other recommendation but rags, and encourages with adequate relief the silent and retiring sufferer, labouring under undeserved difficulties."—Malthus, b. iv. ch. 9.

On the other hand, there are two subjects, for the introduction of which into the present inquiry we are exclusively indebted to Mr. Weyland: and they are, first, the effectual cure which would result for all the evils incident to population, were the principles of religion and morality diffused through all ranks of the community; and, secondly, the duty incumbent on Christian and civilized states to help their less favoured neighbours forward in the career of civilization, and impart to them the knowledge of Christianity. This last duty receives additional force from the consideration which we have ourselves suggested, that it is impossible for nations who have once degenerated into barbarism to rise again without a regenerating principle from without: and on the first head we would introduce the article of moral restraint, as a duty belonging to that moral code which Mr. Weyland justly enforces. With these preliminary observations on the two subjects now adverted to, we cannot better close this article than by allowing Mr. Weyland to speak to our readers for himself.

On the cure which sound morality affords to all the evils of society, Mr. Weyland observes—

"It is a fundamental principle of my treatise to submit the truth of the propositions, the freedom of society from the vices and evils of a redundant population, and the consequent progress of mankind in political improvement, to some degree of dependence upon moral amelioration. It will be observed, that I have not merely had in view Mr. Malthus's principle of moral restraint, which includes only abstinence from early marriages, and from irregular sensual intercourse, but that general prevalence of moral principle, in whatever degree, which pervades the whole of the political body, which more or less induces public men to act with public spirit, and an honest regard to the real welfare of the people, and private men to seek their own advantage with an enlightened regard to the interest of others; and which, above all, produces a system of

government and legislation, leaving men free to act in this praiseworthy manner, but repressing, with more or less severity, all accessible actions of a contrary nature." p. 160.

"The people must indeed contribute their share to the production and permanence of these blessings, by the adoption of a reasonable and moral system in their private and public conduct. The force of no political institutions, that ever were promulgated, is sufficient permanently to carry on the public prosperity, when opposed by a profligate and discontented, and consequently a factious, people; a consideration which should convince mankind, if any thing is capable of working the conviction, of the paramount influence of morals over politics. But, so long as the people will faithfully and steadily adhere to such a system, there seems to be no political necessity that their condition should ever alter for the worse." p. 322.

"Christian morality is the only solid foundation for the political welfare of the people." p. 398.

"During a long and attentive observation of the habits and manners of the poor in England, I have never observed a moral and prudent young man, of whatever number of children he may have been the father, in a state of misery." p. 409.

This particular testimony we apprehend that at the present time Mr. Weyland, after examining the state of the population in Staffordshire and other counties, would find it necessary to retract. Nevertheless we most fully agree with him in regard to

"the expediency of instituting a further inquiry, whether the connexion of religion and morals with politics has not frequently been too much overlooked; whether the former have not been argued upon too exclusively with reference to the individual as to his own personal condition with a view to eternity, while his temporal interests and the general condition of society have been supposed to be the exclusive province of the latter." p. 461.

In regard to the duty of missionary exertions, in the last place, for civilizing and christianizing the world, we are happy to conclude our observations on Mr. Weyland's treatise with the following extract, which we recommend to general attention.

"How gravely must it press upon the consciences of those nations who have already run the career of civilization, and are actually living under the full blaze of its meridian splendour, to look back upon the point whence themselves first rose above the horizon of the moral world; to recollect the means which have promoted their own advancement, and to impart them to such as now require their guidance and assistance. With this view the encouragement of zealous but discreet missionaries, the moral uses of commercial intercourse, a provision for the religious interests of distant colonies, the abolition of all cruel, unjust, and oppressive methods of commercial enterprize, are at once erected into plain and positive duties. The Indian hunter must no longer be bribed by intoxicating spirits for the spoils of his chase, nor the African warrior for his more guilty spoils, even his fellow men; but they must be gently led to the knowledge of their duty and their happiness, and of the benevolent designs of Providence in their favour. And, above all, these objects must be secured by a provision for keeping alive among the foreign agents of the more civilized country, a sense of their moral and religious duties. It is thus and thus only that its intercourse with others can be either innocent or ultimately useful in itself; or that it can be honoured by Divine Providence as the instrument of conveying his destined blessings to the uncivilized regions of the earth." pp. 47, 48.

We are unwilling to take our leave of this important subject, before we have introduced to the acquaintance of our readers a most valuable elementary work on the subject of political economy, proceeding from the pen of a lady, which has been published by Longman and Co. in the course of the present year. It is entitled "Conversations on Political Economy, in which the Elements of that Science are familiarly explained, by the Author of Conversations on Chemistry." In this small volume we know not which to admire most,

the soundness of the principles which it inculcates, or the perspicuity with which those principles are enounced. A science involving undoubtedly many abstruse and subtle disquisitions, and hitherto regarded as accessible only by men of cultivated minds and accustomed to abstraction, may now be approached, even by the young of either sex, not merely without dismay, but with delight. Society is under great obligations to the enlightened author of this work; and we trust that the mine of useful information which it contains will not be neglected, but brought into general circulation, by its being made a common family and even school book.

Every-day Christianity. By the Author of Rhoda, &c. London: Colburn. 1816. 12mo. pp. 84.

THE above little spirited work purports to be the production of the author of a certain novel which, we believe, has already entitled itself to the fashionable epithet of Popular, and which is evidently thought by the writer not unworthy of patronizing with its name the comparatively less attractive title of "Every-day Christianity." In the true spirit of critics, we are morose enough to suspect, seeing it in this connection, that our little work is a collection of sundry articles of moral and religious remark which had been prepared for the more important pages of "Rhoda," but were afterwards omitted from various reasons of convenience and expediency. Of course, we are warranted, by the mode of announcing the present, in conjecturing what kind of connection the two works might have with each other; and should the author complain of such treatment, we can only say, in reply, that if our remarks are of any importance at all, they have been principally invited by this avowed relationship; and we trust it will be considered as some testimony of our approbation that we allow any place at all to this apparently "twin birth" in our necessarily very select pages.

With novels, indeed, or their authors, we profess to have very little natural affinity. Though some few may tread so closely in the heels of moral and religious instruction as to require our notice as *Christian* observers, yet the generality, we own, seem to us so far removed from the very *name* as well as *nature* of Christianity as to require us absolutely to forget *both*, in order to understand them. The reigning deity is Chance: the inspiring genius is Love; the presiding principle ever various and shifting, but in all its varieties essentially the same. The world furnishes the rule of conduct; the world sets the example; the world furnishes the reward. The great object, however at times artfully concealed, is worldly success, wealth, honour, reputation; "the things which are seen, and which are only temporal," not "the things which are unseen, and which are eternal." The very virtues are all of a worldly cast. Repentance implies a change, but from one species of worldliness to another; from an imprudent to a prudent love of the *same* things; from a rash to a guarded selfishness. In short, the heroes and heroines seem to be wheeled round in perpetual revolutions, but always kept by a strong centrifugal force, equally distant from that which alone we should think ought to be the centre of union, the grand merging point of all professed Christians; namely, Christian practice on Christian principles.

Whether the author of Rhoda means to vindicate the character of novelists from the same imputation which attaches to their works; whether the present writer means to set us hunting for better principles in the generality of no-

vels themselves than we have usually suspected to be there, or at least better in the pages of Rhoda than in most others; or, finally, whether it is meant covertly to hint that the fatal truth respecting this species of composition is just such as we have described it, and that, in order to make a novel at all palatable to the world at large, it must be purged of all serious morality, and its better content reserved for a more appropriate publication—whatever may be the intention of the writer of Every-day Christianity, we must congratulate him or her, and the world at large, on doubtless a well-meant, and a tolerably well executed, attempt to expose the inconsistency of mankind, and to set before us what ought to be our conduct as professed Christians, in contrast with what it but too plainly and frequently is found to be in general experience. Some defects, both doctrinal and practical, in our estimation of this all-important subject, will oblige us to speak of the whole work with not unqualified praise, as will appear in the course of the account of it which we shall proceed to give.

Its plan is very simple, and contains, without division or any very orderly arrangement, a string of certain free remarks, in succession, upon some very plain and palpable scripture precepts; such as "the precepts of meekness, humility, and submisssion;" "charity beareth all things;" "thou shalt not kill;" "lie not one to another;" "whatsoever ye do, do it heartily as unto the Lord, and not unto men;" "thou shalt not covet;" "let your moderation be known unto all men," and so on. A comparison of these doctrines, professed alike by all Christians, with the real conduct and avowed maxims of the generality, affords the writer, as it may be well imagined, abundant scope for the exercise of all the varied modes of exhortation, expostulation, admiration, and reproach, as the case may have been supposed to require. These various modes of address are applied to the several subjects of allowed ill tempers; indulged pride; vanity cherished even from earliest infancy; worldly conformity; the principle of honour, as illustrated by the practice of duelling, and habitual lying; female forwardness, with a too-well-understood object; love of selfish aggrandisement, dress, and equipage; foolish talking, and all the nameless audacities of the tongue; occasional excesses, and the whole train of thoughtless transgressions committed against that standard-precept of the Gospel, "Be sober-minded." The inconsistency of the world at large upon all these several points, when tried by the standard of its own *professed* principles, as a Christian community, is indeed too obvious to need much illustration or any proof. Before, then, we give a specimen of the lively and, in some instances, energetic manner in which the author has exposed this inconsistency in the world's practice, we feel disposed to supply, as we may be able, one defect in the outset, which seems to us to render the work very incomplete as it now stands; namely, the absence of any distinct investigation into the *sources* or probable causes of this general obliquity, this departure of mankind from their own most acknowledged and indisputable principles.

Inconsistency appears to us to be the great sin of the world. Like every other sin, it is first of all to be traced to the corrupt and fruitful source of all sin within the heart of fallen man. So far we perfectly agree with our author, who well exposes the contradiction of the world upon this very point.

"The divine attacks sin in its strong hold, the corruption of our nature; he brings all his artillery to bear on the concupiscence of the heart: he reasons, he threatens, he exhorts, he allures. He does well. So may the unbelieving be converted, and the wicked reclaimed:—but who are the unbelieving?—and who

are the wicked?—Not he, you, or I?—No!—We believe all that the holy Bible contains,—we are honourable, moral men,—we pay our debts and say our prayers,—certainly in public, some of us in private;—we do wrong to no man, and good to many; yet from us, and such as us, goes forth that leaven of wickedness that leaveneth so large a part of the whole mass of human society." pp. 9, 10.

But we should have been glad to have traced with our author the actual workings of this corrupt leaven in the mass of society; and to have shewn its distinct operation in producing this inconsistency, of which it leads to so frequent an exercise; that so, by laying open the channels by which this evil influence pursues its course into the heart and the life, we might be able to cut these channels, and dry up the perpetual and fatal supply which they afford of error, absurdity, and self-contradiction.

Men set out for the most part under all the ruinous, and, we might almost say, the irreparable disadvantages of *a bad education*. How rarely do we find such a system of education pursued, whether domestic or scholastic, public or private, male or female, as would deserve the commonest sanction of reason or religion upon scriptural grounds? We by no means intend to deny the many honourable exceptions which will occur to every reader, and to no person more agreeably than to ourselves, under this head. Nor do we mean to raise the idea in our readers' minds of any thing austere, monkish, or dogmatical; of any thing requiring large sacrifices of social feeling, classical taste, or scientific ardour, in our supposed system of Christian education. Our pages on many former occasions, we venture to say, will abundantly acquit us of any such *male-sana* intention. But after every allowance for the greatest possible diversity of mode, and the most enlarged range of youthful education; and after hoping to the utmost as to the frequency of cases in which these are combined with effectual Christian instruction; is it not too clear that these form but the exception to a general rule? Is not the inconsistency we see and deplore, in after life, in the great world, but too discernible in the microcosm of schools and "seminaries of sound learning and *religious* education?" At home, the youth of both sexes see, and learn to be, what their forefathers were before them. And at school, we fear they are not taught to "seek first the kingdom of God and his righteousness," with the hope that through this legitimate channel "all other things will be added unto them." We feel no manner of doubt but that a consistent and primary regard to the great truths and sublime mysteries of our holy religion would be found no hindrance, but rather a help, to all that is really worth acquiring from the other sources of human instruction. The occasional purity of heathen morality, the pregnant examples of history, the lofty sentiments of ancient heroes, together with more refined and endlessly diversified touches of human character; the copiousness of expression, the richness of imagery, the harmony of numbers, the inspiring genius of poets, orators, and philosophers, the chastity of the classic age, the chivalrous extravagance of the romantic—may all in turn be imbibed at their respective sources without injury, nay with much benefit to the mind which is taught to hold them in their proper place. But for want of this teaching, and by making all these varied acquirements the idols, not the handmaids of education, they become, instead of a benefit, a serious injury. Associations of every kind the most unfavourable to real religion are raised in the mind: no effectual counteractive is given to the mischiefs of that pagan system which, with all its beauties, it should be recollected, originated with those who are designated by an Apostle

as "without God in the world." The very information necessary to form a Christian, even of the most moderate class, is often withheld. Already the pupil begins to feel and act upon the avowed maxims of his *only* effectual instructors. The seminary, like the world, becomes only nominally Christian; and the man goes forth, in all the essential littleness of boyish heathenism, to fulfil the duties and sustain the character of his Christian station. We take here but one department of education. We fear the second ranks in society might be traced to schools formed on the same general principles; and, if accomplishments be substituted for literature, or *added* to it, we may also too easily measure the results of female education by the foregoing statement.

As a consequence, in part, from defective education, though deducible also from other circumstances, another cause for the inconsistency of the world with their Christian profession is a wrong conception of the nature of Christianity, and a species of practical *Antinomianism* which, we are firmly assured, extends much further than a cursory observer might be apt to imagine. There is a very general acknowledgment of the superiority of the Christian code of *morals* above all others ever offered to the world; nay, an avowal of its absolute perfection. But then other parts of the system, more particularly some of its doctrines, are so construed as in several ways to give a latitude to the natural bias of the human heart, and fully to account for all the inconsistencies complained of in our ordinary practice. One species of Antinomianism, highly pernicious and most disgraceful to real Christianity, though we fear gaining much ground in these days, is that which abuses the notion of unconditional grace. This, by rendering faith *almost* independent of its fruits, and drawing a line which *scarcely* leaves any connection between justification and sanctification, opens the door to a most shocking inconsistency in its application to the common conduct of ordinary men. We now sometimes crudely hear of the vicarious performance of the several Christian precepts of morality, by our great Head, in behalf of his members; and this, as perfectly compatible with the totally corrupt, unchanged, and incorrigible state of their own natural heart and carnal affections. Whence it would seem, that a person might be at once reputed meek and gentle as even the Lamb Christ Jesus, and yet be the prey of the most ungoverned and licentious passion; that a man might be at once said to be perfectly pure, and yet perfectly impure; that, according to an expression we have actually heard, "we may be as vile as Satan, and as black as hell, and yet as holy as Christ himself is holy, &c.*" But where this tremendous doctrine is not so openly broached, (and we hope it is still confined to a few persons misconceiving their own ideas,) still we apprehend much inconsistency in practice has arisen, and daily arises, from a notion that Christianity is a code,

* We cannot help confronting this newly revived doctrine with a certain position maintained of old by an eastern class of pagan philosophers, who held the doctrine of a good and evil supremacy in the universe, and one of whose disciples is made to speak thus in the Cyropedia, lib. vi. We give the passage as translated by Lowth, on Isaiah xlv. 7. "O Cyrus, I have certainly two souls; and this piece of philosophy I have learned from that wicked sophist Love. For if I had but one soul, it would not be at the same time good and evil; it would not at the same time approve of honourable and base actions, and at once desire to do and refuse to do the very same things. But it is plain that I am animated by two souls; and when the good soul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good soul prevails, &c."

more to be believed than practised; that a party or sect, joined or disclaimed, has much to do with final acceptance; that the profession of a sound evangelical faith is the great object of scriptural enforcement; that such a profession will act, as it were, spontaneously and mechanically in the production of the necessary fruits of faith; and that, in the mean time, the several obliquities from right practice, which the professor may exhibit, are not to be numbered to the same account, or to be visited with the same severity, as similar obliquities in mere men of the world. It is not by any means our intention to go to the bottom of these mistakes, or detail their various and often evanescent distinctions; more especially as we are conscious that a much larger class of practical Antinomians still remains untold, to whose principles we cannot but consider ourselves as *principally* indebted for all the inconsistencies we see and feelingly deplore in the large mass of mankind, vainly calling itself Christian. The Antinomianism we now speak of is that which falsely views the Christian system as a set of strictly conditional, and virtually meritorious, requisitions—a system which offers so much reward for so much work, and rests the attainment of justification and final salvation ultimately upon the quantum of human obedience paid to the Divine law. Faith, it is true, is admitted as a part of this system; and Christ is nominally made by some its foundation. But *works* are fundamentally made the cause of our salvation; they are the price paid for the attainment of salvation through Christ; and this inconsistency of creed is, we are persuaded, mainly followed up by much of that large mass of inconsistency, in practice of which we are complaining.

If works are, after all, to be made, even though through Christ, the stipulated price of our salvation, then the consequence is almost inevitable, reason as we will, that each person will settle in his own mind just what is sufficient to serve the turn, and *that* he will pay and no more. A little more, or a little less, is, according to this plan, not thought of much consequence in the general balance; and to purchase heaven with perfect obedience would be as unreasonable as to require the wealth of the Indies to procure the necessaries of life. The sublime and simple standard of gospel perfection is scarcely referred to; or it is looked upon only as a general code of precepts, of which enough is to be done to procure salvation, and that is all; a sort of treasury of merit, from which each may draw according to his nature and circumstances, and of which the rest may be safely left to other candidates for heavenly reward. In short, the old notion of compensations is secretly introduced; and the exterior heartless performance of a few moralities is contentedly set up as a dispensation from the rest; just as the old rabbinists would allow of the breach of four, or even five, of the precepts of the Decalogue, if accompanied with a punctilious and ceremonious observance of the remaining number. Hence all the strange inconsistencies of week-day dissipations and Sabbath solemnities, parsimonious charities and extravagant pleasures; the honest hand, but covetous heart; the zeal for forms, with a denial of the true Christian spirit; in fact, the name of Christ, with the nature of the world, all which are but too open to daily observation. The "dwarfish virtue" is to be set off against the "gigantic vice." Conscience is to meet, with its fair demands on one side, and the world, on the other, with its necessary claims. Enough is thought to be done for both the present and the future life, and at least the *mitigated* code of Christian morals should find nothing to

complain of in a balance so largely in favour of propriety and decorum. The "flattering unction" is laid upon the soul: we sin as if by licence; and with these false and really antinomian views of the Gospel, every species, if not every act of crime, under the canopy of heaven may have been successively reconciled.

But, after all, perhaps one of the most material causes of this visible inconsistency—one connected with all other causes, and which lies the deepest, but operates the most forcibly, at the root of all human actions—is a secret and lurking *infidelity*, which, more or less, may be considered at once as the crime and curse of human nature; as it is most directly opposed to that "precious faith" which is the peculiar gift of true Christianity, and delineated by an Apostle as "the substance of things hoped for, the evidence of things not seen." We acknowledge the system of the Gospel to be excellent; we confess the force of its evidence; we allow the importance of its precepts; we commend the reasonableness of its doctrines; we are awed by the urgency of its sanctions, the warmth of its exhortations, and the splendour of its numerous examples and confessors to the truth. We acknowledge, we confess, we allow, we commend, we are awed—but we are not convinced. A secret hesitation and doubt scarce breathed even to our own heart, detains the mind from yielding a full assent to truths, which, if they really *are* truths, it must be the height of madness to neglect or not make of first importance. The reversion of eternity can only bear a moment's comparison with the possessions of time, on supposition of an uncertainty in the more distant prospect. And this uncertainty, once admitted, operates, we have no doubt, with fatal energy to invalidate the force of warnings, exhortations, promises, and threats, till there is no strength left in them. "They *may* be well-founded, they may be *not* so. The very evidences of Christianity itself may be fallacious, and much more the ever-varying explanations that are offered of its code. It is difficult to suppose that any thing can be true which directly militates against the commonly received opinion and sense of mankind. And, at all events, the sanction of the world, with the present convenience and certain profit belonging to any given course of worldly conduct, may fairly outweigh the possible contingency of future mischief which would only befal us in common with the large majority of our fellow-creatures." To these we fear too common, though concealed, reasonings of a false and sceptical philosophy, if we add the contented ignorance of too many, their self-satisfied thoughtlessness, their heart-deceiving delays and endless procrastinations, we shall find, under such influence, a sufficient mode of accounting for the conduct of the vast mass of mankind, their defectiveness of principle, their instability of purpose, their irregularity of plan, their inconsistency of practice.

Other modes of accounting for the inconsistency of the world in general will doubtless occur to the thoughtful reader. We advert to these few for the benefit of writers like our present author, and other persons, who lament the phenomenon itself, but often appear ignorant of the remedy, or, at least, how to apply it with success by directing it to the seat of the disorder. But we have too long detained our readers from an acquaintance with the lively pages of the work itself which has led to these remarks.

"My complaint is," it tells us, "that in a Christian land, Christianity makes so small a part of our motive for action, and is considered so little as a rule for conduct, that we daily violate the most clear and imperative of its precepts.

without any apparent consciousness of so doing. It is a remedy for this evil that we are about to seek." p. 9.

The complaint is well told; the remedy, we should wish, as we have already observed, to have been more distinctly developed; yet we cannot but approve of the remark which serves as a kind of text to the work.

"The face of religion," says an old divine, "may be easily mistaken, when we look upon it in any other glass but that of Scripture: and it is because, that while we affect to wish to do right, we take our rule of action from any thing rather than the Gospel, that we so grossly err in what we do. No wonder then that the reasonings of the divine, and the exhortations of the pious, are multiplied in vain. To those who believe themselves in the right way, all remonstrances against continuing in it, must be fruitless." pp. 11, 12.

Nor can we but fancy with our author that as

"it is a maxim in housewifery to keep the precious things of the household for holidays, which occur seldom, and to straiten the comforts of every day, by allowing for family use, those only which will barely serve the purpose; something of the same kind of thriftiness of mind, is probably one cause of the evil of which I speak. In this happy land of civil and religious liberty, the poorest of us are in possession, by the *doctrines* of our holy religion, of the title-deeds of our everlasting inheritance; and I confess that we are not shy, upon proper, and even sometimes upon doubtful, occasions, to display these title-deeds. We talk for them—we write for them—we squabble, we fight, we hate and calumniate our fellow-creatures for their sake; but we lock up, and suffer to rust, all that ready coin of religious affluence—all the gold, silver, and jewels of Christian virtue—which may be drawn from the same Divine source, as if it were not these that alone give value to the property for which we so nobly contend. Nay, so fearful do we seem of wearing out what, in fact, increases by use, that finding it to be impossible to exist in a social state, without something by which to exchange the charities of it, we have, with the thriftiness of which I have spoken, substituted a kind of Birmingham morality, which is perpetually betraying the baseness of its alloy whenever it is exposed to any thing beyond the commonest friction." pp. 12—14.

We do not exactly understand, in the above extract, what is meant by our being "in possession, by the *doctrines* of our holy religion, of the title-deeds of our everlasting inheritance." If it is presumed, that all are in this happy land entitled, of *course*, to an everlasting inheritance, which is only *forfeited* by a preponderating disobedience to certain moral precepts of the Gospel, we fear that such a presumption will be found coincident with the exact views we have been condemning above; and which, by making mere works the condition of salvation, and *presupposing faith* in all, cuts up the very root of all true Christian virtue, and originates the very inconsistency in practice which it is here brought forward to cure. We are *not* in possession of "the title-deeds of our heavenly inheritance," till, by a true and lively faith, we have *embraced* the doctrines of our holy religion; and then the practice will be as pure as our faith is genuine. But to return: we fully approve the following true statement of the Christianity of the world, proceeding on a former and apt illustration:—

"We will not have recourse to our true riches; and our counters are found to be valueless, at the very moment when they are most wanted. Hence we have passionate Christians! proud Christians! revengeful Christians! Not passionate, proud, revengeful, in degree only, and as the dregs of that original taint from which we are making it the business of our life to purify ourselves; but passionate, proud, revengeful, upon principle—as the instruments with which we conduct our worldly affairs—as necessary to govern those who will not hear reason—as having a proper sense of our own dignity—as keeping the insolent in awe. But while we have thus one kind of religion for the purposes of the world, and another, by which we can alone hope to attain the blessings of Heaven, what becomes of that habit of

mind, on which the possibility of tasting those blessings must wholly depend? Is death a chemical process?—the real philosopher's stone, which is to turn all our lead to gold? Alas! as the tree falls, so must it lie! The proud in heart shall *not* see God! Humility is not only the foundation of all Christian virtue, it is necessary to the enjoyment of heaven itself. Pride is the only evil disposition of the mind that, for any thing we know to the contrary, can find its excitements in heaven:—pride *can* taint the angelic nature, and the forfeiture of heaven has been the price of its indulgence." pp. 19, 20.

The last observation is particularly striking, and apparently new.

The following delineation of the "man of honour," in reference to the two practices of duelling and lying, is truly spirited and good, and a fair specimen of the author's general manner.

"'Lie not one to another.'—So says the Apostle, so says 'the man of honour,' so says the 'gentleman.' The Apostle's dictate is absolute; it admits of no qualification; but with the 'man of honour,' and the 'gentleman,' there is a 'lie with circumstance'—the circumstance of gallantry—the circumstance of good breeding—the circumstance of office, and even, with some modification, the circumstance of self-interest. And indeed, so accommodating is this 'circumstance' to every man's occasion, that there is scarcely any degree of deceit that may not be practised without a violation of 'gentlemanly honour.' Were it within the scope of my abilities to unmask the morality of 'the man of honour,'—as a distinguished writer has stript the Roman greatness of every quality that can constitute true greatness of mind: if in shewing that it inculcates murder—tolerates dishonesty—permits treachery—exists with licentiousness—is inimical to the ties of social life—discourteous in its progress, and savage in its consequences; if in so doing, I could emulate the brilliancy of his genius and the strength of his reason, I should hope, that however *he* may have failed in putting successful oppression out of countenance, *I* might succeed in dissuading every 'Christian' from being 'a man of honour.'" pp. 34—36.

We are reminded here of the famous description of the "law of honour," given by Dr. Paley, in his Moral Philosophy, with such admirable point, and conveying such a keen, though concealed, satire on that most ignominious and worthless of all pretenders to the respect of mankind. "Being a system of rules, he observes, constructed by people of fashion, and calculated to facilitate their intercourse with one another....nothing is adverted to by it, but what tends to incommode this intercourse....Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme; and lays no stress upon the virtues opposite to these; because a man is not a less agreeable companion for these vices, nor the worse to deal with in those concerns which are usually transacted between one gentleman and another!"—See Moral Philosophy, B. i. c. 2.

Some few observations occur in the work before us on modern education, not as a *cause* but as a *part* of our lamented inconsistency. The young lady, we presume another "Rhoda," is introduced as telling us, as she just issues, with palpitating heart, into the circles of pleasure, *innocent yet of actual guilt*, "that she shall be too prudent to get into scrapes, too proud to submit to degradation; that she has too much good taste to be misled; that she understands calculation better; that common sense will protect her...." To which our author replies justly, though somewhat in the accustomed *troubadour* style—

"Lay aside then all the sophistry of sentiment, all the jargon of fashion, all the dove-neck morality of the world: and let it be something more, I beseech you, than 'bad taste,' to break the commands of your Creator. Let a higher consideration than 'prudence' be the safeguard of your fidelity to your husband. Let your calculation extend its view beyond the interests of this world, and become obedient to the will

of God. Let conscience take the place of 'common sense;' and above all, dismiss pride from your council. However qualified, however disguised, by the honourable epithets which the world may think fit to bestow upon it, it is, with a Christian, the Ethiope that no washing can make white!" pp. 41, 42.

We have not time for more than another extract or two, which we have reserved for the last, because they betray, we think, some inconsistency with one another, and because we should wish to offer a few observations of our own on a subject intimately connected with the tenor of the whole work. In treating of the Christian law of moderation, the author properly observes—

"There is a whole army of worldly maxims drawn up in array against it; we hear of 'the appearance due to rank,' the 'necessary impression to be made upon the vulgar,' the 'affectation of singularity,' the 'presumption of being wiser than our neighbours,' the 'daringness of setting the world at defiance;'—nay, we condescend to call in the most hackneyed sayings to our aid; 'we must swim with the tide;'—'when at Rome we must do as is done at Rome;'" p. 50.

Proceeding to pp. 59, 60, we find the opinion *condemned*, "that a true *Christian* cannot live in the *world*;" which opinion is said to "scandalize the faith which came down from heaven, for the express purpose of making all men brethren." After which the following remark is introduced:—

"You object to expressions and doctrines which are to be found in holy Scripture that seem to contravene the assertion. Have you ever considered what that *world* was, which is there spoken of as being so adverse to the character of a *Christian*? It was not a Christian, but a pagan world that was the object of reprobation. Not a society, owning one law of purity and brotherly love, but a world, whose very religion was a monstrous coalition of incontinence and ferocity;—but ours is a Christian world, and in this world we may, if we will, at once be wise as the serpent and harmless as the dove." p. 60.

Once more proceeding with the author, pp. 67, 68, we find the following questions, which need no introduction:—

"When we associate with those who deserve our contempt, and our condemnation, merely because others do, or because the assembly, the dinner, the conversation, or the breakfast, is brilliant, or sumptuous, or witty, or elegant, do we do our best to render this world, what it ought to be, a Christian world? Do we maintain our part in it as Christians? The world is not a something apart from ourselves;—it is what we choose to make it. Let us be Christians, and *the world* will no longer be words that designate all that is to be feared, all that is to be avoided."

Now it is not here so difficult to point out the total and glaring inconsistency of the middle of these three passages with the two extreme ones—an inconsistency frequent with writers, and even preachers, of a certain class, no less than with their readers and hearers—as it is to determine the exact truth of the case; to pronounce whether the *world* is Christian or heathen still, *where* in fact it is to be found, and *how far* the Christian is required, or even permitted, to associate with it. These are questions, indeed, worthy a deeper pen and a graver moment than the present occasion affords for their discussion. We must almost offer an apology to our readers for attempting the few short hints on such a subject, which alone our limits will permit.

That no such line of demarcation now exists in the Christian world, as that which once separated the early converts to Christianity from their heathen neighbours is sufficiently clear;—then every nominal Christian might properly pass for a real one; as, on the other hand, every real unbeliever was also an avowed one. The vices of the latter would stand in no comparison with the virtues of the former. Idolatry mingled itself with every practice of the heathen world, appeared no doubt in their

conversation, and presided at their theatres and even their feasts. Christians, on the contrary, have now universally discarded the relics of ancient pagan superstition: here by profession "all mankind worship one God, one Father;" and it is not too much to suppose that Christendom has materially improved, bad as many parts of it still are, in many of the most important institutions of social and moral life.

Such then being now the case with Christendom; for we as a community must not separate ourselves from other nations, possessing the external forms of the Christian religion; the question presents itself, Where is *our* world, and what is it to be now called? We dispute not about names, and therefore we readily grant that *pagan* world we have none. But that there is also, *somewhere*, what bears at least a strong resemblance to it, we believe no one that "surveys with extensive view" the whole face of professed Christendom will be disposed to deny. That somewhere there is to be found a Christian *world*, so to speak, is most evident. Whence else the epithet *worldly* in so many men's mouths? Nay, the word itself "the world," in connection with "the flesh" and "the devil," as used in our own Catechism, would else be literally without a meaning, and the church herself convicted of absurdity.

Where then, we ask again, is that certain thing, to be looked upon by Christians as *the world*, now to be found, and how is it to be treated?

Where the real Christian is now to find *the world*, seems to us but too obvious. He is to find it amongst those who in any strong and leading manner may be considered as constituting a body *analogous* to that *pagan* world which is now no more. Those who, without denying the truth of Christianity, are living in an habitual disregard of its most important sanctions; those who are no otherwise bettered by Christianity than as it involves a general improvement in society similar to the improvement that was formerly derived from pagan philosophy; those who *idolize* "earthly things;" those who assume false principles in religion or morals, and openly assert or propagate them;—such persons, we apprehend, constitute in the present day a body, however large or important in society, which are to be considered, by a strict analogy, the *modern world* to which the apostolical precepts are now to be applied. Let the change in the condition and privileges of such persons, by means of baptism and other Christian privileges, be what it may, they are substantially the *world* of which we are now in search. Let them be ever so studiously disguised in their general habits, or variously blended by almost imperceptible shades with real Christians, they are still, wherever detected, and so far as they are detected, the *world*. If even found in the very ranks of the most serious professors of religion, they are still the *world*. They are those to whom the apostolical precept applies: "Love not the world, neither the things that are in the world." Nay, if we mistake not, such are the very persons strongly characterized under an awful description of certain, whether baptized or not, to whom another Apostle alludes, when he says, "Many walk, of whom I told you before, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." And the conduct, we apprehend, which the Apostle would have prescribed towards this description of persons of old time, is exactly that which he would, if alive, now have prescribed to us Christians towards our modern world.

What that conduct should be, is indeed another question of grave

inquiry. It seems to us a great mistake, to suppose that even towards the *pagan* world, the conduct required was one involving absolute monastic seclusion. On the other hand, it is remarkable, that St. Paul makes a supposition even of a heathen's hospitable invitation being accepted, where the possibility existed of eating things offered to idols: "if any of them that believe not, bid you to a feast, and ye be disposed to go, &c." 1 Cor. x. Nor is it less remarkable that the *greatest* strictness and severity he enjoins is really towards one who is called a brother, one who belongs to the "Christian world," of whom our author boasts as now occupying the space of the late *pagan* world;—with a member of this *Christian* world, in which *we may be at once as wise as the serpent and as harmless as the dove;* with such an one, if acting in open inconsistency with his profession, "with such an one, no not to eat," (1 Cor. v.): whilst towards the pagan world in the same place, speaking with comparative lenity, the Apostle observes, if the immoral part of *this* class of men were to be utterly forsaken, "then must we needs go out of the world." From whence it is clear that so far from the Christian profession of our *present* world affording a ground for our closer union with it than of old time, it is the very reason for our wider and stricter separation from it. And the *only* ground on which we are allowed an occasional and partial intercourse with the ungodly, is on the supposition of their being *not* Christians even by profession, but being wholly "those that are without." We must leave this alternative then with our author; either to consider our modern *world* as absolute *pagans*, or as merely inconsistent *brethren*; and as it is now found that very rigid apostolical rules apply to both cases, but the most rigid in the latter, perhaps the balance may appear at last rather in favour of considering them under the former character.

Adopting then the *lenient* side of the alternative, and considering the persons described, even in the judgment of Christian *charity*, as in principle and by analogy to be ranked rather with the *pagan* neighbours of the ancient Christians; we may sufficiently learn what rule should govern the modern Christian in his conduct towards them. The rule, we may say, even on apostolical authority, is not that of total seclusion and banishment from their presence; but doubtless that of only so associating with them as shall certainly not injure our own Christian feelings, or impart to us the infection of *worldly* principles; and shall also, if possible, tend to the improvement and conviction of those with whom we thus converse. To betray a fondness for such society; to yield even a partial assent to the many false maxims and principles by which it is mainly governed; to be found as volunteers in their places of public and pleasurable resort*; more especially in places which we need not name, where the very same false and worldly standard of morality is set up as might have been

* As we have before confronted a disciple of paganism, not to his disadvantage, with a certain rare class of modern Antinomians, we may here perhaps be permitted to confront a teacher of paganism, much to his advantage, with certain other more frequent and more desperate Antinomians, who think the presence and sight of ungodly men in all their wickedness no bar to the enjoyment of their own questionable pleasures in places of public amusement. We quote the original, and leave the reader to transfer the scene described by the philosopher. "Videres et vios per littora vagantes, et symphoniarum cantibus perstrepentes lacus, ac alia quæ velut soluta legibus luxuria non tantum peccat sed publicet, quid necesse est? Id agere debemus, ut irritamenta vitiorum quam longissime profugiamus. *Indurandus est animus, et a blandimentis voluptatum procul abstrahendus.*" Vid. Senec. Ep. 51.

found in the heathen assemblies of old time; in short, to countenance willingly and perceptibly any practices or any sentiments which in our hearts and feelings, as renewed Christians, we cannot approve;—all this we apprehend to be of the very essence of similar associations with the pagan world of old, which even our author would condemn. But, in pointedly abstaining from this *most* hazardous extreme, we conceive the Christian by no means required, rather forbidden, to withdraw, from the darkness around him, that light which he is told is "set on an hill" for general illumination. We would desire him "who is fully persuaded in his own mind," to consider rather the possible effect upon the world, of even a silent example and a feeble presence on the side of religion. Virtue, known and acknowledged, when seen arrayed in her proper habiliments of "a meek and quiet spirit," can scarcely fail of being, "in the sight" of men, as well as "of God, of great price." And on the whole, if we might venture to suggest a rule on what is certainly a delicate subject, we apprehend the mind of truly Christian meekness and wisdom would, in the maintenance of her own ground firm and immoveable, leave it rather to the world to choose the line of separation than rashly mark it for herself.

Our limits require us to close the present observations, perhaps, just at the moment when some of our readers may think they had only arrived at their most interesting point. But there may be others also, we feel, who may think we have already transgressed the proper boundaries of criticism, and have taken upon ourselves unwarrantably the higher office of moral instructors. That such therefore may not mistake our critique for a sermon, we shall here finish with referring our readers in general for all that has been left unsaid, either by our author or ourselves, or has been ill-said by us, to two other little works, which we presume to call *the classics* on this subject, and which are equally distinguished for the correctness of their views, the fulness of their matter, and the chaste brilliancy of their style; namely, Mrs. Hannah More's "Thoughts on the Manners of the Great," and "Religion of the Fashionable World." That "Every-day Christianity" has one immense superiority over these invaluable treatises there can be no doubt;—it has been published *since*, and wears the charm of *novelty*. We satirize the age, or rather human nature, by the remark. But we are happy to find that continually renewed editions of the former works serve to invalidate the strength of the satire. Much, very much, of the increased attention which has appeared of late years in the higher classes to the vast subject of religion, and their own responsibility as immortal beings, we believe to have been owing, under God, to the writings of the distinguished female here alluded to. Those two little essays, in particular, twinkled in the horizon at a somewhat darkling period, as harbingers of a future and brighter day, and gave an omen which, thank God, has not been wholly frustrated. Perhaps we owe the confessedly far inferior production before us to the silent and growing influence of our awakened dawn: and at an earlier period in the history of novel-writing, it is possible the biographer of "Rhoda" would have trembled at the effects likely to be produced on the reputation of the heroine, by the very suspicion of sentiments contained in "Every-day Christianity." The pupil would have been guessed by the Mentor: and perchance the *interesting*, the *exquisite*, the *open*, the *innocent* young creature would have been thought in her latter days to have *turned Methodist*. We trust, that now a better taste at least has been introduced. We hope, further,

in this age of revolutions that the best and the only one we desire—a revolution of sentiment in the gay, the thoughtless, the dissipated, those nominal Christians, but real infidels—has been effected. Truth, immortal truth, has spoken with a voice which commands attention. She has been associated with every thing elegant in literature, respectable in rank, and dignified in human nature. She has not been as formerly too much "relegated" (like something we were ashamed to shew) to obscure municipalities and rustic villages. No; she has exalted her more than "mitred front in courts and parliaments. She has been mixed throughout the whole mass of life, and blended with all the classes of society." The apprehensions which more justly meet us at this present juncture are from an opposite quarter. We tremble for the purity of a religious profession in proportion to its prosperity. The fine gold, by its extension, is in danger of becoming attenuated; and the very purest metal, if only laid over a baser substance, makes the whole but a varnished trifle. In short, truth itself loses its sterling worth if only superficial, and the extensive and growing credit of sound religious principles should make the disciple scrutinize with a more rigid alchemy the solid contents of his daily practice. The scrutiny will indeed be carried on in secret by a still higher authority. "He, who seeth in secret," will know when and when only to "reward openly." If the rarity or impurity of religious profession at all bid at one time his vindictive thunders to roll over the surface of Europe, let us beware that its widely extended insincerity be not equally offensive to Him, and ruinous in its consequences to ourselves. It is a remarkable fact, that the same happy forebodings in which we are now indulging from the present symptoms of our religious horizon, were entertained by the distinguished writer above mentioned, at a period immediately prior to the disastrous eruption of the French Revolution. Her sagacious predictions, with which we shall conclude this article, are indeed, we trust, in a course of gradual fulfilment. But let us remember the seas of blood, and scenes of desolation, perplexity, and distress, attended with the utmost stretch of human suffering, which have passed over the fields of Europe since those predictions were uttered. Let us remember, the warning voice. Let us "serve the Lord with fear, and rejoice with trembling." The passage is as follows:—

"A good spirit seems to be at work. A catholic temper is diffusing itself among all sects and parties; an enlightened candour, and a liberal toleration, were never more prevalent: good men combat each other's opinions with less rancour and better manners*; they hate each other less for those points in which they disagree, and love each other more for those points in which they join issue, than they formerly did. We have many public encouragements: we have a pious king; a wise and virtuous minister; very many respectable, and not a few serious clergy. Their number, I am willing to believe, is daily increasing. Among these some of the first in dignity are the most exemplary in conduct. An increasing desire to instruct the poor, to inform the ignorant, and to reclaim the vicious is spreading

* There is a note subjoined here in the later editions, to advertise us that "this was written before the French Revolution!!" Perhaps we might else appositely remark, that it was written before the institution of a certain Society, whose several members have been alternately insulted and vilified, with every species of opprobrious outrage, for the *crime* of having joined each order in distributing a million and half of Bibles and Testaments; and of contemplating the *guilty* project of translating the Scriptures into every language under heaven. What will posterity say to this?

among us.....In short, there is a good hope that we shall more and more become that 'happy people who have the Lord for their God:' that as prosperity is already within our walls, peace and virtue may abide in our dwellings.'" — See "Thoughts on the Manners of the Great."

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

THE last Eclectic Review contains, with several other things on the subject, the following words:—"We shall take this occasion of bestowing a very few words more on the Rev. John Scott. Our allusion to the venerated name of the Rector of Aston Sandford has led this gentleman actually to drag his excellent father before the public, for the purpose of gravely shaking his stick at us."

If you will give me leave to make a few remarks on this passage, I shall probably not occupy your attention, or that of the public, any more on this business; as I have more appropriate, and urgent, and agreeable employment in abundance for my few remaining days.

1. My son did not "*actually drag*" me before the public; for I gave my most cordial *imprimatur* to his paper, without which it would not have been sent to you: and *volenti non fit injuria*. But further, I had fully purposed to write a short paper on the subject, when his remarks came to my hands, and rendered it unnecessary. At any rate, I purposed to avow my most decided disapprobation of the passage on which my son had animadverted.

2. I did not step forth, "for the purpose of *gravely shaking my stick* at the Eclectic Reviewers, but merely to drop a hint of caution, both to them and to their readers, on a most important subject, which various circumstances seemed to render *seasonable*. *Verbum sapienti sat est*. Had I regarded the Eclectic Reviewers in the light of men that needed *menacing*, or *smiting*, as far as they are concerned I should have been silent, being convinced of two things:—That "a reproof entereth more into a wise man, than an hundred stripes into a fool," (Prov. xvii. 10.): and that, if either shaking or using a staff was needful, I could not be the person called to the service. *Telum imbelle sine ictu* would describe my feeble attempt.

But, however greatly I disapprove many things in that Review, there are others which made me hope, that they, or *some of them*, and *at some times*, were *wise men*, and would profit by a friendly reproof. Nor does the rejoinder make me despair of this yet being the case.

When I open a Review, avowedly conducted by Dissenters, and in support of their cause, I by no means expect to meet with all, or most, things coincident with my own views. And if, by experience, I have learned the general outline of their political creed and principles, I do not expect that they should essentially alter these, either as warned by my reproof, awed by my supposed menace, or in complacency to my feelings. I have no such *expectations*, whatever I might *desire*. But I always have chosen and loved to read *both sides* on every controverted subject; and it is with me no uncommon case, in the Eclectic Review, as well as in other rather unfriendly publications, to meet with passages which greatly inform and please me; even though I am still obliged to *dissent* from the broad and general conclu-

sions which they deduce from their statements and reasonings; while other papers, where controversy is nearly out of sight, meet with my more unqualified approbation. But then, that one point, on which I remarked, is "the fly in the pot of ointment, &c."

I only would hope, that the conductors of the Eclectic Review will be induced, in their controversial and political discussions, to deal more in *discrimination* in their observations respecting men and measures, and less in *sweeping indiscriminating censures*; more in fair and *temperate argument*, and less in what I must call *invective*, for want of a more appropriate word; that they would endeavour to confine their conclusions, or *inductions*, within the limits allowed by the *premises*, and to those things to which they refer; and that, in affairs which involve the most extensive and important human interests, they would adopt a fairer and more *cautious* method of communicating their sentiments to the public. In these particulars, from many things which I hear from different quarters, a large proportion of their dissenting brethren would agree with me. My views, if not of *politics*, yet of the duty of subjects to their civil governors, are before the public*. I am conscious that I am not a *ministerialist*; for I often have had occasion to express disapprobation of some measures of every ministry—for instance, of state lotteries. I am no enemy to the calm investigation of public measures; either those of other countries, or of our own. Yet "Honour the king" was given as the command of God, when there were no responsible ministers who could shield him from the odium of wicked and foolish measures. It stands on the same footing and authority with "Honour thy father and thy mother;" and, in case of a father or a prince exposing himself to disgrace, as Noah once did, I would rather imitate Shem and Japhet, than Canaan, or Ham, the father of Canaan.

I am, &c.

T. SCOTT.

* Impartial Statement of the Scripture Doctrine concerning the Duty of Subjects to their Civil Governors. Price 2d. Seeley.

To the Editor of the Christian Observer.

THOUGH I am a member and a minister of the Church of England, and most sincerely attached to its doctrines, I still wish to maintain a catholic spirit. I cannot, therefore, but feel grieved, that the Protestant Dissenters, as a body, should have the reproach of countenancing the Eclectic Review, and that this violent publication should be looked upon as their organ. I know such an opinion prevails to a great extent; and I confess that I myself entertained it; but I have lately been undeceived in this respect by a minister of much consideration, and of long standing, amongst the Dissenters, to whom I could not forbear stating the disgrace which I conceived the sentiments of the Review in question threw upon them. He distinctly informed me, that so far from being patronized by the general body of Dissenters, it was as much reprobated by them as it could be by the members of the Church of England itself; that he wished me particularly to endeavour to make the fact known; and that he would most gladly, if necessary, give up his name, and bring forward the most decided proofs of the truth of his assertion.

As this is the case, I deem it an imperious duty to do all in my power to remove or prevent that odium which, in the minds of numbers, attaches to the body of orthodox Dissenters, from the idea that the Eclectic Review is their accredited work, and that the ecclesiastical and political maxims which it inculcates have their sanction and support.

I am, &c.

BACCALAUREUS.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Works of the late Professor Robison, on Practical Philosophy, with a History of the Steam Engine, by Mr. Watt of Soho;—Pathology of Animal Life, or the Manifestation of the Human Mind in the State of Disease termed Insanity, by Dr. Spurzheim;—A History of Scotland, from the earliest Records to the Year 1745, in three volumes, 8vo. by Mr. Walter Scott;—A History of the late War in Spain and Portugal, in 2 vols. 4to. by Robert Southey, Esq.

In the press:—Observations on the Ruins of Babylon, by C. J. Rich, Esq. Resident of the East-India Company at Bagdad, illustrative of the Fulfilment of Prophecy, with engravings;—Travels beyond the Cataracts of Egypt, by Mr. Legh, M.P. for Newton, in company with Mr. Smelt;—Sermons on Important Subjects, by the Rev. James Rudge, M.A. F.R.S.;—Journal of Science and Arts, edited at the Royal Institution, by Mr. Brande;—Travels from Vienna, through Lower Hungary, by Dr. R. Bright;—An Account of the People of the Tonga Islands, in the Pacific Ocean, by Mr. W. Mariner;—Historical Account of Discoveries and Travels in Africa, by the late Dr. Leyden, enlarged and continued by Hugh Murray, Esq. in 2 vols. 8vo. with Maps;—and a volume of Discourses, by the Rev. Dr. Chalmers of Glasgow.

The Vice-Chancellor of Trinity College, Dublin, proposes to give prizes of ten guineas each, to two Bachelors and two Under Graduates, who on or before Jan. 18, 1817, shall give the best compositions on the following subjects;—for Bachelors, Greek or Latin verse, "Oliryades Tropheum inscribens:" English verse, "The Flight of Darius after the Battle of Arbela;"—for Under Graduates, Greek or Latin verse, "Mors [illegible] Pastorii Mugilani;" English verse, "The Colony of Pitcairn's Island."

A new application of Iron in the streets of the metropolis has, for some weeks, excited considerable attention. Instead of paving the streets with stone, it is proposed to pave them with square pieces of cast-iron, suitably shaped, roughed, and dove-tailed. The experiment has already been tried on the south side of Blackfriars-bridge, and has so far succeeded, that we learn it is intended to pave some streets in the city in this manner. The colonades of the Opera-house have also been cast in iron, and recommend themselves by their beauty as well as durability.

Lord Elgin's Marbles, with those from Phygalia, have been placed in the British Museum, and may soon be seen free of cost every Monday, Wednesday, and Friday.

By the Report of the Police Committee, it appears, that there were committed to Newgate in three years as under:—

	1812.	1813.	1814.
Felonies	1,452	1,311	1,497
Misdemeanors	74	49	99
Assaults	3	—	1
Girls of 15, and under	19	9	12
Boys of 15, and under	43	89	76
Totals	1,591	1,458	1,685

Notice has been given of an intention to apply to Parliament next session for the accomplishment of the following projects in the neighbourhood of the metropolis:—A new Tontine Patent Iron Bridge across the Thames, from New Gravel-lane, Ratcliffe, to Hanover-street, Rotherhithe; the bridge to be of sufficient height for shipping to pass beneath it;—a new Fish Market on the Banks of the Thames, Billingsgate having become insufficient; the new market to be at or near old Hungerford Market;—a new Road along the left bank of the Thames, from Westminster Abbey to the end of Vauxhall Bridge.

A store-ship lately arrived at Portsmouth, with a number of valuable presents of statuary from the pope to the prince regent and others. Among the articles, many of which are mere casts, are the following:—Testa di Bacchante; Testa di Semele; a bust of Ocean; a bust of Ajax; Torso di Belvedere; the Nine Muses; Julius Cæsar; Discobulo; bust of Jupiter Serapide; Meleagre; Group of Laocoon; Apollo Belvedere; Dying Gladiator; Venus; Antinoo; Flora; Mars; Juno; Group of Love and Psyche, &c.

SILESIA.

There has lately been published, at Breslaw, an Account of a Copy of the Four Evangelists, in the old Latin Version before Jerom, with a specimen of the text. The title is "De Codice quatuor Evangeliorum Bibliothecæ Rhedigertanæ, in quo vetus Latina Ante-Hieronymiana versio continetur. Accedunt Scripturæ Codicis Specimina." Ed. David Schulz.

EAST INDIES.

At a general meeting of the principal Hindoo inhabitants of Calcutta, held at the house of the Hon. the Chief Justice, it was resolved to institute a college for the education of Hindoo children. The Governor-General and the members of the supreme Council are patrons of it; the Chief Justice is president; J. H. Harrington, Esq. vice-president, and Joseph Baretto, Esq. treasurer. A committee was appointed to prescribe the languages to be taught, the age of the students, the terms of admission, &c.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Letter to the Society of Christians known by the Name of the United Brethren; by G. F. Bromhead. 1s.

Farewell Sermons of some of the most eminent Nonconformist Ministers, delivered at the Period of their Ejectment by the Act of Uniformity, in the Year 1662: to which is prefixed a Historical and Biographical Preface. 11s.

Stackhouse's History of the Holy Bible; corrected and improved, by the Right Rev. Geo. Gleig, LL.D. F.R.S.E. F.S.S.A. Primate of the Scotch Episcopal Church; and dedicated, by permission, to his Grace the Lord Archbishop of Canterbury. Part I. demy 4to. 7s.—royal 4to. 9s. sewed.

Plain Preaching, or Sermons for the Poor and for all Ranks; by the Rev. R. Mayo. 12mo. 6s.

A Form of Family Prayers, selected and arranged for the Use of a Family, principally consisting of Young Persons. 2s.

The Season and Time, or an Exposition of the Prophecies which relate to the two periods of Daniel subsequent to the 1260 years now recently expired; together with Remarks upon the Revolutionary Antichrist, proposed by Bishop Horsley and the Rev. G. S. Faber; by W. Ettrick, A.M. 8vo. 12s.

Sermons, by the late Chas. Wesley, A.M. 8vo. 7s.

Plain Discourses, delivered to a Country Congregation; by the Rev. William Butcher, M.A. Vol. III. 12mo. 3s. 6d.—The three volumes, 10s.

Scripture Genealogy from Adam to Christ, exhibiting, in a series of thirty-six engraved tables, a distinct View of the Nation, Tribe, Family, Lineal Descent, and Posterity of every Person mentioned in the Bible, so far as they can be traced from Sacred and Profane History; to which are annexed Chronological Dates, (on the authority of Usher and Blair;) together with a copious Introduction, an Historical Description of each Plate, and a complete Index. 4to. 2l. 12s. 6d.

Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland; preached in the years 1814, 1815, and 1816; by the Hon. and Rev. Edward John Turnour, A.M. 8vo. 12s.

A Scriptural Exposition of the Church Catechism; by a Clergyman. 1s. or 10s. 6d. a dozen, sewed.

MISCELLANEOUS.

The History and Antiquities of the Abbey Church of St. Peter, Westminster; by J. P. Neal. Part I. Royal, 16s.—imp. 1l. 4s.

Antiquarian Itinerary, containing three hundred and twenty-seven highly finished Engravings. Vol. I. II. III. and IV. 15s. each.

Life and Writings of Mrs. Isabella Graham. 8vo. 7s.

Memorial Sketches of the late Rev. David Brown, senior Chaplain of the Presidency of Fort William. 8vo. 12s.

The Memoirs and Writings of Miss Fanny Woodbury, of Baveley. 5s.

A Biographical and Critical Dictionary of Painters and Engravers; by Michael Bryan. 2 vols. 4to 5l. 5s.; on royal paper, 9l.

An Account of the Origin, Proceedings, Principles, and Results, of an Institution for teaching Adults. 8vo. 4s. 6d.

A Historical Survey of the Customs, Habits, and Present State of the Gypsies; by John Hoyland, Author of an Epitome of the History of the World, &c. 8vo. 7s.

Letters from St. Helena; by William Warden. 10s. 6d.

An Arrangement of the Accounts necessary to be kept by Executors of Wills, &c.; by A. Highmore, Esq. Solicitor. 6s. 6d.

A Treatise on Spherics, comprising the Elements of Spherical Geometry, and of Plane and Spherical Trigonometry; together with a Series of Trigonometrical Tables; by D. Cressywell, M.A. Fellow of Trinity College, Cambridge. 10s. 6d.

An Essay on the Common Cause and Prevention of Hepatitis and Bilious Complaints, as well in India as in Europe; by Chas. Griffiths, M. D. Dep. Insp. of Hospitals, &c. 8vo. 7s.

A Treatise on the Nature and Cure of the Gout; by Charles Scudamore, M. D. 8vo. 12s.

A Meteorological Journal and Barometrical Diary, upon a new plan, for the year 1817. 4to. 3s.

The Identity of Junius with a distinguished Living Character, established by a Variety of Facts, and by the Speeches of Lord Chatham in 1770. 12s.

Means of Improving the Condition of the Poor, in Morals and Happiness, considered in a Lecture, delivered at the Minor Institute; by T. Williams, 2s. 6d.

Childe Harold's Pilgrimage. Third Canto; by Lord Byron.

Travels in Upper Italy, Tuscany, and the Ecclesiastical States, in a Series of Letters written to a Friend in the Years 1807 and 1808; to which are added, a few occasional Poems; by Baron d'Uklanski. 2 vols. 12mo. 11. 1s.

The Principles of Harmony, containing a complete and compendious Illustration of the Theory of Music, on a new and original plan, in which every part of that Science, from its most simple to its highest branches, is progressively exhibited, and so arranged, as to render the whole familiar to performers on the Piano Forte; by John Relfe, Musician in Ordinary to his Majesty.

RELIGIOUS INTELLIGENCE.

BOMBAY BIBLE SOCIETY.

The Second Report of this Society has reached us. It states the great want which had been experienced of English Bibles and Testaments, for the supply of the demands of the lower class of Europeans at Bombay, as well as of the European seamen and soldiers on that station. So great, indeed, was this want, that even the sick in the barracks and hospitals "could receive no cheering consolation from the study of that word which speaks peace to the soul, and is able to make men wise unto salvation." Arrangements have been made to remedy this distressing deficiency. The Committee remark, that "the great disregard hitherto shewn to the lower classes of Protestants, whilst it exhibited the English in a very unfavourable light, has also materially lessened their numbers;" which they think would not have been the case "had earlier attention been paid to the means and duty of continuing them in the Protestant faith."

A considerable number of copies of the Portuguese Scriptures had been dispersed among the native Christians, using that language, in the islands of Bombay and Salsette; and 550 copies had been forwarded to Goa, "at the particular request of the British Envoy, who describes the natives, and even the priests, as coming in crowds to receive them." The Committee sent also a few to Connanore, in consequence of a wish expressed by the Portuguese Vicar of that place. But when he found that the translation was not authorised by the Censor of the Inquisition, he refused to distribute them himself; but, nevertheless, allowed his congregation to receive them from others, and the number sent was soon called for.

Dr. John Taylor, of Bombay, has undertaken to superintend a translation of the Scriptures into the Guzrattee and Mahratta languages. But the Committee specify a variety of other languages which prevail from Cape Comorin along the western coast of the Peninsula, and round to Mosambique and the eastern coast of Africa, (the space they consider as coming, at present, within the limits of the Bombay Auxiliary Bible Society,) and which present considerable difficulties to be overcome, in order to effect a general diffusion of the Christian Scriptures. From Cape Comorin to Mount Dili the Malayalim, or proper Malabar, is the universal language; the Maldive Islands having a dialect of their own. From Mount Dili to near Goa the Tuluvi is spoken; around Goa a corrupt mixture of Tuluvi, Kanara, and Mahratta; and thence to Surat, including Bombay, the Kokani, a dialect of the Mahratta. From Surat to the Run, the Guzrattee is the popular language; but in all the great cities Hindostanee is much used by the Mussulmans. Beyond the Run to the eastern branches of the Indies, the Kutch prevails; and thence to Mekran and the low country of Persia, the Sindi. Along the Persian coast as far as Bussora, the Arabic is the general language; but in the large towns Persian is spoken.

From Bussorah round the whole Arabian Peninsula, the Arabic alone is understood. To supply that extent of country with the Scriptures, translations in all these languages would be necessary, independently of a certain number of Bibles wanted in the English, Dutch, Portuguese, Gaelic, French, and German languages.

But the business is only half done, the Committee justly observe, when the translations have been made. It is a fact, that though a great proportion of the Hindoos of all classes can read and write, few of them can so read as to understand a history, and still less a piece of reasoning, in their own tongue. This arises chiefly from the monopoly of knowledge claimed by their priests. All histories are discouraged, except such as relate to religion, and these are generally written in a learned language or in a dialect understood only by those who have made it their study. They are read by a Bramin, who translates them into intelligible language, and comments on them as he goes along. Hence the most ingenious Hindoo, being accustomed to rely on another for the meaning of what is read, finds it difficult to proceed without such help. In the Hindoo schools, in general, only arithmetic and the reading and writing of epistles are taught. It would be desirable, therefore, in order that they should understand the Scriptures when translated, that schools should be instituted with more extended objects, and adapted to exercise the mind, so as to pave the way for the more ready reception of the truths of Christianity, as well as the better comprehension of the evidences on which it is founded; Christianity being a reasonable religion, the exercise of the reasoning faculties must be favourable to its progress.

Under the impression of these views, a Society has been instituted, with the cordial approbation of the Government, and the liberal support of the Bombay public, "for promoting the education of the poor" within that government; the object of which is not merely religiously to educate the children of Europeans, but to establish schools for the children of the natives, which may be supported at a very trifling expense; and the Committee are convinced that this will be the most simple and effectual mode of improving the moral and religious condition of the Hindoos.

The Report contains a long letter from the Abbè Dubois, a Catholic Missionary, to which it may be necessary to make a few remarks. It might have been perfectly proper that the Abbè should have been listened to, and quoted as an authority, when stating the progress of his own mission, or describing the condition of the Roman Catholic churches; although even in that case it might hardly be safe to receive his statements without some degree of caution. His testimony might have been received with still less hesitation when it referred to the manners and customs of the natives generally, and to the superstitions existing among them. But that this Catholic priest should have been admitted and produced by the Bombay Auxiliary Bible Society, as an authority whereby to estimate the orthodoxy of those Syrian Christians, who had resisted unto blood, striving against the usurpations and abominations of the papal see—or, by which to guide the judgment of British Christians in their decisions respecting the practicability, or the means, of operating the conversion of the natives—we cannot but deem extraordinary. We deem it also unfortunate;—for with the respectable imprimatur of the Bombay Auxiliary Bible Society, it may tend, we greatly fear, both to diminish the interest which the Syrian Christians have justly excited among all religious persons, and to damp the ardour which has been felt for the instruction and conversion of the Hindoos. The Abbè's letter stands prominent in the Report as "an interesting and important document;" and the Committee state, that they "cannot better satisfy the curiosity of the public, respecting the present state of religion among the native Christians of India," than by inserting it. It is accordingly inserted without a single word of qualificaton or exception. Under this high sanction, the Abbè is permitted to publish to the world an insidious attack on those Syrian Christians who have not embraced the Romish faith, and whom he brands with the title of "Nestorian congregations." This sect, he says, "still obstinately adheres to the religious tenets held by the heresiarch Nestorius, whose errors were the occasion of so many religious controversies and animosities, and excited so many troubles in the church from the fifth to the eighth century." He goes on to state, that their leading error is "about the mystery of the incarnation," and that

they reject the authority of the first four general councils, "in which the Christian faith, upon the incarnation, was clearly defined and vindicated against the new-fangled doctrines of Arius, Nestorius, Eutyches, and other sectaries. They, *of course*, reject the three creeds, viz. that of Nice, the Apostle's Creed, and the Athanasian Creed; all admitted by both Catholics and Protestants."

Now, although the learned Abbè has thought proper thus to dogmatize respecting the faith of the Syrian Christians, in opposition, as we shall presently shew, to their own distinct and unequivocal declarations, he knows so little of them and of their sacred polity, as not even to be able to state how many sacraments they admit. "Some of my informers said five, some four, and some only three; but they all agreed that holy orders were considered by them as a true sacrament." The Abbè's knowledge of this people, then, after all, turns out to be mere hearsay; and this hearsay evidence, derived perhaps through a succession of mere hearsay informers, the Society publishes as "interesting and important," and as calculated "to satisfy public curiosity," although it stands diametrically opposed to the most direct and unequivocal testimony derived from known and unexceptionable sources. Even the Abbè's assertion respecting the sacraments is untrue in all its parts; for, among the charges brought against the Syrian clergy by the Romish synod, convened at Diamper, near Cochin, in 1599, under the presidency of Menezes, the Archbishop of Goa, were these:—"That they had married wives; that they owned but two sacraments, Baptism and the Lord's Supper; that they neither invoked nor worshipped images, nor believed in purgatory."

On the views entertained by this church of the still more important point, the incarnation of Christ, the Abbè is directly contradicted by authorities no less decisive. The testimony of any particular sect on the subject of practice, and the effect produced by the reception of its dogmas, is justly liable to suspicion; but it is always deemed the very best evidence as to the dogmas which it actually holds. We are bound in candour to receive as genuine the statement which a church gives of its own creed. The Articles of the Church of England, though they may not exhibit correctly the opinions of many of her existing bishops and clergy, yet must be received as the authoritative exposition of the doctrines of that church, and more especially in preference to any representation which persons, hostile to her interests, may choose to make respecting them.

Dr. Buchanan, who visited the Syrian Churches, and had much direct intercourse with their bishops and clergy, tells us; "The Syrian Christians are *not* Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of that church is derived from that of the early church of Antioch, called the Liturgy of the Apostle James."

Dr. Kerr, the senior chaplain of Madras, was sent, by the government of that presidency, in 1806, to investigate the state of the Syrian and other Christians in Malabar and Travancore. In his official report, he observes; "It has been believed that these," the Syrian Christians who have not conformed to the Church of Rome, "held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution. However, it appears that the creed they now hold denies that heresy, and seems to coincide with the creed of Athanasius, but without its damnatory clauses." Their number, stated by the Abbè at only 15,000, is calculated by Dr. Kerr at 70 or 80,000.

But this is not all. The Metropolitan of the Syrian Church himself, in a written and official communication to Major-General Macaulay, then English Resident at the court of Travancore, gave the following statement of the creed of the Syrian Christians, in regard to the Trinity*. "We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; one in three, and three in one; the Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other, in majesty, honour, might, and power coequal; Unity in Trinity, and Trinity in Unity." He then proceeds to disclaim the different errors of Arius, Sabellius, Macedo-

* Their soundness on other points of Christian faith may be inferred from this, that they maintain the doctrines of the justification of the soul before God by faith alone in the atonement of Christ, and of the regeneration or new birth of the soul to righteousness by the influence of the Spirit of God.

nius, Manes, Marcianus, Julianus, *Nestorius*, and the Chalcedonians, and concludes, "that in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was *incarnate God and man*."

For a farther elucidation of this subject we beg to refer our readers to Dr. Buchanan's Researches, tenth edition, pp. 106 — 148; and to our own work, Vol. for 1807, pp. 654 and 751; and Vol for 1812, p. 105.

The misrepresentation of this singular community of Christians, by a zealous Missionary of the Romish Church, admits of an easy explanation. They would not yield to the see of Rome; and when devoted to the death of heretics, by that intolerant and persecuting church, they defied its fires, "proclaimed eternal war against the inquisition, hid their books, fled to the mountains, and sought the protection of the native princes, who had always been proud of their alliance."* The subject of our particular regret is, that *his* misrepresentation should receive currency from the imprimatur of so respectable a body of Protestants as compose the Bombay Bible Society.

The views which are taken by this Romish Missionary of the practicability of converting the Hindoos to genuine Christianity, we think equally liable to exception. Our limits, however, will not permit us to do more at present than to enter our protest against them. We cannot admit for a moment the testimony on this subject of a man who, though himself a missionary, scruples not to say, that "of all professions, that of a missionary in India is the most disgusting and most unprofitable." Such was not the language—was not the mind of Ziegenbalg or Grundler, of Swartz or Gericke; nor would such sentiments fall from the pen or the lips of a Kolhoff, a Corrie, or a Marshman.

CHURCH MISSIONARY SOCIETY.

Reserving our account of this Society's last annual Report to the Appendix, we think it may form no unapt supplement to the preceding article, to lay before our readers the substance of the communications lately received by this Society from its correspondent at Madras, the Rev. M. Thompson. He states, that the Missionaries Schnarre and Rhenius have so far advanced in the acquisition of the Tamul language as to begin preaching in it. By a minute of the Corresponding Committee at Madras, the Rev. Mr. Norton, another missionary, was placed at the disposal of Major Munro, the Resident at Travancore, who was invited also to become a member of the Corresponding Committee. He accepted the invitation, contributing to its funds, at the same time, a donation of 100 pagodas, and a monthly subscription of five pagodas during his stay in India. From the letters of Major Munro, we extract the following very important passages:

"Regarding, as I do, the diffusion of genuine Christianity in India, as a measure equally important to the interests of humanity and to the stability of our power, I view, with the most sincere pleasure, the commencement of a systematic plan for the attainment of that object; and the Society may be assured of my earnest desire to co-operate with them, by any means in my power, in the furtherance of their designs."

"I entertain a confident hope, that, by prudent and active measures, much may be effected in Travancore for the advancement of Christianity."

"An efficient and extended system of education, particularly in the English language, will contribute more effectually than any other plan to the early and substantial establishment of the Protestant religion in India. The prevalence of the Portuguese language has materially promoted the propagation of the Roman Catholic religion."

"The Bishop of the Syrians assured me, when I proceeded to Madras, that he would employ unremitting endeavours to complete the translation of the whole of the Scriptures into the Malayalim language; and he has subsequently stated to me, that some progress has been made in the execution of that work."

"The Syrian College proceeds under the present superintendance of the bishop, Joseph; and it is my intention to adopt the best measures in my power for placing it in a state of efficiency, and combining its operations with a system of parish schools among the Syrians, which already exists in a certain degree, and is susceptible of much improvement."

"The principal object of the establishment of a college in Travancore was,

* Buchanan's Christian Researches, p. 109.

to instruct the Catanars and officiating priests among the Syrians in a competent knowledge of the Syriac language, in which they are at present too generally deficient. The ministers of the Syrians, in order to inculcate, with effect, the motives of religion, ought, evidently, to understaed its principles, and believe its truths. For these purposes, a knowledge of the Syriac language is more necessary to them than a knowledge of Hebrew and Greek to our clergymen; for the former want the excellent translations and explanations of the Sacred Books in the popular language of the country, which we possess.

"With the study of the Syriac language would of course be combined that of the Scriptures, and other religious books written in that tongue. Another object was, to procure copies of the Scriptures in the Syriac language; and it was intended that the students, in the course of their education, should transcribe the Bible to the greatest possible extent. Many, I may say most of the churches, are destitute of the Bible, either in the Syriac or the Malayalim languages; and the duty of transcribing the Scriptures would supply the churches with Bibles, while it would promote the instruction of the young men who copied them. A printed version of the Scriptures in Syriac would be extremely useful. The laity were also to be taught the Syriac. The plan of the college was also intended to comprehend a system of instruction in Malayalim to priests and the laity, and of translating the Scriptures and religious books into that language for general circulation and use."

"There were, a few years ago, many Protestant Christians in the Tinevelly district; but, from the want of a missionary establishment, some of them have relapsed to Paganism, and others have become Mussulmans. Mr. Sawyer, a very worthy man who lived at Palamcotta, employed all the endeavours which his situation and means allowed, in educating Protestant children, and also in supporting many poor Christian families. His death, which occurred about a month ago, has deprived the Protestant religion, in the Tinevelly district, of one of its most zealous and faithful friends; and, unless some measures shall be adopted by the Society for assisting the Protestants at Palamcotta, they may be reduced to the necessity of abandoning a religion, which, in India, often involves the lower classes of the people in additional difficulties.

"I am of opinion that a missionary should be appointed to Palamcotta; and that measures should be pursued by the Society for educating the Protestant children, and assisting the Protestant families, in that station. Colonel Trotter, who commands at Palamcotta, will, I am convinced, be happy to second the plans of the Society for the benefit of the Christians in the Tinevelly district."

"I have long considered the appointment of a Protestant clergyman to Cochin as extremely desirable; but objections rested against that arrangement, while the restoration of Cochin to the Dutch was probable. That place has lately been finally transferred to the British Government; and many reasons may be stated for employing an English missionary there. Nearly all the Dutch families at Cochin professed the Protestant religion; but, as they have seen no Protestant clergyman for twenty years, they have in general become Roman Catholics, and have fallen into an extreme ignorance of all religious duties."

Mr. Thompson, in conveying these important letters to the Society, takes occasion loudly to call on them not to neglect the advantages which present themselves in this particular field of service. "Where," he says, "in all your missionary sphere, can you discern a station of more urgent call, and so inviting?—I feel for Agra: I feel for Africa: supply them as speedily and abundantly as you can. But I think I may justly plead yet more for Travancore: for here you have not only a multitude of heathen calling upon you, but hundreds and thousands, many hundreds and thousands of Christians, including the ancient Syrian Christians—hundreds and thousands who have had some taste, a little it may be, of the bread of life, and are now famishing; who have had some glimpse of the light of heaven, and are now sinking into thick darkness.—They still bear the name of Christ: let us not see them sink down famishing with that Name upon

---

It is well known, that the late pious and excellent Dr. Buchanan had anticipated this proposal. We trust that the edition of the Syriac Scriptures, begun by him and continued since his death by the British and Foreign Bible Society, will soon be in the hands of the Christians of Travancore.

them; *crying, but there is none to help them!*

"Oh! that it may please God to affect the hearts of some of our young and able clerical brethren, to come, to hasten to them."

In that wish we most cordially concur.

A letter from the Rev. Mr. Cammerer to Mr. Thompson, gives an account of the state of the native schools, instituted upon Dr. John's plan. On the 31st of December 1815, the number remaining in the schools was 956. He expresses himself as satisfied with their progress.

STRANGER'S FRIEND SOCIETY.

We have already, on more occasions than one, called the attention of our benevolent readers to this excellent institution*.

It is a peculiar character of this Society, that it attends to the wants of the poor at a time, and in a manner, best calculated to impart effectual aid. Every case of distress which appears to be genuine, throughout London, Westminster, and Southwark, that comes to the knowledge of the committee and visitors, is personally inquired into, at the place of residence, which is the only means to avoid imposition; and no preference is given either to sect or nation, except indeed to the stranger in distress, and to those who appear to be of good moral character.

In the course of the last year (1815) six thousand nine hundred and seventy-five cases have been visited and relieved by the Society, the greater part consisting of families. Not less than thirty-four thousand five hundred separate visits have been paid, and the sum of two thousand eight hundred and ninety-six pounds has been distributed.

It would be impossible to estimate the benefits resulting to the individuals themselves, and also to the community at large, from the weekly intercourse of nearly three hundred visitors from this Society, with the poor in every part of the metropolis; who, while they convey to them the bounty of the rich, constantly endeavour to infuse a sense of obligation and respect to their superiors in society.

But Christian charity will not limit itself to the temporal necessities of human nature, it will take advantage of that access which the relief of these necessities opens to the heart, to instruct the ignorant, and to warn and counsel those who have wandered from the paths of virtue. The hours of depression and sorrow will be taken as fit occasions to point the sufferers to the only durable and solid felicity of man; and Christian benevolence will, by every kind and prudent method, attempt to reclaim the wicked from the error of their way—to instruct the ignorant in the true knowledge of salvation—and to comfort the dejected and the mourner.

Through the blessing of God upon the endeavours of the visitors, in very many instances, the moral condition of the poor has been greatly improved. Multitudes of children who had been brought up in a state of total ignorance, have through their recommendation been sent to Sunday Schools, where they have acquired habits of regularity, and an acquaintance with those holy Scriptures which inculcate their various duties to God and man. Nor is this all, for many of the parents, accompanied by their children, now frequent the ordinances of public worship, who had previously neglected the Sabbath-day; and a degree of order and decorum prevails in their families, to which heretofore they had been utter strangers.

Cases of distress forwarded to any of the following persons will be attended to as soon as possible, viz.

Wm. Marriott, Esq. 77, Broad-street, Royal Exchange, Treasurer; Mr. Henry Clarke, 52, New Bond-street, Mr. W. Cooper, 8, Queen-street, Cheapside, Secretaries; Jos. Butterworth, Esq. 43, Fleet-street; Mr. Cussons, 115, Wardour-street; Mr. Mathison, 52, Great Queen-street, Lincoln's-inn-fields*; Mr. Kent, 116, High Holborn; Mr. Shipton, Blackman-street, Borough; Mr. [illegible]ckwell, 5, King-street, Cloth-fair; Mr. Mackie, City-road, Finsbury-square; Mr. Trimby, 125, Whitechapel; Mr. Collins, Fox's-lane, Shadwell*; Mr. [illegible]mas Wiggins, Wellclose-square; Mr. Hobbs, 119, Oxford-street*; Mr. Braick, 17, Leonard-square; Mr. T. Lister, Spencer-row, Goswell-street-road; Mr. Edghill, 1, Gascoign-place, near Shoreditch Church; Mr. Billing, Lambeth-walk; Mr. S. Edwards, Walcot-place, Lambeth; Mr. Spratt, 2, Brewer-street,

* See our Vol. for 1813, p. 809, and for 1815, p. 843.

...s, 2, Smith-street, ...n, Sloane-terrace. ...from the mass of ...ted in the year's ...

...6, Cato-street, ...ow with six child- ...when first visited, ...usband about two ...his period was a ...s Hospital, and so ...in a few days she ... While in a preg- ...been subject to a ...in her legs: on ...not allow her to ...obtained leave to ...family: he had put- ...pose, when he was ...never spoke after- ...ht to his poor wife ...e. Her affliction ...magined, but can- ...ortly after his de- ...in her legs broke ...nearly incapable ...her family, all of ... The rent of her ...she had much diffi- ...but by the sale of ..., and help from a ...to whose libe- ...greatly indebted, ...s raised a few days ...put to bed of her ... the end of a fort- ...ed to remove, and ...girl of about nine ...her poor mother, two ...No. 16, in the same ...w dwells, and hav- ...yours by the use of ...family. Those who ...se, have felt much ...ing the piety and ...or woman; afflicted, ...cast down in the ..., but not destroyed: ...good nothing, she ...possessed all things. ...to one of the Com-

mittee who visited her, that it was as good as food to herself, to kneel down and ask bread for her children of her Father who is in heaven. She is still greatly distressed in her circumstances, and considered by the Society as an object worthy of commiseration.

2. The wife of Charles Wilford, a journeyman shoemaker, residing at No. 10, James-street, Manchester-square, was visited and relieved by the Society during an illness which terminated in her death. There is good reason to believe, that the instructions of the visitors were much blessed to her, and that her end was peace. A few days after her interment, her husband, a feeble, infirm, and deaf old man, in his seventy-sixth year, presented himself to the Committee to return thanks for the affectionate attention and advice which his deceased partner had received. He stated, that from a club of which he was a member, he had received a sum for her funeral expenses; and that after every thing was discharged, a surplus remained of five shillings—it was his all —and with many tears he tendered it to the Society, as a token of his gratitude for the benefit he as well as his late wife had received through its instrumentality. The person to whom he addressed himself felt doubtful as to the propriety of receiving this evidently free-will offering from the old man: he reminded him of his age, and suggested many ways in which such a sum might be beneficial to himself. This backwardness to receive his gift appeared to pain him much, and caused him to urge his request with greater earnestness. Being asked what he had to rely on for future support: "These hands," he energetically replied, "and the God I have heard of from the kind friends who visited my wife." This reply was enough; and honouring the spirit by which he was actuated, the donation of the poor man was received into the treasury of the Society. A friend of the institution, struck with admiration at this noble act, determined he should be no loser, and himself rewarded him with a liberal sum.

3. Ann Graves, No. 7, Union-street, Lambeth Walk, when first visited from this Society was in a very distressed state of body and mind, having no covering for herself or new-born infant, owing to a very heavy loss her husband had sustained, by the seizure of a boat which he had borrowed, being a fisher-

...either men or women, ...blankets, sheets, &c. ...received and appro- ...care to the most ne- ...dent of the poor, by ...of the gentlemen ...or to Messrs. Owen ...ter-lane, Cheapside; ...Mount-street, Lam-

man. The boat having been newly painted, and the owner's name not put on again, it was seized, and the man was sent into confinement until he paid the fine, which occasioned great distress to the family. They were under the necessity of selling every thing they had in order to raise the money. The woman had not a single article left; but the misery of this case was greatly augmented by the following circumstance:—her husband rose very early the next morning, after his liberation, to go a fishing, bid her Good b'ye, and said he should be home at seven o'clock: But he never returned. The boat upset, and he was drowned.

4. E. Bainton, No. 8, Hart-street, Grosvenor Square; a stable-keeper's servant, was on the 24th December, riding a horse belonging to his master through Knightsbridge, when it took fright, ran away with him, and came in contact with the horses of a stage coach, fell, and rolled upon him. By this accident he was much hurt—completely laid up—and since that time has been unable to do any work; remaining for a long time under the care of a surgeon, who has given the poor man a written testimony of the regularity of his conduct while under his observation. He has a wife and three children, and his family has much affliction. Six years ago they were living in comfort, having two furnished rooms, she following the business of a mantua-maker; but one sickness after another has quite reduced them: he has paid as much as one hundred pounds for medical help. Good furniture and clothes have been sold and pawned, till all is gone, and they are now destitute, amidst rags and wretchedness. They have been visited by the Society for some time, and relieved as far as the funds would allow. Sunday last he came to return thanks for the relief afforded him, and to solicit a continuance of the visits, his wife and one child being ill; she with a large gathering on her left hand, which prevents her doing any thing. He brought a letter written by her, which indicated that from the conversation of the visitors, they had been much instructed. A member of the Committee called on the following morning, and found them indeed in a deplorable condition. They must have gone without breakfast, had not a person in an adjoining room sent them a little bread. Amongst other articles they have sold, she enumerates with particular regret a book entitled "Hervey's Meditations," which they had taken in, in numbers. Her husband hawked it about, till he got eighteen pence for it. After it, a Bible went, for two shillings. The woman said she regretted this more than all. She had begun to read it with delight: "I wept the whole of the day," she said; "but my children were crying for food, and what could a mother do?"

5. Thomas Riley, in a garret, at No. 4, Red-Lion-court, Minories, had been afflicted near twelve months, with a violent rheumatism in his arms and between his shoulders, which had rendered him incapable of work. He had six children, three of whom are wholly dependant on him; the wife also very ill: but her affliction appeared to be occasioned entirely by grief and the want of common necessaries of life, having been obliged through long distress to part with their clothing, furniture, and at last their bedstead and bed, in order to provide food and pay their rent; so that it may be said they are living in an empty room, not having so much as a bit of straw to lie down upon, and the father, mother, and children, all huddle together upon the bare floor, to keep each other warm. The visitor, affected at seeing such a scene of distress, relieved them very liberally. It was thought by their manner and appearance they had seen better days, for under such circumstances both themselves and their room were remarkably clean: and upon inquiry it was found that they had lived in much credit, he having been for some years mate of a transport, and after that he was master of a brig trading to Gibraltar; but the long affliction they have laboured under, and a dislike to make their case known to their friends and acquaintance, has brought them into the state above described, and they are now on the books of the Society.

6. Robert Walker, of Pelham-street, Brick-lane, Whitechapel, a letter-founder by trade; but not being able to obtain any work in his own line of business for the last eighteen months, has been obliged to seek a maintenance for his family (consisting of a wife and two children) in another way. He was employed for some time in going round the country to get orders for books; but his earnings were barely sufficient to keep his family from starving, and rather than they should want bread, he

himself abstained from taking scarcely any thing for several days together. These privations soon reduced him to such a weak state, as to render him unable to do any thing; and when called on by a visitor of the Strangers' Friend Society, he was found confined to his bed with an asthmatic complaint, and to all appearance near death. One of the children was also very ill. They had no furniture of their own left, and scarcely any clothes to cover them. Not living in their own parish, they had never applied for relief from the one to which they belonged. The visitor says; "While I was speaking to the poor man, his wife came in with a small piece of bread which a neighbour had just given her; and on my presenting her with two shillings to get some more, she honestly informed me, that a visitor from the same Society had been there two days before, and had left eighteen pence, which she supposed I was not aware of, and therefore thought it not right to accept what I offered; but on her saying (with tears in her eyes) that the piece of bread she held in her hand was all they had in the world, I could not do otherwise than leave the money." The man is regularly visited, but still continues very ill.

7. Mary Cox, 19, Leicester-street, Swallow-street; in a most miserable kitchen, so wretched that it appears utterly unfit for the residence of a human being. She formerly lived in a better apartment in the same house; but being unable to pay the rent, she, with a girl about four years old, came into this place, expecting daily to be confined. Her husband is a soldier now on foreign service, and had left her pregnant. She was without money, or any thing by the sale of which she could procure any; neither had she any bed, bedding, or furniture. While she could work and was able to obtain employment, she supported herself and child; but for days she has been even without a morsel of bread. A day or two before she was taken ill, she was in these circumstances, and in the hope of getting something to satisfy her famished child, she sent her into the street. It was night: they had not broken their fast. It was the cry of helpless infancy, perishing for want amidst surrounding plenty. She did not ask in vain; she soon got two-pence, and, overjoyed, ran with it to her disconsolate mother. A penny-worth of bread was obtained; and as the poor woman expected every moment to be taken ill, with the other penny a candle was procured, that when the hour came, she might have at least a light. In the shop where she bought it, she met a kind gentleman who commiserated her case and gave her a few broken victuals, and said he would be a friend to her in her confinement. She was taken ill about four in the morning, with no one but her child with her, upon a truss of straw without any covering. The child ran up stairs, and called the people to come, as her mother would die. She was safely delivered, and the friend she had met in the shop called on her, and sent in an old bedstead and blanket. She had some fresh straw, and the landlady of the house lent her a piece of an old carpet to cover her. One of the visitors called on her after she had been in bed a few days: she was still wretchedly off, but appeared thankful and resigned, and was up, trying to do for the infant, which had been ill: she was very anxious to have it baptized. When the relief he brought her was given, she was so overpowered with joy as to be unable to speak: in grateful transport she fell with her babe in her arms at his feet, and with streaming eyes and inarticulate sobs, offered those thanks which were too big for utterance. The scene was too much: the visitor was obliged hastily to run away from an expression of gratitude he had never seen equalled.

8. A female visitor entered the garret of No. 6, Parker-street, Drury-lane, in January last, and found a family in a deplorable state. The man and his three children were crouching literally over a handful of fire: there was neither bed, bedstead, table, nor other furniture in the room, except two broken chairs. In a corner of the room lay the wife, Elizabeth Wright, on the floor, covered with an old rug: she was very ill, and apparently in labour. Her illness was occasioned by sitting in the cold yard of a workhouse, without either flannel or linen about her, waiting to see if she could be taken into the house. Before it came to her turn to be heard, she was seized with such violent pains, that two of the poor women who were also waiting for relief, led her back to her miserable garret. The husband, a plasterer, had been out of work for nearly six months: they had parted with every thing which could produce a penny, to keep the children from starving. They

were instantly relieved; and the next morning application was made to the parish officers, who humanely sent further help, with a blanket and some linen. The female visitors procured a bedstead and a bed of clean straw, with other necessaries, and a friend sent another blanket. On the following day the visitor was surprised to find the woman so much better, but she said that such a comfortable bed had afforded her a most excellent night. The whole of the family were nearly naked: they were furnished with several articles of clothing; and whenever the visitors called, which they did frequently, they found the woman industriously employed in repairing and making the most of them. The visitors had only obtained one sheet, and they determined to buy another. They mentioned some particulars of the case to a linen-draper, and he would not receive payment for the sheet, but most kindly presented it to the visitors for the poor woman. She was not delivered till a fortnight after the first visit; but in the mean time, through the help received, she recovered strength to bear the pains of child-bed, and in all probability was rescued from an untimely grave.

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

The Fifth Report of this Society, which we regret should have lain so long unnoticed by us, gives an account of the progress of instruction in EIGHTY circulating Schools, which had been instituted by the Society, and were dependant upon it for support. It would be impossible for us in our scanty limits to give even an abstract of the interesting details which the Report exhibits. We must content ourselves with quoting a few detached passages which may give our readers a glimpse of the benefits flowing from these schools, and may serve to quicken the public benevolence in their favour. And we are the more anxious that this effect should be produced, as, without farther pecuniary aid, the efforts of the Society are in danger of languishing. In this land of light there are many natives of the Highlands and Islands of Scotland, whom the advantages of a good education have placed in situations of ease and affluence. On them, in an especial manner, would we call to remember the land of their fathers, that land endeared to them by so many recollections, and to bestow a part of their abundance in diffusing the blessings of religious light and knowledge throughout its mountains and its glens. If desirous of knowing more of the Society for which we plead, they may turn to our Vol. for 1811, pp. 195 and 847; for 1813, p. 191; and for 1815, p. 895. Still fuller information may be obtained from the following gentlemen in London, viz. Mr. Allen, Plough-court, Lombard-street; Messrs. Christy, 35, Grace-church-street; Mr. R. Philips, East-street, Red-lion-square; Mr. Reyner, 50, Mark-lane; Mr. Steven, Thames-street; Mr. Tarn, Earl-street, Blackfriars; Rev. Dr. Waugh, Salisbury-place; in Liverpool, from Mr. S. Hope; and in York, from Mr. T. Wemyss;—and any of these gentlemen will gladly receive donations or subscriptions for promoting the Society's objects. We proceed with some extracts:—

1. Durin, in the parish of Duirness.—"It is with pleasure that I am able to report the progress of your school here," says the minister of the parish, the Rev. William Findlater. "The number on the teacher's list just now is eighty-two; of these, twenty are reading the Bible, sixteen the New Testament, fourteen the Psalm Book, thirty-two the First Book and small Spelling Book. I had the satisfaction of observing their progress pretty often during the winter, and had cause to express my approbation of the diligence and faithfulness of the teacher, as well as the zeal of the people, who seldom dismiss till 10 o'clock. Such was the anxiety of some for instruction, who lived at a distance from the school, that they employed their relations to serve in their place for two or three months, that they might avail themselves of the opportunity afforded for learning to read the Scriptures."

2. Kildonan, in the parish of Lochbroom.—The Rev. Dr. R. examined this school, one of the six established in this extensive parish, and of all which an equally favourable report is made, on the 27th September.

"Thirty-nine," he says, "were present in a new house, built on purpose, in the march between that and the nearest farm, all beginners in June last. Nothing could be more delightful than the appearance which this group of young ones exhibited. Those of them who had entered at the opening of the school read the Bible or New Testament with accuracy, and those who had

joined at later periods, read in the First Book or the Psalms. The parents shewed the teacher every kindness in their power; and being present at the examination, expressed the warmest gratitude to the Society for the great benefit it had conferred on their needful district. They were particularly struck with the sudden change of hearing the Bible read in so many families daily, and by their own children, where it had been very lately quite unknown. In short, the benefit is incalculable which has already been received by this parish, through your admirable institution."

3. Glencalvie, in the parish of Kincardine, Ross-shire.—"It was not in my power," says the Rev. A. Macbean, "till yesterday to visit the school at Glencalvie, since my return home. The snow lay deep in the Strath, the rivers were frozen over, and the thaw swelled them to such a height, that it was impossible for a horse to cross. Yesterday, however, I accomplished my purpose, and my pains were amply compensated, by the progress I witnessed in the school, since my former visitation of it. A house crowded with 60 scholars of all ages, from the Glencalvie veteran, Iverach, now in his 117th year, to, literally speaking, the infant in the cradle; for the mother of the infant is one of the scholars, and such was her ardour of desire to learn, that she brought the child and cradle to the school. Most of the inhabitants of the surrounding hamlets also attended; and every tongue was employed in giving thanks to God, and the instruments he raised, to send them a blessing of such inestimable magnitude. Parents of throng families were ranged in the same class with their children, and the progress they have all made in reading was truly astonishing. Many who knew not a letter before the commencement of the school, not only young but aged persons, were able to read both the New and Old Testaments, and the Psalm Book in verse, with ease and accuracy. Indeed, the fidelity of the master appears to have been unremitting, and it was highly gratifying for me to hear how universally beloved he has made himself among them, by the propriety of his conduct. I earnestly beg that the school may be continued with them for another year." The Committee add —"This school was continued accordingly during the summer session, at the close of which further progress had been made. The Scriptures were read by most of the scholars, of whom the great majority were ignorant of the alphabet when your Society last met in these rooms. The members of the Society must have been struck with the remarkable age of one of the persons, named Iverach, attending this school; a man now living in the parish in which he was born, and whose birth appears in the parochial register; who, your Committee have been informed, inlisted in the year 1715, and, as it appears, actually attempted to learn to read in 1815. 'He attended,' the teacher says, 'frequently.' He acquired the knowledge of the letters, nay, had got the length of reading syllables or short words; and your Committee have only to regret, that he has been arrested in his progress, by an infirmity incident to far younger men. 'Old Iverach's sight,' says Mr. Macbean, 'has failed considerably; otherwise he would have learned to read.'"

4. Balvairde, in the parish of Rosskeen.—This school was visited by two clergymen, who report most favourably of its progress. Their report contains this remarkable observation:—

"The visitors find, by experience, that teaching the Highlanders to read the Word of God in their mother tongue, instead of being any impediment to them in learning to read and speak English, excites them to acquire, and forwards them in the acquirement, of that language."

5. Gress, in the island of Lewis.—"When this school was examined, there were present, as scholars, 121 persons, from five years old to sixty, the youngest of whom read the New Testament, with very considerable correctness." Respecting the influence of this school, and another in the same island, a correspondent thus writes:—

"I may safely say, that the Gaelic schools already taught in this parish, have done more good in spreading knowledge and in warming the hearts of the common people to true religion, than all the other means which they have enjoyed for a century back. It is only a person living on the spot who can be sensible of the change. Figure to yourself what the people here were two years ago, gathering in groupes on the Sabbath, and talking every kind of nonsense; now they meet regularly every Sabbath, when the boys of the school read alternately a chapter of the Old or New Testament."

6. Brebost, in the parish of Duirnish.—"At the examination in September, the number of scholars on the list had increased to fifty-five, almost the half of whom could read the Scriptures with ease and accuracy. Respecting this school, the Rev. Roderick Reid says, 'The parents seem quite delighted with hearing their children read the word of God: and I cannot express my joy at beholding both young and old come up to the house of prayer with Bibles in their hands, when scarcely any were to be seen before.'"

7. Island of Canna.—"The school in Canna, where the inhabitants are four hundred in number, and, with the exception of one family, all Roman Catholics, continues to be conducted with success. When the teacher, after the harvest vacation last year, returned to the island to open the winter session, he was received with even greater cordiality than he had previously experienced. So delighted, in particular, were the young people of the place with the idea of his resuming his labours, that a number of boys, who had profited by his instructions, set up a dance upon hearing of his arrival on the island, and congratulated each other on the happy event. The school, accordingly, as might have been expected from such a circumstance, was very throngly attended: there being on the list ninety-six scholars, of whom sixty-two were boys, and thirty-four girls, all under the age of twenty-four. Fifteen of these were reading the Bible, thirty-nine the New Testament, and the remaining forty-two the First Book. The inhabitants of Canna have undoubtedly profited greatly by the establishment of the school in their island. This fact they all confess; and it is obvious to the most superficial observer among them. When the teacher went first to that place, in December, 1813, he found only two Gaelic Testaments. There was not a single copy of the Gaelic Bible in the whole island; and, of all the inhabitants, only three could read their native language, which, after all, they did but indifferently. The number of persons who have now no farther occasion for a teacher exceeds forty; and as many, it is expected, from the present state of the school will, in a little time, be advanced to the same degree of perfection. The individual who taught the school, having been appointed to another situation, the care of it has been committed to a young man, who was one of his scholars, and who, it is hoped, will, by his diligence and zeal, justify the confidence reposed in him. When his predecessor quitted the island, the people came to him, begging that he would take the trouble of returning their grateful acknowledgments to the Society for sending him among them; and as, in consequence of his departure, they were apprehensive that they were no longer to enjoy the benefit of a teacher, they farther requested him to represent their case as most necessitous; 'for we are certain,' added they, 'that if the men in Edinburgh know our circumstances, they will pity us."

We have given only a tythe of the cases which might have been quoted; but these, we are persuaded, will be sufficient to incite, at least to further inquiry, if not to an immediate concurrence in the plans of the Society, such of our readers as feel an interest in the diffusion of Christian light among their countrymen, and whom God has blessed with the means of promoting that diffusion. We cannot better close this article than with the concluding paragraph of the Report:—

"When such substantial reasons for gratitude as to the past, and hope as to the future, are brought forward—when the strong and peculiar claims of our Highland countrymen are seriously considered—and while every true patriot must regard the operations of such an institution to be most intimately connected with the vigour and the improvement, the happiness and stability, of our country—your Committee cannot allow themselves for one moment to imagine, that an appeal like the present can be made to the justice and generosity of the public in vain."

SOCIETY FOR THE CONVERSION OF THE JEWS.

The following Lectures will be delivered in the ensuing year, on subjects relative to the Jews, by Clergymen of the Established Church, at the Chapel, Ely-place, Holborn, at half-past six o'clock, on the first Thursday evening in every month, viz:—

January 2. Can better means be employed for the Conversion of the Jews, than those already attempted? Rev. G. Mutter.

February 6. Are Evangelical Doctrines plainly taught in the Old Testament? Rev. D. Ruell.

March 6. Was not the Levitical Law, at least that part which respected religious Worship, designed to teach the Doctrines and prefigure the Worship of the Christian Church? Rev. Lewis Way.

April 3. What were the Opinions of learned Jews before the Coming of Christ, concerning the Nature of God, the Character of Messiah, and the Fall and Recovery of Man? Rev. Amos Westoby.

May 1. In what way can the Objection of the Jews to the Miracles of Christ (founded on Deut. xiii. 1, 2.) be satisfactorily removed? Rev. Charles Simeon.

June 5. What is the best Interpretation of the Promise made to Judah, Gen. xlix. 10? Rev. S. Pigott.

July 3. What is the most successful Mode of reconciling the apparent Discrepancies in the two Genealogies of Christ? Rev. W. Borrows.

August 7. What are the most satisfactory Answers to the Objections of the Jews against St. Matthew's Application of the Prophecies, Matt. i. 23. ii. 6, 18, 23? Rev. John Bishopp.

September 4. From what Arguments does it appear that the Jewish Law was never intended to be Perpetual or Universal? Rev. Thomas Webster.

October 2. Will the Jews be restored to their own Land in a Political Capacity, or will they be finally incorporated with the Christian Churches of those Countries in which they reside? Rev. T. S. Grimshawe.

November 6. Is the Doctrine of a Millenium supported by Holy Scripture? Rev. Henry Godfrey.

December 4. A concise and connected View of the Book of Revelations. Rev. J. H. Stewart.

VIEW OF PUBLIC AFFAIRS.

From abroad we have received, during the present month, little intelligence of any interest. A dispute has arisen between the United States of America and the Emperor of Russia, respecting some indignity he conceives to have been offered to him in the person of the Russian Consul; but we doubt not it will be amicably adjusted. The Americans, on the other hand, complain loudly of the severities experienced by their traders from the Spanish Guarda Costas, and evidently long for an opportunity of openly aiding the progress of Independence in the trans-Atlantic provinces of Spain. In almost every one of these provinces the standard of revolt has been erected, and sanguinary conflicts have ensued; but the accounts are so varying and contradictory, that it is difficult to ascertain the relative situation of the contending parties. We fear that on both sides the war has assumed a character of peculiar ferocity; and that it must, therefore, be attended with a more than usual proportion of carnage and desolation. We can have little doubt, that if the population of South America persevere in the contest, they must ultimately succeed. It seems impossible that Spain, in her present exhausted state, and with her present imbecile councils, should be able to conduct so remote a warfare with any thing like the requisite degree of vigour. The result, therefore, will probably be the entire emancipation of South America from her yoke; a result in which, for our own parts, we see much to rejoice in, and nothing to lament, whether we contemplate the uniform conduct of the metropolitan state, from the first discovery of that ill-fated region to the present hour; or the probable consequences of the event, as they affect either our own national prosperity or the general interests of humanity. It ought not to be forgotten, in the consideration of this question, that all the South-American Juntas have abolished the slave trade; that old Spain, on the other hand, has embarked in it with avidity at the very moment when the general voice of Europe has called for its extinction, and has singly kept alive all its barbarizing and demoralizing effects in Northern Africa, after every other nation, even Portugal, had agreed to the entire exemption of that part of the coast from this calamitous infliction.

The report of a revived war in Hayti, between the rival chiefs Christophe and Petion, proves happily groundless. A mission reached that island from France in the month of October, to treat for its return to the allegiance of its former

sovereign. Petion, to whom the first application was made, is said to have refused to listen to any overtures which did not recognize, as the basis of all negociation, the independence of Hayti. There can be no doubt that, on this point, the answer of Christophe will be at least equally decisive.

In France, and in many other parts of the continent, the distress, arising from the high price of grain and the want of employment, appears to be still greater than it is in this country. Here, during the present month, extensive, and we trust effectual, endeavours have been employed to alleviate the pressure. The subscription for the relief of Spitalfields and its vicinity, has alone exceeded 40,000*l.*; and a highly commendable liberality has been shewn in many other quarters; so that we should be sanguine in anticipating the best effects from this concurrence of benevolent effort, did we not apprehend some serious counteraction from the profligate conduct of certain demagogues and the lawless proceedings of a misguided populace. On the 2d instant, another meeting of the labouring classes was held in Spafields, which led to speeches still more inflammatory than the first, and, as might be expected with results still more disastrous. The levelling and revolutionary harangues of citizen Hunt and his associated orators produced, perhaps their intended, certainly their natural, effect. A large detachment from this tumultuary assemblage hurried off to reduce to practice the doctrines which had been preached to them. Flags had been prepared with seditious inscriptions, (an undoubted proof of previous design, at least on the part of some individuals), which on being displayed served as a rallying-point to the mob. Thus marshalled, they proceeded through the city to Tower-hill, breaking open in their way the gun-smiths' shops, and taking thence all the arms they could find. They had the audacity to attempt to force the Royal Exchange, in which were the Lord Mayor and several of the Aldermen, and even fired over the gates which had been closed upon them. Their triumph, however, was very short: a body of horse soon made its appearance in the city, and in the course of two or three hours every vestige of tumult had disappeared. Many of the rioters were apprehended; but it does not appear that any one of them was killed—a circumstance very highly creditable to the forbearance of the military, who were assailed and some of them injured by missiles from the mob. Many of the arms taken from the gunsmiths' shops, being thrown away by the rioters, were recovered. One gentleman, Mr. Platt, was dangerously wounded in a very wanton manner, by a person who appeared to be a leader in the tumult, but who has hitherto eluded the vigilance of the police, though stimulated by a reward of 600*l.* His name is Watson. This man and his father, both of whom had practised as apothecaries, but were reduced in their circumstances, appeared to be among the chief instigators of these violences. The elder Watson is in custody. Mr. Platt, we are happy to say, is likely to recover. During the continuance of the tumult, several of the bakers' shops were pillaged by the mob.—Too much praise cannot be given to Lord Sidmouth, the Lord Mayor, and the magistracy in general, for the vigilance and energy they displayed on this occasion.

ANSWERS TO CORRESPONDENTS.

LAICUS; A WEST COUNTRY MAN; OLD CHURCH; W. M.; VIGIL F. S. P.; I. M.; Ἰδιωτης; CLERICUS; AMICUS; NEMO; C. C. Αληθης; A MEMBER OF THE CATHOLIC CHURCH; have been received.

It is not intended to insert the Paper of "A young Clergyman." His questions have already received a full answer in our pages.

The Poems of Struthers, in two volumes, if not out of print, may be had of Mr. Lang, bookseller, Glasgow.

We are very sorry that GAIUS is so impatient of the discussion respecting *Regeneration* and *Baptism*, because, whatever he may think of it, in our view it is a very *vital* subject; and we cannot, therefore, consent to close the discussion out of respect to his prejudices, or in deference to his menace.

We can assure "A Lover of Truth and Justice," that we feel so little the influence of the spirit he attributes to us, that we have not read any of the articles to which he alludes; nor did we know of their existence but from his letters.

Mr. Weyland's letter in our next.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE FIFTEENTH,

FOR 1816.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE Sixteenth Annual Report of the Committee of this Society, which was delivered to the general meeting on the 30th of April last, and has since been printed, contains a great mass of very interesting matter. It is preceded by a sermon, preached before the Society on that day, from Isaiah xliv. 20, by the Rev. Daniel Corrie, LL.B., one of the East-India Company's chaplains, on the Bengal Establishment. The peculiar qualifications of Mr. Corrie for this service are well known to our readers. To them it will be gratifying, as it has been to us, to find those qualifications fully recognized by the Bishop of Calcutta, Dr. Middleton. "Among the missionary proceedings of the present day, I have met with none," observes his lordship, "which have been conducted with a happier combination of zeal and judgment than one of your own body (the Rev. Mr. Corrie of Agra) has displayed."

The sermon before us is that of a man who deeply feels both the difficulties and the importance of attempts for the conversion of the Pagan and Mohammedan nations to Christianity; but who is actuated by a fixed and animating confidence—the fruit not of a heated imagination, but of experience and observation—that great results are to be expected by the faithful missionary, who, with a single eye to God's glory, duly qualifies himself for this field of service, and then prosecutes his high calling with the self-devotion of the evangelists and confessors of old. The subjects of which he treats are; first, "the delusions under which the heathen labour," and secondly, "the means which we should employ for their relief." Under the first of these heads we meet with much curious information respecting the theological views and superstitious practices of the Hindoos. Although his intercourse with them has inclined him to the opinion, that Divine Revelation is the original source of their present corrupt and degraded system of faith and worship, yet he pronounces them to be now evidently "without God and without hope in the world;" not merely as being without the knowledge of Christ, but inasmuch as their own religious views and feelings render them incapable of enjoying God, or of participating in the happiness of heaven. The following extract seems fully to bear Mr. Corrie out in this apparently harsh conclusion:—

"One and all among the Hindoos indulge in the most absurd speculations respecting the Divine Nature, and substitute the grossest idolatry for that which they themselves acknowledge to be more rational and pure*. The more subtle among them, indeed, especially such as have been in any way conversant with European Christians, are often very anxious to repel the charge of idolatry; and endeavour to justify the use of images, in the same manner as the Roman Catholics. Some, who ought to have known better, have done the same service for them: but the allegory and mystical refinement to which they are obliged to have recourse, shew how difficult it is to reconcile such an idea with the real state of the case.

"The popular creed of the Hindoos is, That the Supreme Being, willing to create, produced three, to whom he delegated his authority. This seems the true notion of the Hindoo Trinity; not possessing originally in themselves divine attributes, but receiving and exercising them for a time.

"Of these three, the Creator is said to have made the world; but no worship is now paid to him. The Preserver is supposed to have been repeatedly incarnate, for particular purposes, which are allowed to have no respect to the present race of men. And now they think the Destroyer exercises his authority, and they worship him under numerous names and emblems.

"From these three, various divinities, it is supposed, have emanated; who are to be supplicated in different places. Many human beings are said to have attained, by the performance of certain rites, a measure of divine power; and are to be worshipped as gods of the hills and of the vallies, of the waters and of the woods: but all these, it is expected, after this age is finished, will be swept away, all evil beings destroyed, and all good beings absorbed in the Supreme*.

"Is not this expressly substituting other gods before the Lord? Is it not doing *service to them, which, by nature, are no gods?* For they not only speak of them as created beings, to whom they

* "It is the fashion now to extol the purity of the worship of the Druids, of which we know but very little, and to suppose that they had no idols. Some modern authors have rendered the same service to the Brahmins. But ask a Hindoo whether he worships idols, he will immediately and without the least hesitation answer, 'Yes: I do worship idols.' Ask, on the other hand, a Hindoo, learned or unlearned, 'Do you worship the Supreme Being? Do you pray to him? Do you offer sacrifices to him?' He will immediately answer, 'No! never.' 'You certainly worship Him mentally?' 'No.' 'Do you praise Him?' 'No.' 'Do you meditate on His attributes and perfections?' 'No.' 'What is then that silent meditation mentioned by some learned authors?' His answer will be, 'When I perform the puja (worship) in honour of some of the gods, I seat myself on the ground; I say inwardly 'I am Brahme, or the Supreme Being. We are not conscious of being Brahme, because of worldly illusion and the original taint of sin; but we know it through revelation. *It is forbidden to adore the Supreme Being, to offer prayers and sacrifices to him; for it would be worshipping ourselves:* but we may adore and worship collateral emanations from him and of a superior degree, we may worship even mere mortals.' The worship of images is recommended, when, after consecration, the deity has been called down, and forced into them by powerful spells."—*Essay on the Sacred Isles in the West, by Major Wilford, Asiatic Res.*

"The ceremony of consecrating images in India, alluded to above, is an exact representation of the dedication of Nebuchadnezzar's golden image, Dan. iii.

* "It is to be recollected, that even these heavenly beings are of a perishable nature, and subject to the infirmities of existence. The whole are swept away at each *Maha pralaya*, or destruction of the universe."—*Notes to the Megha Duta, a Poem, in the Sanscript Language, translated, with Notes, by H. H. Wilson, Esq.* p. 164.

ascribe Divine power; but the ideas which they entertain of them are utterly subversive of the Divine character, and, by a necessary consequence, exclude from the favour of God. These supposed divinities are generally to be propitiated by some painful sacrifice. Offerings of various kinds are to be made. Human blood is the highest and most acceptable*. Hence the virtue annexed to human sacrifices; and hence the numerous instances of self-destruction, in order to secure the favour of their gods, which occur annually throughout the country, in a variety of ways. With the same view, those various modes of self-torture, so often described in publications connected with the East, are submitted to."

Their penances, however, so far from being practised with a view to ease a conscience labouring under a sense of moral guilt, as has generally been supposed, are rather used with a view to some temporal boon. Seldom does any thing like humiliation appear in the Hindoo devotees. "They are the most self-sufficient, arrogant, and proud of all the natives of the East; assuming frequently a sort of divine character, claiming and receiving sacred honours from the people, and accounting themselves of all men the most holy." They are extremely irascible; and imprecations are their great weapons of vengeance, which are supposed to be deadly and inexpiable. Even by sin they do not intend moral guilt; but offences against some Brahmin, or some of the animals or places deemed sacred, feeding on forbidden food, or touching unclean persons: and the efficacy of the religious rites employed for the expiation of these is not considered as affected by the mind of the worshipper.

In short, "to think of God as these wretched men think of Him, is, in fact, to forget and lose sight of his true character. It is substituting an evil spirit in the place of the Holy and Just One, which cannot but call forth his righteous indignation."

Many of the enormities and austerities of Paganism are practised, Mr. Corrie also tells us, without any immediate reference to a future state, but in the expectation of temporal advantage. "One who had lived in an uninhabited wilderness for twelve years, part of that time surrounded by a fire, and whose sides, when I first saw

* "In the 'Sanguinary Chapter,' translated and published in the Asiatic Researches, vol. V., Siva (the Destroyer, of the Hindoo Triad, and the one most generally worshipped) is introduced delivering instructions respecting the rules and ceremonies to be observed by sacrificers 'to all deities,' in order to procure the Divine favour. The pleasure which the goddess (the wife of Siva) receives from an oblation of the blood of fish and tortoises, is of one month's duration, and three from that of a crocodile. By the blood of nine species of wild animals, the goddess is satisfied nine months; and, for that space of time, continues propitious to the offerer's welfare. The blood of the wild bull and guana gives pleasure for one year, and that of the antelope and wild boar for twelve years; the satabha's blood satisfies the goddess for twenty-five years; and the buffalo's and rhinocero's blood for a hundred, and that of the tiger an equal number. That of the lion, rein-deer, and *the human species*, produces pleasure which lasts a thousand years: by *a human sacrifice*,' attended by the forms laid down, Devi is pleased one thousand years; and, by a sacrifice of *three men*, one hundred thousand years!

"Some learned Brahmins now pretend, that the literal shedding of human blood is not here intended; but it is certain, that though openly to sacrifice a man would render the sacrificers guilty of murder in the eye of the English Government, yet that horrible rite is still occasionally resorted to in secret, when some unsuspecting traveller, is decoyed to the temple, and his throat cut whilst asleep, and the ceremony performed over a figure of clay or wax."

him, were in an ulcerated state from lying so long naked on the bare ground, told me, after a little acquaintance, that he did this in the expectation, that his god would appear to him, and tell him how he might become a rajah or prince."

Even wives and children are sacrificed with a view to mere temporal objects. "Now," observes Mr. Corrie justly, "whilst every palliation of their guilt, which their superstition and prejudice may be thought to claim for them, is granted, let it be remembered that they are sanctioned in these outrages on humanity by their religion."

And as for the future happiness to which they look, it has no reference to a spiritual state. A few talk, but none think seriously, of being absorbed in the Supreme Being. The highest reward they expect is a state differing little from the sensual paradise of Mohammed, and terminating in being born again into the world. "It is to obtain this kind of enjoyment that the widow burns herself with the dead body of her husband. For this, the misguided devotee casts himself beneath the wheels of the idol's car, or precipitates himself into the watery abyss, or suffers himself to be entombed alive." "And though comparatively a small part of the population of India perish in this way, though the hundreds of self-devoted widows and of devotees of various classes, and the thousands of self-tortured beings to be met with daily are but a small proportion of the millions inhabiting that fair quarter of the earth; yet we must remember, that this is the tone of feeling which pervades the whole community.

"When these men think of the most pious vow which can be made, or of the most meritorious service which can be performed, they think of the sacrifice of a child, or of an act of suicide, or of the self-devotion of a widow. And, though the feelings of nature may prevail to restrain many from these revolting deeds, or occasion may not occur to call forth the horrid purpose; yet, of the millions of the Hindoos who do not yield to the full force of their superstitions, none expect to attain so high a station, or such plenitude of enjoyment after death, as the courageous devotee.

"How, then, can we avoid the conclusion, that the religious views and feelings even of these miserable men, do, in the very nature of things, exclude them from the approbation of God, and incapacitate them for the enjoyments of the heavenly state? It is impossible that a sinner, going out of this world in expectation of any thing corresponding with earthly honours, amusements, or enjoyments, should not be met by disappointment and shame. It is impossible, that a soul utterly ignorant of holy, spiritual, and intellectual enjoyments, should find any place among *the general assembly and church of the first-born*, the *innumerable company of angels*, and *the spirits of just men made perfect.*

"Here the Christian takes his firm stand against all who oppose missionary efforts. The heathen, not only according to the unerring Word of God, but by the evidence of facts, are in a perishing condition. Without Christ they cannot be saved: *He, that hath the Son, hath life; and he, that hath not the Son of God, hath not life:* and myriads of these immortal spirits are passing into eternity, whose state and dispositions prove them to be utterly alienated from the favour of God, destitute of spiritual life, and fatally incapacitated for the enjoyments of a better world: for, without dispositions suited to the employments of the heavenly state, they could no more comprehend the happiness arising from them, even if admitted to a participation, than a brute can enjoy the pleasures of reason: and, unless this be kept in mind, it can scarcely be hoped that a due mea-

sure of zeal for the salvation of the heathen will be maintained among us."

This is ably and strikingly argued. He adds—"If it were consistent with the sanctity of this place to enter into a detail of the immoralities practised by all ranks among the heathen, it would appear that even the strong language of Scripture is scarcely sufficient to express their moral degradation and guilt. But, in making from personal observation this assertion, I would be distinctly understood as not accusing the Hindoos with being more viciously inclined than any others of the human race, in similar circumstances, would be; a variety of natural character is found among them and all other men of false religion, as well as among the professors of the true; but this should be distinctly attended to, that their vices are in perfect agreement with their system of religion. There is no vice, however base, but it may be pleaded for from the example of their gods! And their system tends rather to check what may be naturally amiable in the man, while it fosters the vicious propensities. The man of tender feelings among them may condemn the cruelty of the wretch who exposes his newborn infant, or who hurries his aged parent out of life; but this wretch stands acquitted by his creed. The self-devoted victim, who, from forebodings of conscience or fear of bodily sufferings, shrinks from an untimely grave, finds no corresponding sympathy in relatives or neighbours: nay, the fury of fiends is kindled against him; and his dearest friends become most eager to shed his blood, in conformity with the base tenets of their religion. Though men of generous tempers give of their bread to the hungry; yet there is nothing to induce the churl to be liberal, but what a small offering to the temple may excuse.

"Their temporal miseries are thus aggravated by their religious system; for it encourages, rather than checks, those propensities to evil which fallen nature brings with it into the world. Whatever disorders prevail among professed Christians, no countenance is given to them in the Bible: no one can say that they are agreeable to the character of God as revealed in Scripture, or that they arise out of the Christian system. But, while the characters of the gods of the heathen and of the prophet of the Mahomedans, are represented as crafty, revengeful, and lascivious, what can be expected from their worshippers?

"In thus setting forth the delusions and wretchedness attending false religion, our aim is not unduly to depreciate our fellow-men; but, by making a just estimate of their wants and miseries, to provide, as far as we can, for their relief.

"Christianity is the remedy which God, in infinite mercy, has provided for a fallen world."

Under the second head—the means to be employed for the relief of the heathen—Mr. Corrie specifies the distribution of the Scriptures, the establishment of missions, and the education of youth; and on each of these he enlarges with considerable effect. His suggestions respecting the character and qualifications of missionaries are, we think, particularly deserving of attention. The following passage especially shews a mind thoroughly conversant with its subject, and exercised by the very trials against which he warns his less experienced brethen.

"But what, I apprehend, requires the whole strength of Christian principle, and calls for the daily and hourly exercise of faith, hope, and charity, is *the condescending to men of low estate*, which an intercourse with the heathen, of necessity, requires. To hear their filthy conversation from day to day, and not to lose the feeling of its enormity; to behold

their exceeding stupidity, ignorance, and folly, and yet to be content to be little in their eyes; to suffer from their deceitfulness and low arts of imposition, and yet to bear with them in order to do them good; to find the most pleasing appearances vanish as the morning cloud, and yet to labour hoping against hope—surely the missionary has, of all men, the most need to arm himself with the mind that was in Christ Jesus, who *endured the contradiction of sinners against himself.*"

Mr. Corrie briefly, but ably, points out the advantages which must result in a political, no less than in a moral, view from the diffusion of Christianity in Hindostan; and he urges with great force the obligations which bind this country, and especially the Church of England, to take a forward and active part in the work of evangelizing India. The conclusion of his discourse is most appropriate, and ought to sink deep into the hearts of all who participate in the labours of this and kindred institutions. It is as follows:—

"Whatever difference of opinion may subsist among Christians on other points, on this there can be no controversy—that *without holiness no man shall see the Lord.* The heathens and Mahomedans are not only unholy in their practice, which may, alas! be said also of many who bear the Christian name, but they conceive of God as such an one as themselves; and all their expectations from Him are of an earthly, sensual, and sinful kind: of the heaven of the Bible, they have no idea, nor any desire. Oh, then, with what compassion and perseverance should we labour to bring them to that *blood of sprinkling*, which not only *cleanseth from all sin*, but *purifieth the conscience from dead works to serve the living God!*

"This cannot be expected from such as know not themselves the efficacy of that blood. What, then, brethren, think you of Christ? Have you discovered Him to be not only *the wisdom of God*, but *the power of God;* and that His living and life-giving word is the power of God to your own individual salvation? Have you learnt what the Apostle means, when he says, *Most gladly will I glory in my infirmities, that the power of Christ may rest upon me?* If not, I am aware that the work of evangelizing the heathen will appear a comparatively uninteresting subject.

"But, O reflect—*how shall you escape if you neglect so great salvation!* And how will anguish fill your hearts in the great day, to see the sable tribes of Africa, and India, and America, sitting down in the kingdom of heaven, and you yourselves, at present the highly favoured children of that kingdom, shut out!

"I have known the happiest effects arise to the British in India, on seeing the eagerness of heathens and Mahomedans to obtain the Christian Scriptures; and I pray God that these occasions of meeting to consult on the furtherance of the Gospel may have the same effect in Britain!

"Finally, brethren, *be not weary in well doing.* Discouragements have arisen, and we must still expect them to arise. Projects may fail, and faithful labourers be removed. But He, with whom is *the residue of the Spirit*, can, and will, carry on His own work. We have had encouraging and abundant proof of this in our own day, and in the few years during which this Society has existed. Some of its first agents, both at home, and in Africa, and in India, have been taken away; but have the hopes of our Society passed away with them? No! Other instruments, and in greater numbers, have been raised up, both in our own and in similar institutions; and the period seems indeed not far distant, when *kings shall be the nursing-fathers*

of the church, and *queens her nursing mothers. For the Lord shall arise upon Zion, and the Gentiles shall come to her light, and kings to the brightness of her rising: her sons shall come from far, and her daughters shall be nursed at her side.*"

The following is an abstract of the Report of the Committee:—

During the last year, the treasurer has received no less a sum than 17,000*l.*; and the means of prudent expenditure keep pace with this large income. New Associations in aid of the Society have been formed at Cambridge, Sheffield, Clapham, Penrith, and Colchester, besides Ladies' Associations at Edinburgh and Glasgow. About a hundred additional names have been subscribed for the separate school fund. In enumerating the friends who have actively contributed, during the last year, to enlarge the Society's funds, by attending the meetings of different Associations, a merited tribute is paid to the memory of the Rev. William Goode, who may be said to have hastened his end by his zeal to serve the Society. In the hour of his dissolution, however, the recollection of his having aided in its formation and management, afforded him much gratification, and this is doubtless now counted among his works of faith and labours of love.

The communication of the Rev. Edward Bickersteth, inserted in our Number for November, precludes the necessity of dwelling on that part of the Report which refers to Western Africa. The trials of the Missionaries in the Rio Pongas had been aggravated, and we fear will be still more increased, by the revival of the Slave Trade. The Missionaries entertained serious thoughts of relinquishing their settlements on that river, and the Governor of Sierra Leone strongly advised the measure; and we confess that we entirely concur in the Governor's views,—for, while so large a field for exertion is opened at Sierra Leone, where the Missionaries may labour in perfect security, there appears to be no adequate reason for exposing them to the malignant machinations of slave traders, and the capricious exactions of native chiefs, in such a situation as the Rio Pongas.

We have also, in our former Numbers, anticipated much of the information contained in the present Report on the subject of India. The Committee have been induced to enlarge the annual grant of 500*l.* heretofore placed at the disposal of the Society's friends at Madras, to 1500*l.* per annum. Besides Messrs. Schnarrè, Rhenius, and Norton, who are attached to the Madras Mission, four more Missionaries have sailed for India, of whom two, the Rev. B. Bailey and the Rev. T. Dawson, are to be placed under the Madras Committee, and Messrs. Greenwood and Schroeter under the Calcutta Committee.

From Ceylon, the Hon. and Rev. Mr. Twisleton writes, that there is a general disposition among the natives to avail themselves of Christian instruction. He has recommended to the Government a college for the education of native priests. Missionaries, he adds, are much wanted for the natives.

We have already stated Mr. Marsden's intention of forming a missionary establishment in New Zealand. This purpose has been carried into execution, as will be seen hereafter; and the mission has been fixed at Ranghee Hoo, in the Bay of Islands. Mr. Marsden was greatly assisted in his plans by Governor Macquarrie, who has appointed Mr. Kendall, the chief missionary, to be resident magistrate at the Bay of Islands, in order to repress the outrages committed by the captains and crews of European vessels on the natives.

The Rev. William Jowett, at Malta, has received from Henry Salt, Esq. the consul-general of Egypt and agent for the East-

India Company, assurances of co-operation in his objects. Mr. Salt had it in view to open a direct communication with Abyssinia. The Committee are of opinion that many other young clergymen might be usefully employed in the same line of service with Mr. Jowett, and contribute greatly, by a few years residence on the shores of the Mediterranean, to diffuse the blessings of Christianity in the countries from which we received it.

Mr. Dawes, of Antigua, has made a forcible appeal to the Committee in behalf of the schools in that island, and they have rendered him such aid as they could.

On the suggestion of Mr. Lee, the Society's Orientalist, a fount of Persian types is now preparing, on rhomboidal instead of rectangular bodies, with a view to furnish, in the books and tracts that may be printed, a more exact imitation of Persian manuscript. It is to be employed in printing, in this country, an edition of Mr. Martyn's Hindoostanee Testament, which the Bible Society has undertaken. The Committee will spare no pains in adding the Old Testament to Mr. Martyn's translations of the New into Persian and Hindoostanee; and they look forward to an acceptable translation of the Old Testament into Arabic.

The Gospel of St. Matthew, in Bullom, by Mr. Nyländer, is now printing by the British and Foreign Bible Society, in parallel columns, Bullom and English. Mr. Nyländer has also sent over the Gospel of St. Mark and the Epistles of St. John, in Bullom.

Mr. Corrie presented to the Committee some copies of the Liturgy, in Hindoostanee, begun by Mr. Martyn and completed by himself; and translations of the Morning and Evening Prayer into Bullom, have been received from Mr. Nyländer. The Prayer-book and Homily Society is lending its aid to print both these versions.

Various tracts are preparing in Arabic and Persian, for circulation in the extensive regions where those languages are used.

Twelve Englishmen and four Germans are under a course of instruction, with a view to holy orders. Many more offers of service have been made to the Committee than they have thought it right to accept. Various clergymen, proceeding to India as chaplains, have also intimated their determination to co-operate with the Society in every way compatible with the duties of their office. These, and other clergymen in all foreign stations, are earnestly requested to favour the Committee with their correspondence. Communications respecting the natives around them, with suggestions for their benefit, will be thankfully received.

The Committee acknowledge, with unfeigned gratitude, the ready and liberal aid rendered by his Majesty's Government, both at home and abroad, to the Society's exertions.

The Committee have employed their efforts to excite and cherish missionary zeal on the Continent, by the diffusion of missionary intelligence, and they will render every practicable assistance to societies for missions which either exist or may rise up among the foreign churches. The return of peace opens a large field of labour to the Danes and Dutch, which it is hoped they will not neglect.

The Committee have been communicating with the United States, with a view to the co-operation of the Episcopal Church in that country. They have received, through the Duke of Kent, an application from a Society of People of Colour at Halifax, in Nova Scotia, for the diffusion of moral and religious instruction among their brethren of the African race, expressing a hope that many of these, when duly instructed, may be enabled to return to Africa, and assist in the labours of the missionaries among their countrymen.

The Appendix contains a very interesting letter from Abdool Messee to Mr. Corrie. The following are extracts from it:—

"Thou dear teacher of the religion of the Lord Jesus Christ, through separation from you the strength of my loins is broken; and the crown, as it were, of Christian instruction is fallen from all our heads. How long shall it be till God sendus such another instructor? Alas! alas! the field of our heart, as it were, withereth: who, but the Holy Spirit, can refresh our fainting and worthless souls with Christian doctrine? Through separation from you my state is, indeed, become forlorn. My sight is even absorbed in your countenance. Your image is constantly moving before me whithersoever the pupil of my eye turneth. No European do I see in appearance like you, that, beholding him, I might be somewhat comforted. All Agra appears to me deserted. Pray write frequently to me, as your letters refresh my soul."

"Thus far, through God's grace, except Moonshee Fazil, from any other no such error hath appeared that we should expel them. According to the custom when you were present, those who then were with us continue to assemble for worship; and Kuneya, and Doulatea, with their families, continue to gain their livelihood by weaving, and remain firm in the Christian religion.

"Brother Roshun Khan, and Brother Behadur Messeeh, and Sister Yuteemun, and Sister Subhanee, and Sister Ludoo, and all their children, glory in the Lord Jesus Christ; with Sister Kureema the blind, and the other Sister Khyratun the deaf, and my Brother Munoo the leper, and his mother, and the sisters of the Padre Tolla, and our sister Anna, and Sister Miria, and the other Miria, and Hukloo's mother, and Umma, and Hyatee, and Brother Peter the lame, and Francis's widow, and Fyz Ulla's mother, and James: these all, with thanksgiving, assemble daily for worship in the Hindoostanee church."

After enumerating the children who attend school, and stating the mode of instruction which is pursued, he adds—

"My guide! on the week-days, as usual, the people assemble in church; and Brother Aratoon Beg and his family, and Miriam Khanum, and Kuturna Khanum, and Mihirban Khanum, and all the sisters who live retired, remember you, and pray that your coming again may be in safety.

"The two sons of Messeeh Ata Khan, very amiable young men, are come on a visit from Gualier. As usual, several other Christian brethren of the city visit us in the Kuttra, and greatly remember you. I do what I can for their spiritual improvement, and my heart longs after these people with great affection."

"All the brethren and sisters and all their children, whose names are written above, entreat their respects and prayers to you. Accept my unworthy best respects, who, though separated in body, am present with you in spirit. Make my respects also to Mrs. Corrie. Inayut Messeeh, and Nuwazish Messeeh, and all the children of the Hindoostanee church, with their eyes full of tears, entreat their respects, and desire me to say that every time of worship they pray to see your face again in safety. Amen, O Christ! the powerful and true One! May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all evermore. Amen!"

An appeal to the younger clergy is inserted in the Appendix, calculated to excite their zeal for promoting translations of the Scriptures into the oriental languages, which we recommend to their serious attention.

It likewise contains the Report

of the Rev. Mr. Bickersteth, of which we have already given an abstract; and the instructions which he left with the Missionaries on his leaving them. These are in the highest degree seasonable and judicious, and reflect great credit on the wisdom and piety of this zealous labourer in the missionary cause.

Since the Society's Sixteenth Report was published, an account has been received from the Rev. Mr. Marsden of his expedition to New Zealand. It has been published at length in the Missionary Register for August, November, and December. We can only make a few extracts from it, but the whole detail is highly interesting. Mr. Marsden sailed from Port Jackson on the 28th Nov. 1814, and returned to it on the 23d of March, 1815, after an absence of four months, about ten weeks of which were spent in New Zealand, and in close communication with its inhabitants.

"From my first knowledge of these people," observes Mr. Marsden, "I have always considered them the finest and noblest race of heathens known to the civilized world; and have ever been persuaded, that they only wanted the introduction of the arts of civilization, and the knowledge of the Christian religion, to make them a great nation. I am more confirmed in this opinion, since I have visited them, than I was before; as I found them much more civilized, in general, than I had previously conceived."

"The number of persons on board the Active, including women and children, was thirty-five. Mr. Hansen, master; his wife and son; Messrs. Kendall, Hall, and King, with their wives and five children; eight New Zealanders; two Otaheitans; and four Europeans belonging to the vessel; beside Mr. Nicholas, myself, two sawyers, one smith, and one runaway convict whom we afterwards found on board. We had also on board one horse, two mares, one bull, and two cows, with a few sheep, and poultry of different kinds, intended for the island. The cows and bull had been presented by Governor Macquarrie, from his Majesty's herd, as mentioned in my former letter."

The vessel first touched at the North Cape. The following is Mr. Marsden's account of his first interview with the natives:—

"After breakfast, the ship's boat was hoisted out, with a view to visit the shore. I directed Duaterra, Shunghee, Koro-koro, Tooi, and Tiraara, all the chiefs we had on board, to go in her, and no Europeans; so that they might open an intercourse between us and the natives, and bring us some supplies."

"Before the boat had reached the land, a canoe appeared alongside the Active, with plenty of fish; and, shortly afterward, a chief followed from the shore, who immediately came on board with his son. In his canoe there were some very fine men. I asked him if he had seen Duaterra, whom I had sent on shore. He told me he had not; and immediately shewed me a pocket-knife, tied to a string round his waist, which he highly valued, and informed me that it had been given to him by Duaterra a long time before. I was much gratified that we had been so fortunate as to meet with a chief who knew our friend Duaterra.

"As we were now likely to obtain fully the object of our visit, I told them my name, with which they seemed well acquainted, and immediately inquired after a young man belonging to that place, who had lived with me some time previously. His brother was in the canoe; and greatly rejoiced he was to see me. He made the most anxious inquiries after his brother. I gave him every information that I could."

"I explained to the chief the object of our voyage, and informed

him that the Active would continue to visit them from time to time; and that Messrs. Kendall, Hall, and King, would settle at the Bay of Islands, for the general benefit of their country. I also gave him a printed copy of Governor Macquarrie's Instructions to Masters of Vessels relative to them, and explained their meaning, which he comprehended and much approved. I directed him to shew these Instructions to all the captains of vessels that might touch there, as they would be a protection to them. He received these Instructions with much satisfaction.

"In a short time other canoes came to the Active, and brought abundance of the finest fish that I ever saw. Our decks were soon covered with them. We had now a number of natives both on board and alongside, who behaved with the greatest propriety. We traded with them for fishing lines, and other articles of curiosity.

"Before Duaterra and the other chiefs returned with the boat, a large war-canoe came off to the vessel. She was very full of fine stout men, and sailed very fast. Though the sea was rather rough, and we were some distance from the land, yet it was pleasing to behold with what ease she topt the rising waves.

"One of the principal chiefs was in this war-canoe, with a number of his attendants, and a young man, an Otaheitan (known by the name of Jem by Europeans), whom I had known some years back, as he had formerly resided a considerable time at Parramatta." "This Otaheitan had married the chief's daughter, and his wife was in the canoe. He was much surprised to see me, and I was not less so to meet him so very unexpectedly here. He had been in the habit of visiting my house when at Parramatta, and was well acquainted with my situation in New South Wales. As he could speak English exceedingly well, I fully explained to him the object of my voyage to New Zealand, and what were my future plans. He was much pleased at the idea of Europeans residing in the island. This young man, being very intelligent and active, appeared to have gained the full confidence of his father-in-law, and to have great weight and influence at the North Cape. I made him, his father-in-law, and the other principal men, a few presents, which were gratefully received.

"After some conversation, I mentioned to them that the New Zealanders had been guilty of great cruelties to the Europeans, and particularly in the case of the Boyd. They replied, that the Europeans were the first aggressors, by inflicting corporal punishment on the chiefs.

"I also told them, that Mr. Barnes, master of the Jefferson whaler, when at Port Jackson, had informed me that they had acted treacherously toward him, in attempting to cut off two boats belonging to the Jefferson, when she was last at the North Cape, in company with the King George." "In reply to this, the Otaheitan and chiefs stated, that the masters of the Jefferson and the King George had, in the first instance, behaved ill to them." [The particulars are too long to be detailed.]

"The chief spoke with great warmth and indignation at the treatment which he had received. I assured them, that both King George and Governor Macquarrie would punish any act of fraud and cruelty committed by the Europeans, whenever they were informed of them.

"I now gave them the Governor's Instructions to Masters of Vessels, and explained the nature of them, which was clearly understood by the Otaheitan, who explained them to the rest. I told them the Active would constantly visit them; and, by that means, they might easily obtain redress from the Governor of New South Wales; and, re-

quested them never to commit any act of violence on Europeans in future, but to refer their complaints to the Governor. They seemed much pleased, and promised they would not injure the crews of any vessels that should touch there. I told them that the masters of the King George and the Jefferson would be called on to answer for their conduct when they came to Port Jackson, as I should inform Governor Macquarrie what they had done.

"While the principal chief and his party remained on board, the boat returned with Duaterra and the rest who had gone in her. Duaterra and the principal chief seemed well acquainted, and were very polite to each other. The most friendly salutations passed between them; and Duaterra, being now comparatively very rich, made several presents to his friends, as did the other chiefs who had come with me from Port Jackson. Duaterra renewed the conversation relative to their firing on the Jefferson's boats; and laid the strongest injunctions on them not to injure the Europeans in future, but to refer their complaints to the Governor of New South Wales.

"This was one of the most interesting and pleasant days I had ever enjoyed. I was never more amused and gratified, than on this occasion. Before evening, we had got an abundant supply of fish, hogs, and potatoes."

"The next day, as we were not far from the Cavalles, I wished to visit the natives upon them, and had the boat hoisted out for that purpose. Messrs. Nicholas and Kendall, with Koro-koro, and Tooi, accompanied me on shore. As soon as we landed, all the natives ran off, and secreted themselves in the bushes; except one old man, who, being lame, was not able to make his escape. We walked up to him. He appeared alarmed, till he saw Koro-koro. I then made him a present of a few trifles; and, in return, he offered us a basket of dried fish, which we declined accepting. Koro-koro left us immediately, and went in search of the natives. Mr. Kendall sat down with the old man, who was much fatigued in getting up the hill. Mr. Nicholas and I went after Koro-koro, but were some time before we could find him. He had gone to inquire after his relations, who lived on this island. After some search, we found him: he had met with one of his own men.

"By this time the natives began to recover from their alarm, and to come out of their hiding places.

"While we were talking with Koro-koro and some of the natives, his aunt was seen coming toward us, with some women and children. She had a green bough twisted round her head, and another in her hand, and a young child on her back. When she came within a hundred yards, she began to make a very mournful lamentation; and hung down her head, as if oppressed with the heaviest grief. She advanced to Koro-koro with a slow pace. He appeared much agitated, and stood in deep silence, like a statue, leaning on the top of his musket. As his aunt advanced, she prayed very loud, and wept exceedingly. Tooi, Koro-koro's brother, seemed much affected; and, as if he were ashamed of his aunt's conduct, he told us he would not cry—'I will act like an Englishman. I will not cry!' Koro-koro remained motionless, till his aunt came up to him, when they laid their heads together, the woman leaning on a staff, and he on his gun; and, in this situation, they wept aloud for a long time, and repeated short sentences alternately, which we understood were prayers; and continued weeping, the tears rolling down their sable countenances in torrents. It was impossible to see them without being deeply affected.

"At this time, also, the daughter of Koro-koro's aunt sat at her

mother's feet weeping, and all the women joined their lamentations. We thought this an extraordinary custom among them of manifesting their joy; but we afterward found that it was general in New Zealand.

"Many of these poor women cut themselves, in their faces, arms, and breasts, with sharp shells or flints, till the blood streamed down. When their tears and lamentations had subsided, I presented the women with a few presents.

"Tooi had sat all this while, labouring to suppress his feelings, as he had declared he would not cry. In a short time, we were joined by several fine young men. Among them was a youth, the son of a chief of the island. When Tooi saw him, he could contain his feelings no longer; but instantly ran to him, and they locked each other in their arms, and wept aloud.

"When they had saluted one another and all the women, and had gone through various ceremonies, we entered into conversation with them; and inquired why they all ran off into the bushes. They told us that they concluded, when we landed, that we were going to shoot them. These people were greatly rejoiced when they found us to be their friends. They did every thing in their power to please and gratify us."

We cannot help stopping here to remark, that the atrocities which have been committed on the New Zealanders are most disgraceful to the British character; and we should be glad to learn that Government had taken steps to bring to punishment the ruffians who have been guilty of them. Why should not inquisition be made for the blood shed by our own subjects in New Zealand, as well as in England? No pains or expense should be spared to vindicate the national honour from such stains, and to prevent our commercial intercourse from being made a curse instead of a blessing, to the less civilized nations which our ships may visit. Who can read without shuddering the following statement?

"After the Boyd had been cut off, Tippahee, a chief belonging to the Bay of Islands, and who had visited Port Jackson, and while there received great attention, was accused of being concerned in that dreadful massacre; in consequence of which, the whalers who were at that time on the coast, and came into the Bay of Islands shortly after, united together, and sent seven armed boats before day to attack the island of Tippahee; on which they landed, and shot every man, woman, and child, that came in their way; in which attack Tippahee received seven shots, and soon after died."

"One of the principal chiefs who had cut off the Boyd had been at Parramatta, and knew me. He had been on board the whalers for a considerable time, and spoke English well enough to be understood. He is known by the Europeans by the name of George. I made the chiefs a few presents; and, after some conversation on various subjects, and particularly on the occasion of my visit to New Zealand, I inquired how they came to cut off the Boyd, and to massacre her crew. Two of them stated, that they were at Port Jackson when the Boyd was there, and had been put on board by Mr. Lord, in order to return home; that the head chief (George) had fallen sick when on board, and was unable to do his duty as a common sailor—in consequence of which he was severely punished, refused provisions, and threatened to be thrown overboard, and many other indignities offered him, even by the common sailors. He remonstrated with the master, and begged him not to inflict corporal punishment on him; and assured him that he

was a chief in his own country, which they would know on his arrival at New Zealand. He was told he was no chief; with many abusive terms which he mentioned, and which are but too commonly used by British sailors. When he arrived at Whangorooa, his back was in a very lacerated state, and his friends and people were determined to revenge the insults which had been offered him. He said, if he had not been treated with such cruelty, the Boyd would never have been touched.

"From the accounts which these chiefs and their people gave of the destruction of the Boyd, Tippahee appears to have had no hand in this melancholy event: it was wholly their own act and deed. This being strictly true, and I see no reason to disbelieve their declaration, Tippahee and his people were innocent sufferers, and their deaths laid the foundation for much bloodshed. Many since that period have been cut off, both belonging to the Bay of Islands and Whangorooa. I never passed Tippahee's Island without a sigh. It is now desolate, without an inhabitant, and has been so ever since his death; the ruins of his little cottage, which was built by the kindness of the late Governor King, still remaining. I would hope that those Europeans who were concerned in that fatal transaction were ignorant, at the time, that they were punishing the innocent."

Again—"Tarria, a chief, told me, that, some time back, a boat's crew belonging to a whaler had entered his potatoe-grounds in the Bay of Islands, to steal his potatoes; and that he had set his father and some more of his people to watch them, when the Europeans shot his father dead, with one man and one woman. He afterward watched them himself, and killed three Europeans. I understood that the Europeans belonged to a whaler, called the New Zealander."

Is it possible that these facts can have been made known to Government, and yet that no investigation of those atrocious murders has taken place? There can be no doubt that, by an examination of some of the persons who were on board the whalers, at the time this tremendous act of cruelty was perpetrated at Tippahee's island, clear evidence might be obtained against the chief actors in the bloody tragedy. And surely we owe it to our character, to our sense of justice, and, above all, to that God to whom the blood of our brethren is still crying for vengeance against us, to leave no means untried for cleansing ourselves from the stain which attaches to us, while so foul a deed remains without any attempt to punish it, and even without any judicial inquiry.

The next extract is of a more pleasing description. The Active is now at anchor in the Bay of Islands, the residence of Duaterra. This chief, we are told, passed a great part of the Saturday, December 24th, in preparing for the Sabbath. "He inclosed half an acre of land with a fence, erected a pulpit and reading-desk in the centre, and covered the whole, either with black native cloth, or some duck, which he had brought with him from Port Jackson. He also procured some bottoms of old canoes, and fixed them up as seats on each side the pulpit, for the Europeans to sit upon; intending to have Divine service performed there the next day. These preparations he made of his own accord; and, in the evening, informed me that every thing was ready for Divine service. I was much pleased with this singular mark of his attention. The reading-desk was about three feet from the ground, and the pulpit about six feet. The black cloth covered the top of the pulpit, and hung over the sides. The bottom of the pulpit, as well as the reading-desk, was part of an

canoe. The whole was becoming, and had a solemn appearance. He had also erected a flag-staff on the highest hill in the village, which had a very commanding view.

"On Sunday morning, when I was upon deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it as the signal and the dawn of civilization, liberty, and religion, in that dark and benighted land. I never viewed the British colours with more gratification; and flattered myself they would never be removed, till the natives of that island enjoyed all the happiness of British subjects.

"About ten o'clock we prepared to go ashore, to publish, for the first time, the glad tidings of the Gospel. I was under no apprehension for the safety of the vessel; and therefore ordered all on board to go on shore to attend Divine service, except the master and one man. When we landed, we found Koro-koro, Duaterra, and Shunghee, dressed in regimentals which Governor Macquarrie had given them, with their men drawn up, ready to march into the inclosure to attend Divine service. They had their swords by their sides, and a switch in their hand. We entered the inclosure, and were placed on the seats on each side of the pulpit. Koro-koro marched his men, and placed them on my right hand, in the rear of the Europeans; and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of other chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive! I rose up, and began the service with singing the Old Hundredth Psalm; and felt my very soul melt within me when I viewed my congregation, and considered the state that they were in. After reading the service, during which the natives stood and sat down at the signal given by the motion of Koro-koro's switch, which was regulated by the movements of the Europeans; it being Christmas-day, I preached from the second chapter of St. Luke's Gospel, and tenth verse—*Behold, I bring you glad tidings of great joy, &c.* The natives told Duaterra, that they could not understand what I meant. He replied, that they were not to mind that now, for they would understand by and bye; and that he would explain my meaning as far as he could. When I had done preaching, he informed them what I had been talking about. Duaterra was very much pleased that he had been able to make all the necessary preparations for the performance of Divine worship in so short a time, and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do every thing for us that lay in his power, and that the good of his country was his principal consideration.

"In this manner the Gospel has been introduced into New Zealand; and I fervently pray that the glory of it may never depart from its inhabitants, *till time shall be no more!*

"When the service was over, we returned on board, much gratified with the reception which we had met with; and we could not but feel the strongest persuasion, that the time was at hand when the glory of the Lord would be revealed to these poor benighted heathens; and that those who were to remain on the island had strong reason to believe that their labours would be crowned and blessed with success."

After Mr. Marsden had landed the settlers on the Bay of Islands, he made a coasting voyage of about 200 miles; in the course of which many curious and interesting particulars occurred, for which, however, we must refer our readers to the Missionary Register. He had previously visited a fine lake, of about fifteen miles in circumference, which lay some distance in-

land, in the territory belonging to Shunghee. The account he gives of the appearance of things in this quarter is pleasing, and holds out a promise of rapid improvement.

"Shunghee's people here appeared very industrious. They rose at the dawn of day, both men and women. Some were busy making baskets for potatoes; others dressing flax, or making clothing: none remained unemployed.

"Shunghee, and his brother Kangorooa, have a large tract of country, similar to one of the counties in England. It extends from the east to the west side of New Zealand, and is well watered. We saw much land well adapted for cultivation. Shunghee had, near the village where we were, one field, which appeared to me to contain forty acres, all fenced in with rails, and upright stakes tied to them, to keep out the pigs. Much of it was planted with turnips and common sweet potatoes, and was in high cultivation. They suffered no weeds to grow; but, with incredible labour and patience, rooted up every thing likely to injure the growing crop. Their tools of agriculture are principally made of wood; some formed like a spade, and others like a crow-bar, with which they turn over the soil. Axes, hoes, and spades, are much wanted. If these could be obtained, their country would soon put on a different appearance. No labour of man, without iron, can clear and subdue uncultivated land to any extent. The New Zealanders seem to do as much, in this respect, as the strength and wisdom of man are equal to in their situation.

"Shunghee shewed me some exceeding fine wheat. The seed I had sent over about seven months before. It was nearly ripe. The ear was very full and large. He put a very high value on it, as he appeared to know its worth from his few months' residence at Parramatta. I had also sent over a little English flax seed. This had been sown, and had come to great perfection, far superior to any I had observed in New South Wales.

"Shunghee treated us, in this visit to his village, with all the attention and hospitality that his means afforded. He had killed two hogs, and we had what we wanted of them dressed after our own mode."

The general character he gives of the natives, after much intercourse with them, is no less gratifying.—

"I found them all act with the strictest honesty in their dealings; and some of them trusted me, till the smith made the axes for payment. We had no differences during the whole time that we lay at the river, nor any means of protecting ourselves against such numbers as are in these districts, but were wholly in the power of the natives. I put no restraint on them; but suffered them to come, at any time, and in any number, to the vessel—Sabbath-days excepted, when we had Divine service. A number of chiefs lived constantly on board, and many of their servants.

"We had only two trifling thefts committed while the vessel lay in the harbour."

Mr. Marsden having purchased 200 acres of land at Ranghee Hoo, in the Bay of Islands, obtained a formal grant of it from the chief of the district. The price paid for it was twelve axes. On this spot the Missionaries Kendall, Hall, and King had begun to form their establishment, timber having been purchased from the natives in sufficient quantities for the erection of the necessary buildings. And before Mr. Marsden left New Zealand, he made judicious arrangements for securing the success of the settlement. The settlement consisted of the three missionaries, their wives, children, and servants, amounting, in the whole, to 25 Europeans.

The most painful part of Mr. Marsden's communication is the death of Duaterra, which happened before Mr. Marsden quitted New Zealand. The following is the account he has given of the sickness which led to this afflicting event:—

"I found Duaterra dangerously ill. This was a very distressing circumstance to me. I called to see him; but the superstition of the natives would not permit me. His people had fixed a guard about him, and would suffer no person to approach. He was so very ill, that they expected him to die in a short time. I entreated them, time after time, for two or three days together, to admit me to see him; but they had 'tabooed' the inclosure in which he lay, and dared not admit any person in to him. I was very much mortified, and understood that he was to have nothing to eat of drink for five days. I went again to the people that attended him: they would only speak to me through the fence, and still refused me admittance." "I went to the chief, a nephew of Tippahee, who possessed the greatest influence and principal authority in the place, and told him how I had been refused admittance to see Duaterra for several days, and that Duaterra had neither wine, tea, sugar, rice, nor bread; all which he had been used to; and that if he did not get these nourishments, he would die." "He expressed his concern that they would not allow me to see him; and desired me to go with him, and see what could be done. When he approached near the inclosure, he seemed much alarmed, walked very slowly, and whispered as if he expected some Divine judgment to come upon him." "After several consultations with those along with Duaterra, and the messengers who came with the chief, permission was granted for my admission.

"When I entered the inclosure, I found Duaterra lying on his back, facing the sun, which was intensely hot, in a high fever, his tongue very foul, violent pains in his bowels, and, from every appearance, not likely to survive long. I found two of his wives with him, his father-in-law, the priest, and several attendants. He was very much pleased that I had come to see him. I asked him if he had any thing to eat or drink: he replied he had not, excepting potatoes and water. I told him, whatever he wanted he should have; and ordered him a supply of tea, sugar, rice, and wine. He expressed his gratitude. I ordered some wine and water to be got for him as soon as possible, part of which he took. He also ate some rice and took some tea, and seemed a little revived.

"It had been his intention to lay out a new town, with regular streets, to be built after the European mode; in which, ground was to be set apart for a church. I had gone to examine it before. The situation was delightful, on a rising hill in front of the harbour's mouth, distant about eight miles, and commanding all the harbour. He again mentioned his intention to me, and hoped he should be better, so as to have the town marked out before I sailed." "They now gave me permission to see him at all times. I called the following day, and found he spoke much better, and entertained hopes of his recovery. The day after, he appeared worse; but was supplied with all the necessaries he could wish, by Messrs. Kendal, Hall, and King."

"I had met with every thing in New Zealand to my full satisfaction; and nothing to give me pain but the present affliction of Duaterra; which was to me very distressing, as upon the wisdom, zeal, industry, and influence of this invaluable man, I calculated for many advantages to New Zealand. My hopes were now likely to be blighted, as I could entertain little expectation of his restoration."

"So far as natural causes can be

considered to operate, I attribute Duaterra's sickness to his exertions. He was a man of great bodily strength, with a very active and comprehensive mind; and, on his return to New Zealand, he exerted himself day and night to carry the plans which he had formed into execution. His grand object was agriculture. He calculated, that, in two years, he should be able to raise sufficient wheat for all his people, and to supply other chiefs with seed; and in a short time to export some to Port Jackson, in exchange for iron, and such other articles as he might want. With this view, he had visited his different lands for near forty miles distant from Ranghee Hoo, and had laid out the grounds which he intended to clear and cultivate; and had marked out the work for his men, having first inquired of me how much ground a man broke up per day at Port Jackson." "Under all these circumstances, I fear he will be a great loss to his country. One consolation, however, is that of his having introduced agriculture, and thus paved the way for the civilization of his countrymen."

Mr. Marsden was accompanied, on his return, by twelve New Zealanders, nine of whom were chiefs or sons of chiefs. Many other chiefs came on board, who spoke kindly, and declared, that if Duaterra died, they would protect the missionaries, and none should injure them. The wife of the head chief that went with him wept much, and cut her face, arms, and breasts with shells, till the blood streamed down. She said she would neither eat nor drink any thing for five days and nights, but would sit down in her hut and sleep, praying for them all the time. "It was," says Mr. Marsden, "with the most heartfelt satisfaction that I left New Zealand, not having met with the smallest accident, provocation, or insult. I had fully accomplished the object of my voyage, and satisfied myself relative to the true character and disposition of these heathens. I was entirely persuaded, that there was no real obstruction to their civilization, nor to the introduction of Christianity among them; and that nothing more, in respect of human exertions, was requisite, than common prudence on the part of those who might be engaged in this humane and benevolent undertaking."

"The New Zealanders are all cannibals. They did not appear to have any idea that this was an unnatural crime." "When I represented to them that this barbarous and inhuman custom was unknown to Europe, and a foul disgrace to their nation, they seemed surprised; and Shunghee, who is a man of high authority, told me, as I had informed him it was wrong, he and his people would never be guilty of the like again; and others, who stood by at the time, gave the same assurance. I took an opportunity, on all occasions that offered, to impress on their minds the horror which this practice excited in the breasts of other nations, and the dread and disgrace which it attached to theirs."

"When I take into consideration what I saw of these islanders, and the frequent conversation which I had with them on various subjects, I am strongly inclined to believe, that they will soon be ranked among civilized nations, and especially if their wants in iron are supplied. I am also of opinion, that their own industry, in collecting timber and flax, or any other articles of commerce which their country may be found hereafter to produce, will contribute, in a great measure, to repay expenses: but I again assert, that without iron, these people can never rise above their present situation. If means are adopted to furnish them with this essential article, then, indeed, their country will soon supply them

with all the necessary conveniences and comforts enjoyed in civilized society: and as their comforts increase, so will their wants stimulate their industry, and will lay a solid foundation, not only for their civilization and improvement in arts, but for the introduction of Christianity—the grand final object in the contemplation of the Society, and the devout wish of all those who pray for the prosperity of Zion."

We should be glad to see the whole of Mr. Marsden's communications, respecting this singular people, published separately. It would form an interesting and instructive volume.

(LONDON) MISSIONARY SOCIETY.

THE following is an abstract of the Report made at the Twenty-second Annual General Meeting of this Society in May last:—

I. SOCIETY ISLANDS.

The Directors are enabled to commence their Report with a favourable account of those interesting islands. For two years they have had the pleasure of stating that the aspect of affairs in *Eimeo* had greatly improved. The intelligence received during the past year is still more encouraging. In a letter, dated Jan. 14, 1815, the Missionaries say, "Our congregation increases apace; our stated hearers are about three hundred, and sometimes many more." Their school also, which consists chiefly of adults, is well attended; the number of scholars was then two hundred and ninety-five. Large parties come over from Otaheite, and other islands, to hear the Gospel, and to obtain instruction in the school. The number of those who have desired that their names may be inscribed among the worshippers of Jehovah exceeds two hundred, exclusive of those who have removed from Eimeo, and of others who have died in the faith. Nor is it only in the island of Eimeo, where the Missionaries reside, but in Otaheite, Huaheine, Ulietea, Raiatea, Tahaa, and other islands which they have occasionally visited, that the word of God has been heard and received with pleasure. Many, especially in Eimeo, have openly renounced idolatry, observe the Christian Sabbath, meet together to worship God, and are distinguished by the name of *Bure Atua*, or, *The Praying People*. The number is supposed to be from five to six hundred, among whom are many chiefs. This public profession has excited, as might be expected, the spirit of persecution; so that some of their houses have been burnt down, and their persons exposed to danger. Still, however, Divine Providence has interposed in their favour, by inclining some of the principal inhabitants to become their protectors, who, although idolaters, alleged that they were innocent people, and ought not to be injured. Four missionaries, with their wives, have been sent to assist in this growing work, to whom Government gave free passages: four more will be sent as soon as possible.

The Missionaries, among their other labours, have composed, in the language of the natives, a History of the Old Testament, and another of the New, which have been printed at Port Jackson: they have also composed a Catechism, including all the great principles of Christianity; and Hymns, which the people sing with great delight. They are proceeding in the work of translating the Scriptures: to facilitate the printing of it, a press has been sent out; one of the missionaries understands the arts of printing, and the British and Foreign Bible Society has kindly provided paper.

II. CHINA.

Mr. Morrison still pursues with unremitting diligence his studies and labours. He is not permitted publicly to preach; nor can he openly distribute the Scriptures in

China. They are, however, widely circulated, especially in the Asiatic islands. The late rebellion in China has rendered the Government more jealous and suspicious than ever; so that not only the Roman Catholic religion and its professors have been opposed and persecuted, but all social meetings of a religious kind have been discouraged, lest combinations of a political nature should be formed. No edict was ever issued against Mr. Morrison, or his publications in particular: the edicts were directed against Roman Catholic books. Mr. Morrison is proceeding in his great work of translating the Scriptures into the Chinese. During the past year he has completed and printed the Book of Genesis. The Book of the Psalms was expected to be finished by the close of the year. The British and Foreign Bible Society have aided him with a third donation of one thousand pounds.

The 12mo. edition of the New Testament, lately completed, may be afforded at the price of two shillings and sixpence.

Mr. Morrison's labours among his domestics have not been in vain. One man has been baptized; and others were inclined to declare themselves Christians, but were intimidated.

Mr. Morrison is proceeding also with his Chinese Dictionary—a work sanctioned by the Directors of the Hon. East India Company, who have undertaken to execute this expensive work at their own cost, and have sent out a press, types, and a printer to Canton for that purpose; but have generously agreed to give him, for his own use, the principal part of the impression. Mr. Morrison's Chinese Grammar, printed by the Bengal Government, is published.

Mr. Milne, the colleague of Mr. Morrison, was remarkably successful in the acquisition of the Chinese language. Being obliged to quit Macao, he visited several of the Asiatic islands, especially Java, where he travelled about 1400 miles, distributing the New Testament in Chinese, which was well received.

Mr. Morrison, finding that the public preaching of the Gospel is impracticable in China, and that even his continuance in the country is precarious, recommended it to the Directors to establish a mission either at Malacca or Penang. The former has been preferred, and Mr. Milne removed to Malacca during the last summer. Mr. Milne has composed and printed, in the Chinese language, a History of the Life and Doctrine of Jesus Christ, which, in Mr. Morrison's opinion, is highly creditable to his talents and piety. He has also commenced a monthly publication, in which the great doctrines of the Gospel will be plainly stated, and interesting information communicated. Mr. Milne is delighted with the arrival of Mr. Thomson, who was sent out to assist him. He earnestly desires that more missionaries may be sent, and requests the gift of books, classical and theological, to form a library for the Malacca Mission.

III. Java.

Mr. Supper officiates as one of the ministers of the Dutch Church in *Batavia*. He has been appointed Secretary of the Java Auxiliary Bible Society, and has exerted himself in the distribution of English, Dutch, and Arabic Bibles. The Chinese tracts sent him by Mr. Milne were received by the people with gratitude, some of them bowing respectfully to the ground, and kissing the books which they received; but he adds that the Arabians, as well as the Chinese, said, "We want teachers to explain these things to us."

Mr. Supper breathes an ardent desire to be employed more immediately in missionary labours; and expresses a wish that, by the appointment of a suitable successor in his church, he may be at liberty to devote himself wholly to the con-

version of the heathen: he also earnestly desires that more missionaries may be sent out to that great and populous island.

Mr. Bruckner is at present one of the ministers in *Samarang*. He deeply laments the low state of religion among the people. They are generally ignorant of the Gospel, inattentive and indifferent. He has, as yet, no evidence of the usefulness of his ministry; but he encourages himself with the hope that, after he has acquired the language of the country, he shall be able to devote himself to the proper work of a missionary. Mr. Bruckner has visited the south-east part of Java, where he found hundreds of persons called Christians, but who, from the want of religious instruction, are deplorably ignorant.

IV. AMBOYNA.

Mr. Kam officiates as pastor of the Dutch Church at this place, where the people had long been in a destitute condition, the Lord's Supper not having been administered for about thirteen years. Bibles and Testaments, he says, are much wanted. He was supplied by Mr. Morrison with a good number of Chinese Testaments, which he has had an opportunity of distributing among the Chinese in Amboyna, and by whom they were thankfully received. He is applying himself to the Malay language.

V. INDIA.

1. *Bengal.* About three years ago, Mr. May was permitted to settle at Chinsurah. Here he applied himself with diligence to the instruction of children. He has established in that very populous neighbourhood, twenty schools, containing about one thousand six hundred and fifty-one children, among whom are two hundred and fifty-eight sons of Brahmins. These schools he regularly superintends; and in so doing, receives encouragement and support from the constituted authorities of the country. Mr. May having the prospect of extending his operations still more widely, earnestly desires that one or two able persons, possessing a missionary spirit, may be speedily sent out as additional superintendants. He is soon to be joined by two others.

2. *Madras.* The Directors have sent out Mr. Knill, to aid Mr. Loveless at Madras. Mr. Loveless had seventy-five boys in the Missionary Free School, and had the prospect of forming a female school on the same plan.

3. *Ganjam.* Mr. Lee's ministry is attended by a considerable number of persons. He proceeds with his school, in which there are twenty-four native children. Mr. Lee also attends once a week at the hospital, to instruct our sick and dying countrymen. He is proceeding with his translation of the Book of Genesis into the Telinga language.

4. *Vizagapatam.* This station has had to struggle with many difficulties, from the death or illness of the missionaries who have been sent there. Mr. Pritchett proceeds as usual in his work, but is not favoured with much visible success. He has baptized one woman. In the school, the average attendance is about fifty. A new school has been opened in a neighbouring village; but the people are terrified at the idea of becoming Christians. He has been joined by Mr. Dawson.

5. *Bellary.* Mr. Hands is enabled to persevere in his missionary work. The Gospels in the language of the country, together with catechisms, have been extensively circulated, and have excited much attention. He occasionally visits the temples of the heathen, at the seasons of their religious festivals, when he distributes the word of life, and converses with them on its contents. He is assisted by Mr. Taylor, and will be joined by Mr. Reeve.

6. *Tinevelley Country.* There being here six congregations which

Mr. Ringletaube and his Catechists have been accustomed to visit, as well as several schools, the Directors have determined to send out two more missionaries to this district—Mr Mead and Mr. Render.

7. *Mauritius.* Mr. Le Brun says that his little congregation increases. He hopes soon to form them into a regular society. His Sunday school prospers, and more than 50 of the children make rapid progress in the Catechism.

8. *Surat.* Mr. Skinner and Mr. Fyvie, arrived at Bombay in August 1815, with the view of establishing a mission at Surat. It was expected that they would apply themselves with diligence to the acquisition of the Guzzerat or the Hindoostanee language, both which are spoken at Surat.

9. *Lascars.* The Committee, who have attended to the Lascars and Chinese sailors in London, state their satisfaction with the character of Golam Alli, formerly a Mahometan, who had been baptized, on the profession of his faith. He soon after died; but it is consolatory to add, that he departed, relying on Jesus Christ for salvation. They also state, that Abdallah was useful in teaching the Arabic and other languages to missionaries intended for India, and in reading the Scriptures to his countrymen. Before his return to the East, he professed his belief that Jesus is the Son of God, and the Saviour of the world.—During the past year considerable interest has been excited among the Chinese in London, who gladly received and read Mr. Morrison's tract and catechism; had several opportunities of reading his translation of the New Testament; and expressed great pleasure in perusing the fourteenth chapter of St. John's Gospel. A number of Portuguese Testaments, some valuable oriental books, and a quantity of tracts have been distributed with advantage.

VI. SOUTH AFRICA.

1. *Cape Town.* Mr. Thom, who left England in 1812, for India; was induced to remain at the Cape, where, finding his labours acceptable and useful, he has since continued. Having acquired the Dutch language, he has been useful in various parts of the colony, and to the slaves and others in Cape Town.

2. At *Stellenbosch* *, Mr. Bakker continues to preach to the slaves and Hottentots. He is well attended, and many have reason to be thankful for his labours. An Auxiliary Society has been formed here, by whose liberality he is wholly supported; and the overplus, about 80l., is devoted to the further extension of the Gospel by our Society. The slaves also, on hearing a part of the Society's Report for the year 1814, determined to devote their mite to the missionary treasury, and have contributed about 60 rix-dollars.

3. *Rodezand, in Tulbagh* †. Mr. Ariel Vos preaches regularly to the Hottentots and slaves. The number who attend his preaching has greatly increased.

4. *Caledon* ‡. Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. The affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing. Some of the people have begun to build themselves brick houses. They are also erecting a cattle krall of brick, 120 feet long and 60 wide. Thus religion and civilization are advancing hand in hand.

5. *High Krall* §. Mr. Pacalt continues to labour at this place, and not without good effect. His

* Stellenbosch is 26 miles N.E. from Cape Town.

† Forty miles N. from Cape Town.

‡ East of Cape Town 120 miles.

§ East of the Cape 300 miles.

ministry is attended by two or three hundred people; but many of them, being either slaves or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce.

6. *Bethelsdorp**. About 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized; 300 of whom have been added to the church during the last year. Nearly fifty children in the school are able to read the Bible, to write, and to cast accounts. The school is conducted according to the British system.

During the past year, the Hottentots belonging to this settlement have paid taxes to Government, to the amount of nearly 800*l.*; they have contributed to the funds of this Society 120*l.*; they are now building, at their own expense, a school-room and a printing-office, under the same roof, and they make collections for the poor every Lord's day. Besides which, they send out into the surrounding country a number of itinerants, by whom the knowledge of the Gospel is diffused. The progress of civilization in this settlement, of which we shall present some account, must afford great pleasure to every philanthropist; but to the Christian, it is gratifying in the highest degree to know that hundreds of immortal souls are become genuine Christians, and partakers of the common salvation. The grateful feelings of these converted heathen may be conceived of by the following honest effusion of a poor Hottentot at one of their public meetings, (June 11, 1815):—

"We are all Hottentots. We never had a house. We never were considered as human beings. We never were allowed to look into a farmer's house; but, to-day we are here, sitting together in a large white house (*the place of worship*). We never had a waggon; and now there are more than twenty waggons at Bethelsdorp belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write: and the greatest thing which God has favoured us with is, his sending to us poor Hottentots, his servants, who daily explain to us his holy word."

Then, with many tears, he cried out, "Is not this altogether the grace of God! the love of God! the mercy of God! Men, brethren, Hottentots! praise the Lord!"

From a report, for the year 1815, it appears that the number of inhabitants amounts to 1170,—the number of cattle and sheep, 2,672; and the number of waggons, 24. More than 30 men are constantly employed in hewing and sawing timber, which is sent by sea to Cape Town, and for which return is made in various articles of utility. Much timber is also carried to Witenhage and Graaff Reinet. From 12 to 20 men are employed in getting bark; others in burning lime; and others in carrying salt into the interior. There are also two wheelwrights, six carpenters, two shoe-makers, two bricklayers, several brick-makers, one butcher, one tanner, three thatchers. Many of the women assist their husbands in gardening, making matts, baskets, blankets of sheep skins, &c. Thirty girls are daily taught to knit; and there are 18 girls in the sewing school, who make shirts for sale.

7. *Theopolis**. Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success.

8. *Caffraria*. The people of

* East of the Cape 600 miles.

* Sixty miles N. E. of Bethelsdorp.

this extensive country, supposed to contain 100,000 inhabitants, seem to be singularly prepared for the reception of Christianity, and more than usually eager for instruction. A mission is about to be established among them.

9. *Thornberg, in the Bushmen's Country**. This mission, recently commenced by Mr. Smit, has laboured under great discouragements, which are now likely to be surmounted. Mr. Smit has been assisted by Mr. Corner, and Jan Goeyman, a converted Hottentot. Mr. Corner is qualified by his mechanical knowledge to render important aid, and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew.

10. *Griqua Town*†. At this station, which is the most distant of all the settlements, Mr. Anderson and Mr. Janz have laboured many years, and with no small degree of success. The Directors with deep concern report the death of their pious and faithful missionary, Mr. Janz. In the last letter he wrote, he stated, that the four native brethren, set apart to missionary work at Graaff Reinet, were exceedingly zealous in visiting all the kralls of Corannas and Bushmen. Mr. Janz had lately baptized a number of persons, in Mr. Anderson's absence, and many more were looking forward to that ordinance. Mr. Helm has since joined Mr. Anderson, at Griqua Town. An Auxiliary Missionary Society has been established in Griqua Town; the subscribers to which, having no money (for money is utterly unknown in that part of the world), have contributed property, which is to be sold for the benefit of the Society. The following is a list of the subscriptions: — elephants' teeth, 30 pounds; nine young bulls; four heifers; one ox; twenty three sheep; five goats. To remedy the inconvenience caused by the want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens. Griqua Town, being a central station of great importance, a printing press will be established there.

11. *Bethesda, on the Great River.* Mr. Saas and Mr. Helm have laboured at this station; where many, the Directors trust, have been converted to God. More than eighty had been baptized in the course of one year.

12. *Klip Fountain, in the Great Namaqua Country.* Mr. Schmelen, on his return from the Damara country, which he went to explore, fell in with a krall of Namaquas. Having heard him preach, they, with Flemerius their chief at their head, earnestly entreated him to continue among them. Mr. Schmelen would have declined this, as he wished to begin a mission elsewhere; but the people would take no denial: he remained with them, and his compliance filled their hearts with joy. It was not long before he also had reason to rejoice in this determination. Many persons received the word, accompanied by the power of the Holy Spirit. A concern about religion became general; and when the last account came away, he had baptized twenty persons. The business of civilization, the constant concomitant of evangelical religion, immediately commenced. The missionary began a school, in which he had soon 140 children, who learned to read and write; but having no paper, a sheep-skin was substituted, on which fine sand was spread, and a reed served the purpose of a pen.

13. *Africaner's Krall.* It will be recollected that the people who resided at Warm Bath, which was at that time one of the most flourishing stations, were dispersed by the terror of Africaner's name. When Mr. Campbell was in Africa, he conceived that the heart of Africaner might possibly

* Five days' journey N. of Graaff Reinet.

† North of the Great or Orange River.

be won by kindness. He therefore wrote a conciliatory letter to him, accompanied with a present. But, for a long time, no man could be found hardy enough to present it. At length the letter reached his hands; and its contents were soon after seconded by a visit from a missionary. Peace was happily established; and Africaner not only consented that a missionary should come, but was very desirous of it, and pleaded Mr. Campbell's promise of sending one. Mr. Ebner, the missionary at Pella, accordingly removed thither, and he had soon cause to be thankful. The people of the krall received him joyfully: they have attended his ministry with affection: many seem to be seriously impressed, and among fourteen persons whom he has baptized are two sons of Africaner. That chief himself expresses contrition on account of the enormities of his past life, and a hope in the mercy of God through Jesus Christ.

14. *Pella, in the South (or Little) Namaqua Country.* At this place Mr. Albrecht and Mr. Ebner laboured with great success. In a letter, dated May 24, 1815, Mr. Ebner says, "You will rejoice with me when you hear of the conversion of so many sinners." More than fifty persons have been added to the church; and there appears to be a general concern among the people, both old and young. Several native preachers have been recommended and sent out in different directions, to Warm Bath, Steinkopff, and other places. But here, again, another heavy loss has been sustained by the death of an excellent missionary, Mr. Albrecht. His health obliged him to repair to Cape Town for medical advice; and there, when in the act of writing a letter on the Society's business, he fell down in his chamber and expired. The station at Pella will be supplied by Mr. Bartlett and Mr. Marquard.

Three missionaries had proceeded up the country to establish a mission at Lattakoo.

VII. West Indies.

At *Trinidad*, Mr. Adam continues to labour as usual, and not without some good effect; but the Directors are sorry to say, that this station is too expensive to be continued on the present plan.

Mr. Wray remains in the colony of *Berbice*. His school is on the increase, and a number of poor free children, as well as of the slaves, learn to read: many adults also come to read occasionally. Many girls learn to sew, under the care of Mrs. Wray. About a year ago, he baptized eight persons, who have since conducted themselves as becomes Christians; and at Christmas last he baptized eight more. On the 31st of December he administered the Lord's Supper for the first time in Berbice: eleven Negroes communicated.

Mr. Davies, at George Town, Demarara, is attended by a great number of Negroes; many of whom discover, in the whole of their conduct, the powerful effects of the Gospel. It is much to the honour of religion, that among the Negroes who have been punished for dishonest or refractory behaviour, there has not been an instance of one who attended the chapel. The moral conduct of the people is much improved. Mr. Davies has lately married sixty couples of them, nearly half of whom came from about twenty miles up the river.

Besides those various missions, the Directors look forward to missions to the Afghans, near Persia; to the Monguls and Manjurs in Tartary; and to the island of Madagascar, as soon as they are furnished with suitable instruments for the purpose.

The Directors observe, in conclusion, that "it is no longer a question of doubtful speculation, whether it be practicable to propagate the Gospel among the heathen—whether suitable persons can be found to do the work of Evan-

gelists—or whether it may please God now, as in ancient times, to prosper the efforts of his servants. The work is accomplished. Able and faithful missionaries have been obtained: they have been sent forth to the ends of the earth; they have found an open door among the heathen, and their entrance among them has not been in vain. 'The wilderness and the solitary place have been made glad; the desert has rejoiced and blossomed as the rose.' Christ is preached among the heathen; and therein we rejoice, yea, we will exceedingly rejoice. Many thousands of the pagan tribes have heard the joyful sound of the Gospel; and many hundreds have found it to be the power of God to their salvation.

"During the past year, our seminary has received an addition of several promising students. Many more are candidates for the same honour. We have been enabled to strengthen our foreign stations by many additional labourers. New missions of great importance have been commenced; and, to support the whole, our funds have been augmented by the growing liberality of the public, and especially by the zeal of our Auxiliary Associations*. What need we more? What but the grateful heart, and the cheerful song? And what now remains, but to persevere with undiminished, or rather with redoubled, ardour in the pursuit of our glorious object—the propagation of the Gospel—the conversion of the heathen—the glory of Christ."

LONDON SOCIETY FOR FEMALE SERVANTS.

In our Number for January last, p. 62, we gave a brief account of this institution, which was formed, in 1813, for the sole object of promoting the moral and religious improvement of female servants. Its office is at No. 10, Hatton Garden, where plans of the Society may be had *gratis*. The Third Annual Report of this Society, made to the subscribers in April last, states, that the general result of the Society's labours is satisfactory. Forty Bibles, with suitable inscriptions, have been given to forty female servants, as rewards of a service of one year with subscribers; their service in the same situation, previous to the commencement of their masters' or mistresses' subscription, being on the average two years. The aggregate time of the service of fourteen of these amounts to no less than 78 years. The valuable tract Friendly Hints to Female Servants has been widely distributed, and continues to be sold to subscribers at 2s. 6d. per dozen. To servants of every description who call at the Registry a printed paper is given, containing maxims of prudence, which, it is hoped, may prove useful. The Report states some pleasing instances of the good effects resulting from this institution; but, in adverting to the complaints of disappointment on the part both of masters and servants, justly remarks, that "in vain is this Society instituted, and attempts made to stop the overwhelming torrent of profligacy in our streets, if employers, in paroxysms of anger, suddenly and capriciously dismiss their servants, most of whom have neither friends nor homes. From this baneful cause alone many have been thrown at once into the very vortex of distress and temptation, guilt, shame, and irretrievable ruin."

In the course of the last year, 991 servants have been registered as wanting situations. Of these, 286 are known to have been engaged by subscribers, besides those, who it is supposed may be numerous, of whom no information has been received.

During the last year, 23 servants

* The expenditure of the Society, during the preceding year, amounted to nearly 20,000*l*.

The number of missionaries supported by the Society, is eighty, besides sixteen students preparing for service. The number of missionary stations already formed is forty-three.

received rewards of a guinea each, for two years' service with the same subscriber; and 16 servants rewards of a guinea and a half each, for three years' service with the same subscriber. Most of these domestics had served in their several families a considerable number of years previous to their nomination on the Society's books. One had lived 17 years, and another 12 years in one family. The list of servants duly nominated on the Society's books now amounts to 238 names. The institution seems highly worthy of Christian patronage; and we have no hesitation in recommending it to the attention of all who have at heart the improvement of the character of female servants, on which so much of domestic comfort and domestic purity necessarily depend.

MISSIONS OF METHODIST CONFERENCE.

SINCE the death of Dr. Coke, the Missions of the Methodists in the connection of the late Rev. John Wesley, have been placed under the management of a Committee, who, at the close of the first year of their labours, have presented their Report to the Conference. They state, that the favourable reception of their missionaries at Ceylon, and the success of their early labours, had given a new impulse to the missionary zeal of the Methodist body, which had been greatly increased by the formation of Missionary Societies and the meetings held for that purpose. Methodist missions, to various parts of the world, have long existed; and the persevering and successful labours of their missionaries, in the West Indies alone, entitle them to the lasting gratitude and veneration of the Christian world. Of late, a deeper concern has been excited on the subject. Suitable persons have devoted themselves to this department of service in greater numbers than before, and the liberality of the public has increased proportionably; and larger hopes have been entertained of an extensive and permanent diffusion, through their instrumentality, of the knowledge of Christ, with all its train of blessings, civil, religious, and eternal.

The following is a brief abstract of the view which the Committee have given of the present state and prospects of the missions under their direction:—

I. At *Gibraltar*, the Society and congregation continue to increase; the good effects of the labours of the missionaries have been duly appreciated, and protection and encouragement liberally afforded by the local Government. Great attention is paid to the instruction of the soldiery of the garrison. Many of them have at different times been truly converted, and have been the means of extending "the knowledge of Christ" in various parts of the world; and of promoting sobriety, order, and piety in the British army.

II. *Brussels.*—A few months ago, at the request of some pious English residents, Mr. Robarts was sent to that city. By several pious persons, both English and French Protestants, Mr. Robarts was kindly received, and his ministry encouraged. Antwerp and a few other places were also visited; and though the prospects are not of the most flattering kind, they are yet sufficiently encouraging to warrant a still further trial. Accordingly Mr. De Kerpezdron, a gentleman who preaches in French, English, and German, has been appointed to the Brussels Mission, with directions also to visit Antwerp.

III. *France.*—Several Methodist Societies had been formed in France previous to the Revolution. Since the restoration of the Bourbon family, the mission has been resumed, and Mr. Ollivier is now employed in confirming the societies, and in endeavouring to extend the work of God. In the villages of Beuville and Periere, near Caen, are two congregations

of about 100 persons each, and 13 members in Society. Mr. Ollivier has spent some months in that neighbourhood, and has met with an affectionate reception.

IV. *Ceylon.*—We formerly noticed the arrival of the missionaries in this island, the manner of their reception, and the stations in which they were fixed. The Committee now render their cordial acknowledgments to the pious persons in Ceylon who have interested themselves in promoting the comfort and success of their missionaries; and pay a merited tribute of respect to the memory of the late Lord Molesworth—a nobleman deeply devoted to the cause of religion, and who had zealously patronized their missions.

They likewise refer, with becoming satisfaction, to the strong testimony which has been borne in favour of their missionaries, in the Reports of the Colombo Auxiliary Bible Society; a society established and conducted under the immediate patronage and active superintendance of the constituted authorities of the island.

In one of these Reports is the following remarkable sentence:—"The natural place for men to choose, who have really at heart the promotion of Christianity in British India, is beyond all doubt the island of Ceylon. It is that island where a zealous missionary may have at once free scope to exert all his powers: and when once the Christian religion is there firmly established, it will easily spread, under the blessing of Divine Providence, to every part of the Indian empire."

The proceedings of the missionaries in this island have been such as a sleepless zeal for the glory of God and the salvation of men would dictate. Their method of preaching by interpreters, has prevented that loss of time which would have been occasioned by their remaining unemployed till they had mastered the native tongues; and it has not been in vain. In some instances, their Pagan and Mahometan interpreters have been converted. Some priests of Budhu, and several natives, both Mahometans and Budhists, have also been brought to know *the living and true God, and Jesus Christ whom he hath sent;* and the learning, rank, and influence of some of these converts have given an impressiveness to their example which has been extensively felt.

Of the pressing necessity which existed and still exists in Ceylon, for missionary efforts, the most affecting evidence has been received. The religion of Budhu is the prevailing religion of Ceylon. In the midst of an immense number of gods, 30,000 of whose names they know, they are truly without God in the world. With the worship of Budhu they associate the worship of devils. Their priests, though some of them are men of erudition, are in general artful impostors, who prey on the credulity of the people. The institution of caste, though not so rigorous as among the followers of Brahma, exists in a form which entails great misery on the people, and exhibits additional proof of that unfeelingness which in different degrees characterises every kind of heathenism. Those of the lowest caste are in a state of the deepest degradation. Indolence, and vices of the most odious kinds, prevail among the followers of Budhu, in Ceylon; nor can a more favourable view be presented of the moral condition of the other sects of idolaters, or of the Mahomedans, who are mixed with them. The state of the native Christians unhappily differs but little, at present, from that of the heathen.

To counteract these evils, to raise the character of the native Christians, and to communicate Christianity to the other inhabitants, the missionaries are exerting themselves in preaching, teaching schools, circulating tracts, &c. and

in this they have the ardent and unwearied co-operation of the clergy of the island, and other missionaries. Mr. Clough writes; "We spend our Sabbaths in visiting the villages from five to ten miles round Colombo, preaching to the people, and catechising the children by interpreters. At present there are two native Cingalese preachers, together with Mr. Armour who preaches also in Cingalese, who act in concert with us. By this means we preach in 13 or 14 villages every Sabbath day; and in some places we have 4 or 500 of the poor natives who regularly attend." At Calaany, one of the most sacred places of Budhu idolatry, so great was the success of their preaching, that a subscription was commenced among the natives, to build a church. Similar subscriptions for the erection of churches have also been begun at other villages. The effects produced by these labours are already visible. In some villages a general reformation has taken place, and the inhabitants who disregarded the Sabbath, and considered it as a common day, have now the greatest reverence for it.

The whole of the dominions which the British possessed before they conquered the kingdom of Candy, is divided into regular parishes; and each parish has a church, or what may be called a school, which serves both purposes. In the time of the Dutch, these churches were in good repair; and to each there were three school-masters, and a catechist-master. The school-masters taught the children to read; the catechist-master instructed them in the Christian religion; and then to every district there was a native preacher, who superintended the whole. But since the English took the island the churches have gone to ruin; the native preachers have all died, and none have been put in their places. Many of the catechists, however, remain; and in all the parishes a regular supply of schoolmasters has been kept up, who have built in some places temporary churches to instruct the boys in; and a hope is now entertained of reviving the whole system. The missionaries lately visited nineteen of these desolated churches, assembled large congregations, and preached to them. The ignorance and misery of those who are called Christians, is described as very great, "*they have been so long without any kind of instruction.*"

In consequence of the labours of the missionaries, the work of true religion has been revived in the hearts of many Europeans: many of the native Christians have been convinced that the form of godliness alone will not avail them in the sight of God; an inquiry after truth has been excited among the idolatrous inhabitants; a good work has even been begun in the hearts of a number of *Mahometans* in the north of the island; and zealous native preachers have been raised up, both among them and the priests of Budhu; from whose example, acquaintance with the native languages, and zeal for the cause of God, much good is to be expected. An account of the conversion of two Budhist priests of eminence is given in the Appendix. Others have followed their example, and it seems probable that many of them will embrace the Gospel.

One of the converted priests, Mr. Clough writes, "is becoming rather a celebrated person: in some of our late preaching excursions, we have taken him round the country with us, when he addressed large companies of people from 800 to 1000 at a time, in the most lively and eloquent manner; and his character as a priest was so well known before his conversion, that wherever he comes the people recognise him, and it is most charming to see the effects produced by his public speeches."

"We have at this time," he adds, "a fine youth who had been studying many years for the priesthood,

living with us as a servant, who was so anxious to become a Christian that he was willing to forsake his prospects as a priest, and become a servant to us. The circumstances which led to his conversion were rather singular. One day the Honourable and Rev. Mr. Twisleton took Mr. Harvard and me to a village, about twelve miles from Colombo, to preach to the inhabitants. When we were about to return home, this young priest, with several others, and their tutor came up, elegantly dressed in their priestly robes. We commenced a conversation with the tutor; but he was so completely embarrassed, and unable to defend the essentials of his system, that the youths were struck, and began to reason with him themselves, after we left them; and notwithstanding all he could say, he could not satisfy the young man in question. So he forsook him, and came to us, and would not leave us. We told him our situation as missionaries; but rather than go back to his former mode of life, he threw off his robes, and became a servant to us!

"Since the above, another young priest has laid aside his robes; and Mr. Twisleton, whose generous soul is always ready to do any thing for the good of the cause of Christ, has kindly offered to allow him a small sum monthly, just enough to keep body and soul together, until he be qualified to act as a Christian school-master, or catechist-master, when he will receive a small allowance from Government; but nothing equal to what his situation as a priest would have afforded him."

A considerable sum has been subscribed by the inhabitants of Colombo, for the erection of a chapel, missionary-house, and school-house in that place: a Sunday school has also been formed there, attended by 250 children. Four additional missionaries to Asia, sailed in December last. Mr. M'Kenny, from the Cape, had previously sailed for Ceylon; and Mr. Horner has since sailed for Bombay. On the arrival of the brethren at Ceylon, Mr. Harvard was to proceed to Madras. Four others are also designated to the same quarter of the globe.

V. *New South Wales.*—No information has been received of the arrival of Mr. Leigh, appointed to this station, more than 18 months ago.

VI. *At Sierra Leone*, the Society is increased to 129. Mr. Davies has of late visited several places in the neighbourhood of Free Town, and requests assistance, if it can be afforded, in order to extend the work. In that colony, great attention has been paid to schools, in which the Negro children, accumulated there by the capture of slave ships, are instructed. In this important work, which, by communicating the principles of religion and useful knowledge to so many children, must greatly promote an object in which so general an interest is felt, the communication of the blessings of Christianity and civilization to Africa, the Methodist Missionaries have heartily co-operated. Mrs. Davies, before her death, had a school of 150 captured girls under her care; and the Committee deeply regret the loss of that excellent woman, whose character, talents, and unwearied zeal, rendered her so great a blessing to the schools, and so valuable an auxiliary to the mission. Mr. Davies, since the death of Mrs. Davies, has paid as much attention as possible, to the state of this school. All the children, who are well, attend daily, and they are making considerable improvement. In April last, Mr. Davies and Mr. Butscher baptized 105 of them in the school-house; on which occasion his Excellency the Governor attended. An additional married missionary has been appointed.

VII. *At the Cape of Good Hope*, a missionary has been appointed to penetrate the interior, and attempt the conversion of the natives.

For this work Mr. Shaw is qualifying himself by learning the Dutch language. The Governor encourages the design. In the mean time, Mr. Shaw would employ himself, as opportunity offered, at Cape Town, and in the neighbourhood. Some obstacles indeed had arisen to the public ministry of missionaries in Cape Town, which, however, the Committee hope are but temporary, as his Majesty's Government at home have met the application made to them on this occasion, as they have done on many similar ones, with the most prompt and condescending attention to its object.

VIII. *The West Indies.*—The Committee here advert to those charges which have been urged against the attempts, made by the Methodists and others, to christianize the Negro slave population of the West-India colonies.

These charges met with a sufficient refutation in the full and honourable testimony borne to the peaceable and proper conduct, and the useful exertions, of the Methodist and Moravian Missionaries, by his Majesty's Ministers, in the House of Commons during the last session of Parliament. Abundant evidence might be produced to the same effect. Indeed, "the Committee can boldly assert, that none of the Methodist Missionaries, in any of the islands, can justly be charged with preaching sedition; on the contrary, *as they have been constantly instructed*, they have avoided all interference in the civil relations between masters and their slaves; have inculcated submission, diligence, and fidelity, as essential branches of Christian morality; and have, in all cases, subjected to reproof, or excluded from the Society, all who have failed in those duties. So established has been the character of the religious slaves for loyalty, that in some of the islands, under the apprehension of hostile invasion, Methodist and Moravian Negroes have been employed for military purposes, to the exclusion of all others; and so fully has it been understood, in the West Indies, that the Negroes taught by the Missionaries become superior to those who are left in their Pagan ignorance and vice, in industry, sobriety, and faithfulness, that their price at the public auctions has been greatly advanced, by the statement of the fact, that they were religious Negroes.

"Evidence of this kind might be collected from every island, where the religious instruction of the slaves has been permitted; and so utterly unconnected was the insurrection at Barbadoes with missionary operations, that it is a fact, which well deserves notice, that they have been met there with more than usual resistance; that there very little has at any time been done, towards the instruction of the Negroes; and that at the time of the insurrection, and for many months preceding, there was no Methodist Missionary on the island. The fair inference, indeed, from the whole view of the case is, that if the slaves of Barbadoes had been diligently instructed, and brought under the influence of the Gospel, no such event would have taken place. The opposition which has, at different times, been manifested in the West Indies, to the communication of religious instruction to the Coloured population, has never been able to ground itself upon a single instance of the pernicious tendency of knowledge and Christianity. Such a pretence can never be admitted, by any man who either understands the nature, necessary operation, and influence of truth and godliness, or has paid any attention to that mass of evidence, in favour of the effects of Christianity, upon the civil quiet and happiness of mankind, which the whole current of history furnishes. To convert the enslaved Blacks of our colonies, is no new project. It has entered into the plans of Christian philanthropists,

both of the Established Church and of other religious denominations. The Society for the Propagation of the Gospel, and that for promoting Christian Knowledge, made this a part of their plans. It engaged the attention and deep concern of that excellent prelate, Bishop Porteus; and it is a work which will call into active operation the zeal and piety of British Christians, as long as the value of immortal souls is appreciated, and the political interests of the whole empire are rightly understood. An empire founded upon ignorance and vice, and which attempts to support itself by the worst species of exclusion, as to any part of its subjects, (their exclusion from the privileges and blessings of its religion,) is an empire which cannot stand. It has no claim to the blessing of God.

"The Committee, therefore, fully persuaded that, in prosecuting the work in the West Indies, they are accomplishing the best ends of patriotism, as well as of piety, again commend this department of their missionary system to the benevolence of the public. The prejudices against the instruction of the slaves are gradually giving place to better views. Like the opposition formerly made at home against the education of the poor, they must yield to more extensive experience, and a calmer consideration of the subject; and nothing is necessary, but a prudent and inoffensive perseverance on the part of the friends of missions, and a simple dependence on the Divine aid, to make their cause triumphant. The Committee can vouch for the general character and peaceable demeanour of the missionaries: they are connected with no political party; they are even wholly unconnected with those great political philanthropists of this country, whose labours in the British Senate, for the amelioration of the state of Africa, and the condition of her sons, have crowned them with imperishable honours, and allied their names to the grateful recollections of succeeding ages. *They have no political object whatever.* Their work is wholly to instruct the ignorant, to reclaim the vicious, and to save souls. To these sole and exclusive objects, their attention has been constantly directed by the Committee; and if any of them have failed to prosecute this design, by all peaceable and inoffensive means, or mixed with it any other and foreign object, none can be found more anxious than the Committee, to obtain knowledge of the fact, and to subject the party to censure or recal. But the Committee know of no such facts; and they believe that none such exist."

In Antigua, St. Christophers, and *Nevis*, "the work of God" is said to prosper. Not so in *Tortola*: many members have there been excluded, in the course of last year. "We hope, however, that the cutting off of so many unfruitful branches will, by the blessing of God, tend to the good of those which remain. And as the restraint, which prevented the slaves, upon several estates, from attending our chapel, is about to be removed, we anticipate better days."

In *St. Vincents*, the congregations are large, respectable, and serious; and they have lately grown both in numbers and in attention to the word of God.

In *Barbadoes*, the state of religion is very low.

In *Grenada*, the congregations continue to be large, respectable, and deeply attentive; and the Society is considerably improved.

In *Trinidad*, the members of the Society are in a *good* state, and the congregations are regular and attentive. Were the restrictions of the Government removed, more abundant good would be done.

In *Dominica*, they have had some addition to the Society; and at *Demarara*, there are in Society, *six Whites*, and 356 Coloured and

Blacks, which is an increase of 318 since the last accounts. The Society is stated to be in a good state.

In *Jamaica*, during the past year, upwards of 500 members have been added to the societies; and since the *Legislative Assembly* have relaxed in their rigid opposition, new opportunities have offered for the enlargement of the Redeemer's kingdom.

The mission in *Harbour Island, Bahamas*, continues also to prosper.

The total number in the West Indies, who are joined to the Methodist Society is 18,938: the whole net increase of members in the West Indies, for the present year, is therefore 1082. A far greater number have been brought under the instructions of the Gospel as regular hearers; and the general state of this mission promises, in conjunction with the efforts of other Christians, should no obstacles be interposed by ungrounded fears, and a false policy, entirely to banish African superstition from the islands, and to afford religious instruction to the mind of every slave.

To that part of *St. Domingo*, which is under the presidency of Petion, the Committee have appointed two missionaries, the special permission of the Government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that state, the want of ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to afford great hope of the happiest results from this new enterprize.

IX. *Nova Scotia, New Brunswick, Canada, and Newfoundland.*—The mission to these colonies employs 24 missionaries, and contains twenty stations; and as each of those stations is connected with a circuit, in which every missionary itinerates, the Gospel is by this means extensively administered to numbers of the scattered inhabitants of those countries, who, but for such a plan of missionary labour, would be wholly deprived of the ordinances of Christianity. The still destitute condition of these settlers, however, is not sufficiently understood. The case of Canada is very affecting. Protestants are constantly attaching themselves to the Roman Catholics, not from choice, but because they have no access to a Protestant ministry; while still greater numbers live entirely without the forms of religion. Nova Scotia, New Brunswick, and Newfoundland, are in similar circumstances. In Newfoundland in particular, there are not less than 20,000 persons without religious instruction; and the old people among the settlers, who remember this "land of Bibles and ordinances," often weep that the year now rolls over them without Sabbaths, without public worship, and the ministry of the word. The Committee have lately voted the appointment of six additional missionaries, to meet in part this pressing want: but even that supply is greatly inadequate, and they earnestly hope that greater efforts will be generally made in this country to raise up altars of God, where there are so many Christians without temples, without sacrifices, and without a priesthood; where so many thousands of Protestants are placed in the alternative of living entirely without religion, or yielding to the proselyting zeal of Romish priests; and where so many others are sinking into a state of heathenism itself.

During the last twelve months, the Committee have sent out nineteen additional missionaries to different parts of the world; viz. four to Ceylon, one to Bombay, one to the Cape of Good Hope, four to the West Indies, two to Nova Scotia, three to Newfoundland, one to Quebec, one to Gibraltar, one to Brussels, and one to France; making the whole number

of missionaries, employed on foreign stations under the direction of the Methodist Conference, 80. These increased exertions have induced a considerable increase of expenditure; but the Committee have to congratulate the subscribers in general, on the increase of the funds. The receipts of the year, as will be seen by the financial statement, have more than equalled the large expenditure, besides the payment of large arrears. The receipts during the preceding year amounted to about 12,000*l.*

"To the effect of that greater publicity which has lately been given to the state of the heathen world by different means, and the enforcement of the obligations of Christians to extend the kingdom of their Lord, the Committee also attribute that increase of missionary zeal which has this year furnished them with a full *supply of missionaries* for every station. Not less than twelve preachers, stationed in English circuits, and enjoying all the comforts and advantages of the home ministry, have offered themselves as foreign missionaries, exclusive of those who had previously acted only as local preachers. Of these, several have already taken their departure for different stations, and the rest wait the call of God and the direction of their brethren. Their piety, their talents, and in some cases considerable learning, give the best promise of future usefulness in all the departments of missionary labour."

"Increasing, however, as are our exertions, and those of almost every other religious denomination, the Committee would still keep it impressed upon the minds of all who have so willingly co-operated with them in these attempts to spread the knowledge of Christ, that little has been done by any body of Christians separately, or by all collectively, in comparison of what remains to do. Active, united, and even formidable as have been the movements of the Christian world for some years past, against the kingdom of darkness and sin, only a few of its outworks have been won, and little more than mere facilities obtained for extensive conquest. Whilst more than one half of the subjects of the British empire itself are Pagans, every obligation of patriotism, policy, and religion, demands persevering exertions to circulate the vital principles of true godliness through every member of the political body, until an empire fully christianized shall be presented to the eye of the world, exhibiting, as in the first ages of the church, the glorious triumphs of the Gospel over the vices which deform, and the miseries which desolate, the fairest portions of the globe; and displaying for the instruction and imitation of Pagan Asia in particular, the beneficial effects of Christianity on the civil and moral interests of man.

"Were there even no other field for missionary labours than that which is presented by the British empire, comprising so great a portion of India and numerous Asiatic islands, a part of Africa and the colonies of the western Archipelago, and of North America, the united efforts of all Christians for many years to come would find a large share of occupation; but beyond the bounds of the British empire, extensive as it is, and comprehending so many large and populous pagan countries, lie scenes of affecting moral misery." "Pressing, therefore, as the state of affairs is, the Committee are persuaded that the last retrenchment which any person, alive to the glory of God and the salvation of men, will make, whenever obliged to make retrenchment, will be the sums he has devoted, first to the support of religion at home, and, second, to the natural and necessary consequence of the former—the extension of religion abroad." "The whole creation of rational creatures, crushed beneath the accumulated weight of the tyrannising superstitions of ages, *groaneth and travaileth in pain to be delivered*

from the bondage of corruption."

"Let the people of God be *steadfast and immoveable, always abounding in the work of the Lord*; and their labour, directed by his word and animated by his Spirit, *cannot be in vain.*"

We subjoin a statement of the numbers in connection with the Wesleyan Methodists in all parts of the world, comprising those only who have joined the Society, and not those who, without having joined it, may attend the Methodist places of worship.

At Beuville and Periere, in France	35
At Brussels	10
At Gibraltar	63
At Sierra Leone, in Africa	129
At the Cape of Good Hope	42
In Ceylon	56

WEST INDIES.

	Whites.	Blacks & Coloured.	Total.
Antigua	21	3156	3177
St. Christopher's	44	2955	2999
Nevis	32	1389	1421
St. Bartholomew's	13	528	541
Tortola and the Virgin Islands	75	1717	1792
Dominica	..	710	710
St. Vincent	14	2926	2940
Barbadoes	10	44	54
Grenada	2	171	173
Trinidad	5	325	330
Demarara	6	358	364
Jamaica	27	3180	3207
New Providence and Bahamas	537	597	1134
Bermuda	39	57	96

NOVA SCOTIA, &c.	
Halifax	174
Liverpool	90
Shelbourne	85
St. Stephen's	162
City St. John's	163
Fredericton	55
Annapolis	197
Horton	75
Cumberland	140
Lunenburgh	35
Manchester	12
Prince Edward's Island	50
Quebec	46
Montreal	40
Newfoundland	500
GREAT BRITAIN	191,680
IRELAND	28,542
Number of members under the care of the British and Irish Conferences	211,319
Brought forward	211,319
Number of members in America, as stated in the American Minutes for 1815—	
Whites 167,978	
Coloured 43,187—211,165	
Total number of members in the Methodist Societies throughout the world	452,484
There are regular Travelling Preachers now stationed in Great Britain	725
Ditto in Ireland	132
Ditto on Foreign Missions	96
Ditto in the American Methodist Connexion	704
Total number of Travelling Preachers throughout the world; who are not included in the preceding account of the numbers in Society	1657

The increase in Great Britain in the last year has been 9973. In Ireland there has been a decrease of 815.

EDINBURGH MISSIONARY SOCIETY.

THE following is an abstract of the Annual Report of this Society, made on the 2d of April last:—

All the Missionaries, with their families, continued to reside at the original settlement at Karass until June, 1815, when a division of them took place, for the purpose of occupying stations at Astrachan and Orenberg. For some time previous to that attempt, the disturbed state of the district had prevented the Missionaries from itinerating, in order either to confer with the natives or distribute the Scriptures among them; and this difficulty had latterly been increased by the prevalence of the plague around them. Copies of the Scriptures and tracts had, however, been furnished to persons visiting them; and by whom they were diffused in different directions. Since June, 1815, only two Missionaries, Messrs. Paterson and Galloway, have remained at Karass; and their attention has been chiefly confined to the education of the ransomed natives, and the con-

duct of affairs in the settlement. In the mean time, they endeavour to circulate tracts and copies of the Scriptures around them. The ransomed natives, at Karass, are said to pay attention to their education; and such of them as have received their freedom, and been baptized, conduct themselves with propriety.

Messrs. Mitchell and Dickson arrived, with their families, at Astrachan on the 25th of June, 1815; and as soon as the Emperor's sanction, which was not till the 17th of August, arrived, they began their missionary labours, by distributing copies of the Turkish New Testament and tracts, which were eagerly received by the Tartars residing in the city, or visiting it for the purposes of commerce. At the date of their last letters they had distributed 200 copies of the New Testament and many tracts. Many of these have been carried to a great distance, and some even into the very centre of Persia, and as far as Ispahan. They had met with much opposition in this work from the bigoted Mohammedans, but that opposition seems to have abated. Astrachan is doubtless a most important station, on account of its centrical position; and a printing press being established there by the Missionaries, which, at this moment, is in effective operation, under the patronage of the Russian Bible Society, and with the sanction of the Emperor, we may look forward to the early diffusion of the sacred Oracles, in their own vernacular languages, among the neighbouring millions of Turkey, Persia, Siberia, and Tartary. The Missionaries were actively engaged in printing parts of the Scriptures for the Russian Bible Society, and they had also printed off some tracts for general distribution. Three of the ransomed Tartars, who accompanied them, have proved very useful.

At Orenberg, Messrs. Frazer and Macalpine, with their families, arrived, after a journey of near 1500 miles, on the 26th of July. They were there received with much kindness by the Governor, who did all in his power for their accommodation and comfort. They are employed in acquiring an accurate knowledge of the Tartar language in use in that quarter, with a view to a revised edition of the New Testament printed at Karass. They have also taken every possible opportunity of conversing with the natives on the subject of Christianity. Their efforts have been chiefly directed to the Kirghisian Tartars, who, though attached to the doctrines of Mohammed, discovered some desire of religious instruction. One of the ransomed Cabardians, who accompanied them to Orenburg, has greatly aided them in this work, and seems animated with a missionary spirit.

"In consequence of these visits to the Kirghisians, several of them have repeatedly attended Divine worship with the Missionaries in their lodgings, at Orenberg, on the Lord's day; listening with eagerness to the instruction given them; joining with seeming interest in the devotional exercises; and conducting themselves altogether with a propriety which might put to shame some even in this country who are called, and probably think themselves, Christians. Nor is this all: no fewer than twenty-five families, at the time when the Mohammedans are accustomed to kill their annual sacrifice, resolutely abstained from this idolatrous rite; openly avowing, that they had learned from their friends, (meaning the Missionaries,) that God himself had provided a Sacrifice; that it was therefore unnecessary for them to offer any; and that they were determined to refrain from such a practice in future. They have also signified their readiness to send their children to be taught to read by the Missionaries; a task which they have most reluctantly been, at present, obliged

to decline, and which, indeed, they could not have undertaken without deferring the principal object for which, in the first instance, they have settled in Orenberg."

"We have often had occasion to mention Katagerry, the young Sultan, converted by Mr. Brunton. This promising individual came to St. Petersburgh during the summer of 1815, where he resided for some time under the eye of Messrs. Paterson and Pinkerton, who have testified that his conduct was in all respects that of a Christian. Having obtained his discharge from military service, he was induced to visit this country, with a view to acquiring additional knowledge, to fit him for more extensively promoting the cause of Christianity among his countrymen*.

The Report concludes with expressing the cordial acknowledgments of the Directors to the Emperor Alexander, for the uniform protection he has afforded their Mission; to his Ministers, for the deep interest they also have taken in its success; to Messrs. Paterson and Pinkerton, who have been unwearied in promoting its objects; and to all who have aided their funds; and with stating their urgent want of Missionaries, and of money to carry on their plans, and imploring the prayers of the faithful in their favour.

MISSIONS OF THE UNITED BRETHREN.

THE Seventy-sixth Number of the Periodical Accounts of the Missions of this interesting community has been published. We shall briefly notice a few of the particulars contained in it.

1. LABRADOR. From *Hopedale* the Missionaries write, on the 30th July, 1815, as follows:—

"The Lord has dealt very graciously with our small congregation of Esquimaux, as well as with us his unworthy servants, since we addressed you last year. He has regarded us in love and mercy. His work in the hearts of the Esquimaux, carried on by means of the preaching of the saving Gospel, has been successful; and the greater part of our communicants have in particular increased in the knowledge of themselves, and of the unchangeable love and faithfulness of our Saviour towards them, so that they unite with us in thanking him for having sought and found them, and made them partakers of the salvation so dearly purchased for them by his sufferings and death, which has rendered them truly happy. For this mercy bestowed upon them they thank him with many tears, and with the deepest humiliation. We have reason to rejoice at the walk and conversation of most of our brethren and sisters. The schools have been diligently attended, and the children shew a disposition for improvement. We confidently trust, that our Saviour will bestow yet more abundant grace on the Esquimaux converts, to the praise and glory of his name."

"Our congregation of Esquimaux consists at present of 57 baptized adults, of which number 44 are communicants, and five candidates for the Communion; besides 45 baptized children, and five candidates for baptism: in all, 107 persons. Inclusive of 21 unbaptized persons, the number of inhabitants in Hopedale amounts to 128. Our heavenly Father has richly supplied their temporal wants, so that none have had to suffer hunger."

From *Nain*, on the 12th August, 1815, they write, that "three persons have been admitted to the holy Communion; four became candidates for it; two adults and four children have been baptized; and three added to the candidates for baptism. Our con-

* Katagerry is now in London, under the patronage of the Emperor of Russia, and is there assiduously prosecuting his studies.

gregation consists of 129 persons. Besides these, 37, including children, live on our premises; making a total of 166 persons.

"The schools have been continued as usual, and diligently attended both by children and adults. They have been particularly blessed to the latter. In reviewing the state of our Esquimaux Congregation we find abundant cause to thank our Saviour for the grace bestowed upon them; but also reason to mourn on account of the hurts, faults, and defects which frequently appear. The consciousness of our own insufficiency also urges us to apply to the Throne of Grace, to seek for support and forgiveness from our merciful Saviour. He has preserved us Missionaries in love and harmony with each other; granted us his blessing in temporal concerns, and let us perceive his peace, as well in our family devotions, as also when pouring out our hearts in secret prayer before him. The word of the Cross, which we proclaim to the Esquimaux, has also approved itself to their hearts as the power of God unto salvation, so that we are enabled to say, to the praise of our Saviour, that they have gained ground in the saving knowledge of the Gospel."

"With regard to the subsistence of our Esquimaux, we mention with pleasure that they have suffered no want this year."

"The British and Foreign Bible society having expressed their willingness to print detached parts of the holy Scriptures, translated into the Esquimaux language, we this year send the Acts of the Apostles, requesting our brethren to forward this work to be printed, and to attend to correcting the press. We also beg you to return our most cordial thanks to the above-named benevolent Society."

From *Okkak*, on the 30th August, they write as follows:—

"The preaching of the Gospel of the Atonement made by the blood and death of Jesus has been attended with the demonstration of the Spirit, and of power. Many of our Esquimaux have increased in the knowledge of themselves, and of that precious salvation so dearly purchased for us. We have often most blessedly perceived the presence of the Lord at our meetings, and peculiarly so during festival seasons, and at the baptism of adults. The powerful effects of the word of the Cross upon the most obdurate human hearts, are frequently witnessed by us.

"The children and young people have given us much pleasure; and there is a cheering hope of their prospering for the Lord. They shew diligence, and a great desire to learn in the schools, have made good progress in reading, and often speak to us of the pleasure it affords them to be able to read the Scriptures at home. May our Saviour perfect his good work in all their hearts, and grant that they may be more and more rooted and established in his grace! We can with truth declare, that notwithstanding our many infirmities and imperfections, the work of the Lord proceeds in blessing. As to the outward subsistence of the Esquimaux, we have reason to be thankful to our heavenly Father, who has mercifully provided for their wants, and granted them success in catching fish and seals in nets, &c.

"Since last year, six adults and ten children have been baptised; eleven persons have been admitted to the holy Communion, and twelve to the class of candidates for baptism. The congregation at Okkak consists of 179 persons; and the whole number of inhabitants is 286."

II. JAMAICA. The Missionaries mention eight estates on this island, on which they are labouring with considerable success. Of one of these estates they observe—

"The number of our hearers at Carmel is on the increase, and the preaching of the Gospel evinces

its power on the hearts of the Negroes, which also appears in their moral conduct. Some walk in true fellowship with our Saviour; others are mourning on account of sin, and seeking salvation in Jesus. Of the latter class there are about 200."

Again: "The awakening spreads more and more; and we entertain hopes that our Saviour will now gather a rich harvest in Jamaica."

III. SURINAM. Mr. Langballe reports, (Oct. 30, 1815), that the number of converted Negroes was on the increase at Paramaribo and Hoop.

IV. NORTH AMERICA. The Christian Indians who had been driven from Fairfield, when that place was wantonly destroyed by General Harrison, had returned thither to the number of 109, and were residing in huts. A chapel was erected, and opened in a solemn manner on the 17th of September 1815. The other missions at Goshen, and among the Cherokees, at Springplace, had been undisturbed. The mission among the Creeks had been abandoned owing to the unsettled state of the country.

V. GREENLAND. In June 1815, the three missionary settlements had continued undisturbed. The mission was on the whole in a prosperous state. The number of converts was; in Newherrnhut 356, in Lichtenfels 299, and in Lichtenau 455.

"Some heathen Greenlanders had been at Newherrnhut, but did not appear to be much impressed with the truths of the Gospel declared to them. At Lichtenau, on the other hand, several visiting heathen heard the word of God with joy, and testified a desire to be converted to Jesus: five of them had been baptized."

VI. SAREPTA. Two missionaries from this settlement have gone to reside among the Torgutsk horde of Calmucks, with a view to acquire their language, as preparatory to preaching the Gospel to them. They have already made considerable proficiency in it. One of their objects is to distribute such portions of the New Testament, among the Calmucks, as may be published by the Bible Society. The chief of the horde was much pleased, when presented with two copies of the Calmuck version of St. Matthew's Gospel, sent to him by Prince Galitzin, who at the same time warmly recommended the missionaries to his attention.

VII. CAPE OF GOOD HOPE. Mr. Latrobe left this country to visit the missionary establishments at the Cape of Good Hope, on the 1st of October 1815, accompanied by two married misionaries and their wives and two single missionaries. They arrived at the Cape on the 24th of December. Having conferred with the Governor Lord Charles Somerset, the Colonial Secretary Mr. Alexander, and others on the affairs of the mission, from all of whom he appears to have experienced a friendly reception, Mr. Latrobe proceeded first to Gruenekloof, where he had the pleasure to baptize a Hottentot woman, the daughter of old Captain Klapmus, of Laweskloof; and afterwards to Gnadenthal.

"The sight of this truly prosperous settlement, where the preaching of the Gospel has been attended with effects which in general appear so extraordinary, could not fail to excite the most lively sensations of astonishment and delight in the mind of brother Latrobe, who had been for so many years actively connected with it. He regretted to find, on his arrival, that great part of this large congregation (1300 in number) was absent, being engaged with the farmers in the harvest. This, indeed, was also the case at Gruenekloof. About 600, however, attended the church, which is large and well built, and superior to most parish churches in the colony: and the devotion manifested by all, to-

gether with the lively and melodious singing for which our Hottentot converts are remarkable, proved to him a source of uncommon delight and edification."

Having made all his arrangements, Mr. Latrobe left the Cape on the 17th of October last, in the Zebra sloop of war, and arrived in this country on the 10th of December. He has brought home materials, the work both of his pen and pencil, for communicating to the public much interesting information. He has been obliged, however, in the first instance, to proceed to Herrnhut, to attend the Elders' Conference of the Unity.

NAVAL AND MILITARY BIBLE SOCIETY.

THE following is a brief view of the proceedings of this Society, during the past year:—

"Though the distribution of the Scriptures by this Society," observes the Committee, "has been very large in former periods, yet the wants of our Sailors and Soldiers are by no means supplied. During the year that has now elapsed, the number of Bibles and Testaments issued has far exceeded that of any former year since the Society's formation:—to 42 vessels, of various rates, in the Royal Navy, 2751 copies have been furnished; and as these were chiefly ships newly manned and fitted out upon the peace establishment, your Committee considered it of the highest importance that the crews should be amply supplied with the holy Scriptures, and the more especially as many of these vessels were about to sail for a tour of three years' duty at foreign stations, where our sailors, from the very nature of the service, must for the most part have otherwise been deprived of every means of religious instruction and improvement;—to the troops serving under the duke of Wellington, including the wounded and sick in hospitals, 2049 copies have been forwarded;—to the regiments of the line and of the militia in England, 3236 copies have been supplied;—to Ireland, for the use of soldiers in that country, 3602 copies have been forwarded, though only about 900 of these have as yet been distributed, the remainder having very recently reached their destination; besides these specific distributions, various stations, barracks, hospitals, and regimental schools, with many individual sailors and soldiers, as will be more particularly detailed in the Appendix, have been supplied with the holy Scriptures by means of this Society, to the amount of 4012 Bibles and 7321 Testaments within the year just terminated, and making since the formation of this Society a general total of not less than 116,241 copies of the word of God."

The demands for the Scriptures have been so urgent, that the balance now remaining in the Treasurer's hand amounts only to 26*l.* 10*s.* 2*d.* and which, with about 4000 Bibles and 5500 New Testaments, forms the whole of the Society's resources, except what may be expected from the benevolence of the public. The Report records a variety of instances of liberal contributions to the funds of this Society on the part of private Sailors and Soldiers, and others; and recommends the formation of Local Committees in Garrisons and Naval Stations, for promoting its objects. Such Committees have been formed at Bristol, Woolwich, and Colchester.

"And here your Committee beg leave to urge upon the friends of the Society — the friends of the Navy and Army of Great Britain — renewed exertions on behalf of this institution. War has for the present ceased; but has it ceased for ever?" "From the instability of all human things, from the sudden and alarming changes of which we have all been witnesses, our fleets and armies may again be led forth to battle — our troops may again pitch their standard in the field. The time of

peace is a period of preparation for war: the period of life is the hour of preparation for death. How can we make our men better sailors and soldiers than by training them under the banner of the Cross? Then will they enter the battle in the service of their king and country, without apprehension — they will draw the sword without fear — they will valiantly conquer or die.— If these things are so, continued and renewed exertions are necessary. Every member of the Society should strive by personal influence to procure new annual subscribers, as these afford the most effectual support to an institution; and as in a time [illegible] an appeal by means of congregational collections would be made with less effect than in war, it is hoped that the zeal of many in other quarters will be greatly provoked; so that though one prolific source is nearly closed, there may not be wanting those who are tenderly alive to the circumstances and necessities of our brave defenders and fellow-subjects who are still in the service of the country, though not engaged in actual hostilities; for when is the salvation of the soul a subject of minor importance? And if Religion be not the friend and the comforter of man in the day of peace and of life, how shall he expect its consoling aid in the day of warfare and of death?"

"Though so many copies of the holy Scriptures have already been circulated, and so much money expended in accomplishing this object, still more remains to be done: many regiments and many vessels are yet without Bibles. Nor is this all; there is a loud, a reiterated call for them; and shall not the wants of the destitute be supplied? Shall the shivering Icelander and the sun-burnt Indian stretch out their hands and receive the wished-for boon from us, and shall we withhold it from our own people?

"It is, moreover, a privilege afforded us of sending to our fellow-men the best gift of Heaven. Oh! that momentous day when thousands fell on the field of Waterloo! What heart was shut up, what hand was closed, when aid was sought for those who were wounded, and the families of those who fell? Shall we be awake to the necessities of the body, and not alive to the wants of the soul? Our work is not done till every sailor and soldier in his country's service is supplied with a Bible."

The only extract we shall have room to make from the correspondence contained in the Appendix is taken from the letter of "a military correspondent serving with the British Army in France, dated April 23, 1816." "The want of Bibles with this army, as might reasonably have been expected, owing to the nature of the service in which it has been engaged, was excessive; and this was the more to be deplored, as the men were placed, in a religious point of view, in a situation the most dangerous. The absence of almost all means of spiritual instruction; the seductions of Popery; the bold front of infidelity, deriding even the appearance of religion, and making a mock of God and his revealed truth; together with a total and universal disregard to the Lord's-day,—were disadvantages and dangers to which the men were on all hands exposed. Such was the situation of the soldiers of this division when it was made known, in Orders, that the Naval and Military Bible Society had sent out the Book of God." "The regiments severally sent in their demands; and we were both rejoiced and grieved to find that our supply was by no means adequate to meet the large amount of the demand. We, however, had Testaments sufficient, and many of the men were prevailed upon (though not all) to take them in lieu of the Bible, of which the greatest number was demanded; and now, through the attention and munificence of the Society, the pressing wants of the soldiers in

this division of the army have been supplied." "The gift of the Bible produced a considerable sensation: *in some rooms the men were to be seen sitting round their barrack tables and listening attentively as one read to them its sacred truths;* and many, in consequence have joined themselves together, and meet every evening for prayer and reading of the Word. Of the men in one of the regimental hospitals likewise I have heard some pleasing accounts. And I cannot pass by the benefits that are daily accruing to the regimental school which we have established, from this source. The children, to about the number of fifty, are now continually employed in reading the words of eternal life, and are thus at an early age brought to an acquaintance with the letter of Scripture. And a very considerable number of the men attend constantly after the duties of the day to gain instruction, and some I believe much influenced by the desire of being able to read the Bible. Such are some of the effects already produced through God's blessing on your best of gifts."

AFRICAN AND ASIATIC SOCIETY.

THIS Society was instituted for the benefit of the poor natives of Africa and Asia, and their descendants, resident in London and its vicinity. The deplorable ignorance, and the accumulated distresses of poverty, nakedness, hunger, and sickness, of which this unhappy class of people are the subjects, even in Britain and in London, present a forcible appeal to the hearts of the humane and generous.

The natives of Africa and Asia, who are brought to this country, are, it is well known, generally ignorant of the very first principles both of religion and science; and many of them, coming over in the capacity of domestic servants, have learned no trade by which they can earn a livelihood; so that, in the event of their master's death, or, what may not unfrequently happen, their being dismissed his service through caprice or passion, their subsistence becomes extremely precarious.

The general prejudice against their colour forms another bar to their temporal comfort, and renders them to many the object of jealousy, scorn, and neglect.

These, among other considerations, sufficiently establish the importance and necessity of such an institution as the African and Asiatic Society, the various objects of which ought to be distinctly and generally known. The bare enumeration of them is sufficient to point out its excellence.

1. It provides religious instruction for those connected with it; a *public lecture* being delivered every Sabbath evening expressly for their benefit, and schools being provided in their respective neighbourhoods, where they are taught *to read, to write, and to cast up accounts, &c.*

2. It induces a habit of economy and foresight, by receiving from its members a small sum weekly, on the principle of a *benefit society*. Out of the fund thus raised by their individual contributions, they become, on certain conditions, entitled to receive regular assistance and relief in seasons of distress, and in time of old age.

3. It assists in providing employment to such as are out of situations; the Committee using their individual exertions towards this end, and places being opened as registers, where their applications may be lodged and attended to.

4. It contributes gratuitously to the relief of distressed Africans and Asiatics, whether enrolled as members, or not; the Committee regularly meeting once a month expressly for this purpose.

5. It assists deserving individuals who may be desirous of returning to their own country, when

there appears to the Committee any valuable end to be attained by the step.

6. It proposes, as circumstances may point out, to board, and educate in the British system, young men of Colour possessing promising abilities, with a view to their future usefulness, in their own country, or as schoolmasters abroad.

7. Finally, it has for several years been in the contemplation of the Society, as soon as its funds would warrant the adoption of the measure, to erect or purchase a house as an Asylum for the more aged and deserving among its pensioners, and to enlarge the sphere of its beneficence to an extent commensurate with the necessities of the distressed natives of Africa and Asia in the metropolis and its vicinity.

Such are the leading objects proposed by the African and Asiatic Society; objects which, it is presumed, cannot fail to commend themselves to the conscience and feelings of every man who is desirous of doing to others as he would that others should do to him—and who considers, for a moment, the accumulated injuries which Africans have sustained from Europeans and from Britons.

From the Report of the Committee for the last year, we extract the following particulars:—"In no year since the institution of the Society have the cases of misery been so various or so deeply interesting as in the past. The number of applications has amounted to at least a half more than in any preceding year. The termination of the unhappy conflict in which, as a nation, we were so long engaged, has been one obvious cause for the unexampled number of miserable dependants on your bounty; a very considerable proportion of the applicants being discharged seamen unprovided for. Never has the task of your Committee, in this department, been so truly painful. Often have they had betwen 30 and 40, and sometimes nearly 50, applications in person at their monthly meetings; attention to which has completely suspended all other business. Many of these have been but the representatives of others at home in a perishing condition; nearly one half of them having wives and children. Besides the pecuniary relief granted at the Board, the Committee have, in various ways, exerted themselves for the benefit of these children of misery."

"The cases of particular interest which have engaged the attention and called forth the aid of the Committee during the past year are too numerous to be here detailed; though they feel persuaded, were the detail compatible with the limits of this Report, it could not fail to awaken all the sympathies of gentlemen present, and forcibly to convince them, or rather strengthen their conviction, of the necessity and utility of the institution. Your Committee were particularly affected by the repeated appearance at their Board of a man of education and polished manners, a native of Saint Domingo. He had been employed as a mercantile clerk in Paris, and came to London to seek a conveyance to the West Indies, where it appears he has relations in good circumstances. The little property he had brought with him to England being quite exhausted, he became entirely destitute, until directed to your Committee, who repeatedly assisted him, and, when he was fortunate enough to procure a ship, furnished him with a moderate sum to supply him with necessaries for his voyage. His gratitude to the Society was unbounded and affecting in the extreme; and, on taking leave of the Committee, he gave the strongest assurances that their kindness should never be forgotten; and that, on reaching home, the assistance afforded should be returned the moment his means would enable him."

"The Committee have the satisfaction to state, that, since the above was written, information has been received of this person's safe arrival at Saint Domingo. The manner in which the intelligence was communicated was particularly gratifying to your Committee, as serving to confirm the sincerity of his professions when here, and the continuance of the feelings then expressed. In a letter, addressed to a person totally unconnected with the Society, on other business, he particularly requests that the Committee may be waited on, to assure them of the grateful sense he still entertains of their kindness; and to say, that he will soon give them, under his own hand, a particular account of his circumstances, and redeem the pledge he had given of refunding what they had so liberally bestowed on him."

"Among the miserable objects who monthly appear before the Committee, one class has particularly interested the gentlemen composing that Board. The class alluded to is females in a state of pregnancy; some of them *widows*, with one, two, or more helpless infants to support, and in *their* circumstances little able to exert themselves for their maintenance. To such your Committee have afforded relief to the utmost of their ability during this delicate and critical period, and have contributed to their comfort in the season of confinement."

HIBERNIAN SOCIETY.

THE Tenth Report of this Society states its objects to be "to establish schools; to circulate the holy Scriptures; and to diffuse religious instruction among the lower classes of the people in Ireland; and by these means, to implant in the minds of the rising generation principles of pure morality and scriptural piety; and thus to diffuse such an enlightening and purifying influence on the lower orders of the people, as shall be efficacious for the removal of individual wickedness and guilt, of domestic disorder and wretchedness, and of national anarchy and mischief."

The last Report made the number of children, who were receiving education in the schools established by this Society, upwards of eleven thousand. By the quarterly return made up to the 31st of December it appears, that the number of schools is more than three hundred, and that the children and adults educated therein amount to 19,312.

The present state of the schools is very satisfactory. The visitors (consisting principally of resident clergymen) report very favourably of the proficiency of the children in learning, and in the scripture lessons; and also of the readiness and pertinency with which they answer such questions as are put to them, concerning what they read. And the Committee have also received some pleasing details of the influence which Divine Truth has had on the minds and hearts of some of the children in the Society's schools.

From the schools the word of God extends its influence to the cottages, and penetrates the strongholds of ignorance and superstition. The New Testament is the school-book for the children; their parents are pleased at hearing it read to them: it speaks for itself: their attention is engaged; they soon perceive that it is not that pernicious thing they were taught to believe it was; prejudice subsides, and admiration increases to an affectionate attachment and sincere reverence for the word of God; which, but for the schools, they probably would never have heard of. And so sensible of the value of the schools to their children have some parents been, that when distance and the severity of the season would have prevented the children from travelling to the schools, their parents have actually brought them thither on their backs.

In former Reports, the Committee have mentioned the formation of Irish classes in some of the Society's schools, and also the introduction of the New Testament in the Irish language for the benefit of these classes. They have now the pleasure to state, that teaching to read in Irish is sedulously promoted in every district in which that language is known; that an Irish class is formed in every school, when it is desired by the people, and likely to be useful; that there were never more of these classes than at the present time; and that means are constantly used for the purpose of increasing the number of teachers in the Irish language, and of forming Irish classes in appropriate schools.

The greatest attention is paid to adults who live in the neighbourhood of the schools, and who can be induced to learn to read, either in English or Irish, after the working hours of the day, and on Sundays; that in the course of one quarter's attendance and instruction, many of them are able to read the New Testament intelligibly; and that these become Irish readers in the different villages where they reside. This collateral branch of the proceedings of the Hibernian Society is acquiring strength and enlargement, and affording an anticipation of extensive benefits.

The inspectors of the schools are constantly employed as village readers. Every night they collect the young and the old in the villages nearest the schools, and read the New Testament to them; and, in addition to these, all the masters of the schools are occasionally village readers, together with the adult pupils of upwards of 70 Irish classes. It has been remarked, with great satisfaction and delight, that some of the masters of the schools, not only become readers of the New Testament, but also appear to feel the power of Divine Truth on their hearts. Their minds have been gradually enlightened; their hearts have been deeply affected; and their conduct has evinced, that, "though once in darkness, they are now light in the Lord."

The Committee have experienced opposition from some of the Catholic Clergy in Ireland; but they have great satisfaction in reporting instances of a friendly disposition, and a truly catholic spirit, in others of them. They hope to have the pleasure of recording, in future Reports, a great and extensive increase of this liberal and enlightened spirit among the Catholic Clergy; because they conceive that the measures which the Society pursues are evidently directed to the good of individuals, and the peace and welfare of the community.

The British and Foreign Bible Society, with its wonted liberality, has presented thirteen hundred Irish, and one thousand English, Testaments, to this Society. In Ireland, the Roscommon Auxiliary Bible Society, on the recommendation of the Bishop of Elphin, has favoured it with eight hundred Testaments, and the Sligo Branch Society with three hundred Testaments.

They acknowledge sums of money also from various societies.

The Committee have printed a new and improved edition of the Spelling-book used in their schools, consisting of 15,000 of the First, and the same number of the Second Part. These have been forwarded to Ireland, and have proved a very seasonable supply.

The Committee earnestly invite general attention to the objects which the Hibernian Society embraces; to the importance of its operations; to the success with which it has pleased God to crown its efforts; and to the pleasing prospect of enlarged usefulness, if the liberality of the public shall enable the Committee to comply with earnest solicitations for increasing the number of its schools.

By the statement of accounts, the Treasurer is upwards of 600*l.* in advance. This arises from an excess of expenditure above the income of the last year; and it is evident, if the schools should even *not* be extended in the year to come, there will yet be a growing and very great deficiency in the funds of the institution, unless the zeal of the public shall be exerted to increase them.

EPISCOPAL CHURCH OF UNITED STATES.

THE Secretary of the Church Missionary Society having addressed letters, accompanied by various publications, to several of the leading members of the Episcopal Church in the United States; the Bishop of the Eastern Diocese, the Right Rev. Dr. Griswold, has returned the following answer, dated Rhode Island, July 17, 1816.

"Rev. and Dear Sir—

"Your much-esteemed favour, of August last, has long since been received, with the books explaining the objects and proceedings of the Church Missionary Society; for which favour be pleased to accept, for yourself and the Committee of that Society, my most cordial thanks. Any like benefit, in future, will be gratefully accepted; and will, no doubt, contribute much to the promotion of zeal and godliness in this part of the Lord's vineyard.

"It is with us a subject of great joy and thankfulness to the Father of Mercies, that the Church of England is rising in her strength and putting on her beautiful garments; that a spirit of zeal for the cause of Truth, and the extension of the Redeemer's Kingdom, is apparently increasing within the pale of the Establishment; and that your Zion is becoming the *joy*, as it long has been the admiration, *of the whole earth*.

"I herewith send you a Pastoral Letter to the churches, and a Charge addressed to the clergy, of this diocese; which are no otherwise worth your perusal, than as they may give you some information of the present state of religion in this country, especially as relating to the subject of your communications.

"Most gladly would we unite with you in sending Missionaries to Africa and the East; and hope that the time is not far distant, when some of our pious young men will be zealously disposed to engage in that charitable and interesting work. At present, however, we have not funds, nor other means of doing much in any missionary labours; not even of supplying the wants of our own country.

"It would never be credited on your side of the water, what multitudes there are, in these United States, destitute of the Gospel ministrations. Others there are, in still greater number, who, though not wholly destitute, are but occasionally, and very imperfectly, supplied [illegible] any labours of this kind, [illegible] in every thing which will promote the cause of piety and godliness in this or in any country of the earth, we will most cordially co-operate with you, so far as our means and power will permit; and a correspondence upon this subject with the Committee of the Church Missionary Society will be highly pleasing to our churches here.

"The Protestant Episcopal Church is, we have good reason to believe, rapidly increasing here; not only in numbers, but in that which is far more desirable—inward piety and zeal for God. Religious prejudices, which heretofore have operated very much to our disadvantage, are happily diminishing, and giving place to a more catholic and Christian spirit of charity and zeal. May this spirit increase, till it fill the world, and all mankind shall see the salvation of our God and Saviour!

"I have the honour to be,
With much respect and esteem,
Your sincere Friend and
Brother in the Lord,

"ALEXANDER V. GRISWOLD,
Bishop of Massachusetts, Rhode Island, New-Hampshire, and Vermont."

We add a brief extract from the Charge to which the Bishop alludes in the above letter.

"The efforts made by other denominations of Christians, to propagate the Gospel, are a reproach upon us; and when we consider what they effect, it should encourage us the more to follow their good example. Is it to us only that God has denied the ability of sending missionaries to preach his Gospel? Are we of all men the most indigent? Let the contribution be general; let each one give something, though it be but little, and the whole amount will be considerable. Very few are so destitute, that they can make no offering to God. Who will say that he cannot give a mite? A very little, applied to so excellent a purpose, may do much good; and if it be given freely and with pious intention, no sacrifice, no work can be more acceptable to God. He knows our wants, our abilities, and our hearts; and we know who hath said,

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

"If the fault be in the mind; if we have no zeal for the Lord's work; if we feel no sincere interest in the propagation of our holy faith; how can we hope that he will give us prosperity? If, while others are sending their missionaries to the four winds of heaven, we will not provide for our own house, nor cultivate that part of the vineyard allotted for our labours, what less can we expect, than that the Lord should cast us out, and let his ground to other husbandmen?"

"As a body of Christians, we are very remiss in missionary labours; but there are individuals among us whose praise is, or ought to be, in all the churches: whose liberality and zeal have, under God, being chiefly instrumental in reviving the Church in these Eastern States from its rapid decline. *Remember them, O my God, concerning this, and wipe not out their good deeds that they have done for the house of our God, and for the offices thereof.* Future generations shall rise up and call them blessed. May they never want that comfort of peace and salvation which they would charitably impart to others! May the invaluable blessings, which instrumentally they dispense to perishing sinners, be rewarded sevenfold into their own bosoms!"

"Let us humbly and devoutly look to God in prayer, that he will inspire us with a holy zeal for his glory, and the increase of his kingdom; that he will open the hearts of all our people, to whom he has given the means; that through his blessing, provision may be made for sending faithful ministers to preach his Gospel to the poor, and to repair the waste places of Zion; and that our church may grow and prosper on the sure foundation of the Apostles and Prophets, Jesus Christ himself being ever and truly regarded as the chief Corner-stone."

This Charge is signed "A. V. Griswold." The following note is subjoined to it:—

"Since writing the foregoing Address, I have received a letter from the Secretary of 'The Church Missionary Society for Africa and the East,' accompanied with a number of 'books, which explain its object and proceedings, and the general efforts which are making,' by members of the Established Church of England, 'to propagate the Christian faith among the heathen;' desiring, in behalf of the Committee, 'to interest the Episcopal Church of the United States' in the same good work; and kindly offering '*any aid* to such efforts in this great cause as we may be inclined to make.' From these communications it appears, that a zeal for propagating the Gospel is rapidly increasing in the Church of England, which promises great success. Soon, no doubt, will that church, as she ought, take the lead in this holy warfare; and from her means, and advantages, through the Divine blessing, may reasonably be expected the most happy effects. Thus have we another call, and a loud one, to this glorious work. A powerful ally nobly offers to take us by the hand, and conduct our more feeble steps to the immense field which now lies open to missionary labours. Let us then immediately accustom our hands to labour in the smaller, but not less fertile, vineyard around us. And let us rejoice in Him, who thus teaches our fingers to fight the good fight of faith. Let the praises of God be in our mouth, and a two-edged sword of the Spirit, which is the word of God, in our hands. Amen."

ECCLESIASTICAL PREFERMENTS.

Rev. T. Hancock, M. A. Master of the Free Grammar School, Carmarthen, *vice* Price, dec.

Rt. Rev. Bishop Gleig, LL.D. F.R.S.E. A.S.S. Primate of the Episcopal Church in Scotland, *vice* Bishop Skinner, dec.

Rev. John Heysham, A. B. Minor Canon of Carlisle Cathedral.

Rev. William Morgan, Llangunnor V. co. Carmarthen.

Rev. T. Jobnes, M. A. Chancellor and Prebendary of St. Peter's, Exeter.

Rev. — Baron, M. A. Lestwithiel V. Cornwall.

Rev. J. H. Rogers, Camborne V. Cornwall.

Rev. T. Robyns, B. A. Colebrook V. Devon.

Rev. E. Hodge, B. A. St. Ewny R. Cornwall.

Rev. Richard Symonds Joynes, M. A. Ridgewell V. Essex, *vice* Bradbury, dec.

Rev. J. C. Kompton, B. A. Minsteed R. with Lyndhurst, Hants.

Rev. Richard Huntley, Doddington R. co. Gloucester.

Rev. G. Gervis, Kemsing cum Seals V. Kent.

Rev. Edward Rogers, A. M. Bishopstone V. North Wilts, *vice* Wakeman, dec.

Rev. Bartlet Goodrich, M. A. Great Saling V. Essex, *vice* Bradbury, dec.

Rev. William Skinner, D. D. a Bishop of the Episcopal Church in Scotland, *vice* his late father.

Rev. James Ashe Gabb, Newton R. co. Monmouth.

Rev. W. Short, D. D. Prebendary of St. Peter's, Westminster.

Rev. David Anderson, Master of the Free Grammar School, Swansea.

Rev. James Griffith, D.D. to a Prebend in Gloucester Cathedral.

Rev. H. T. Ridley, M. A. to a Prebend in Bristol Cathedral.

Rev. Dr. Venables, to a Prebend of the Collegiate Church at Brecon, and Llan Sant Fraid V. co. Radnor.

Hon. and Rev. Frederick Pleydell Bonverie, Netherby Prebend in Salisbury Cathedral, *vice* Dawkins, dec.

Rev. Thomas Davies, M. A. Mamble V. co. Hereford.

Rev. William Ainger, M. A. St. Bees Perpetual Curacy, Cumberland.

Rev.——Powell, Brambope and Weston Perpetual Curacies, co. York, *vice* Holmes, dec.

Rev. David Williams, M.A. Stipendiary Curate of Overton.

Rev. T. Butt, Kinnersly R. Shropshire.

Rev. J. H. Browne, M. A. Archdeacon of Ely.

Rev. L. Booth, Blogen R. Cornwall.

Rev. R. Bedford, Bathford V. with Bathampton annexed, *vice* Chapman, dec.

Rev. J. Parsons, Marden V. Wilts, *vice* Bedford, resigned.

Rev. Wm. Knight, St. Michael R. Bristol, *vice* Wilkins, dec.

Rev. Fountain Elwin, Temple V. Bristol, *vice* Watson, resigned.

Rev. Thomas Green, M. A. Badby V. with Newnham, co. Northampton.

Rev. T. Moss, M. A. Walton on the Hill V. co. Lancaster.

Rev. Charles Joseph Belin, B.A. Chaplain to the British Forces at Havre de Grace, and Minister of the English Protestant Church there.

Rev. S. Mence, B.D. Highgate Chapel Readership, *vice* Bennett, dec.

Rev. Joseph Sharpe, Clent V. co. Stafford.

Rev. William Lucas, M. A. Burgh St. Mary and Burgh St. Margaret Consolidated RR. Norfolk.

Rev. John Bull, M. A. Tattingstone R. Suffolk.

Rev. Henry Stephenson Blackburn, M. A. Bradley R. Hants.

Rev. Richard Blackmore, B.C.L. Donhead St. Mary R. Wilts.

Rev. Fulwar William Fowle, B.A. Alington R. Wilts.

Rev. Walter Wilkins, Boughrood V. co. Radnor.

Rev. Morgan Walters, Craswell Perpetual Curacy, Herefordshire.

Rev. Henry Dukinfield, St. Giles V. Reading.

Rev. C. E. J. Dering, Pluckley R. Kent.

Rev. J. Reeve, one of the Six Preachers of Canterbury, *vice* Naylor.

Rev. T. Metcalf, B. A. Halstow V. Kent.

W. Hustler, Esq. Registrar of Cambridge University, *vice* Rev. W. A. Pemberton, dec.

Rev. Dr. Kaye, Divinity Professor in the University of Cambridge, *vice* Rev. Dr. Marsh.

Rev. Dr. Wood, Vice-Chancellor of Cambridge University for the year ensuing.

Mr. Thomas K[illegible], Librarian and Curator of the Fitzwilliam Collection, Cambridge.

Rev. W. H. Hawkins, Master of Cheltenham Free Grammar School.

Rev. John Wickens, Swyre R. Dorset.

Rev. H. Mann, Mawgan and Martin R. Cornwall.

Rev. J. Taylor, B. A. Llanarthney V. co. Carmarthen.

Rev. W. Keary, Bilton, V. co. York, *vice* Dixon, dec.

Hon. and Rev. Edward Grey, M. A. Whickham R. *vice* Greville, resigned.

Rev. T. P. Turner, Ambrosden V. co. Oxford.

Rev. H G. Norris, Prebendary of Llandaff Cathedral.

Rev. John Scott, M. A. St. Mary Perpetual Curacy, Hull, *vice* Barker, dec.

Rev. Francis Rowden, B.D. one of the Select Preachers before the University of Oxford.

Rev John Townsend, Cleyhanger R. Devon.

Rev. F. Goforth, Prebendary of Wells Cathedral.

Hon. and Rev. Thomas H. Coventry, Pirton and Croome united RR. Worcestershire.

Rev. C. N. Wodehouse, Geldeston R. Norfolk.

Rev. S. Colby B. A. Thelnetham R. Suffolk.

Rev. C. Chevalier, M. A. Bardingham R. Suffolk.

Rev. Alexander John Scott, D. D. one of his Majesty's Chaplains in Ordinary.

Rev. R. Steel, Tremingham R. Norfolk.

Rev. William Rowlands, Longtown and Llanveino Perpetual Curacies, Hereford.

Rev. William Brown, Hutton Pagnell, V. co. York.

Rev. John Pitman, jun. Washingfield R. Devon.

Rev. Richard Lewis, Upline R. Devon.

Rev. William Canning, M. A. West Heslerton R. co. York.

DISPENSATION.

Rev. John Timbrill, D.D, Bretforton V. co. Worcester, with Beckford, co. Gloucester.

INDEX

TO THE

ESSAYS, SUBJECTS, INTELLIGENCE, OCCURRENCES, &c. &c.

Page

ABBOT, Mr. Justice, Speech of 414
Abdool Messee, Journal of 121
———, Letter of 843
Abolition of Slave Trade 28
Abraham, in what Sense Father of the Faithful 208
Address of Parliament on the Barbadoes Insurrection 411
———, Bp. of St. David's, to Unitarians 519
——— of Committee for Relief of the Poor 547
Advice to the Christian Observer 18
Ælia, Church of 519
Affliction, Benefits of 85
African Institution 58
———, Address from 62
Agra, Mission at 21
Algiers, Expedition to 616
Allegory on Moderation 87
America, State of Slaves in 639
———, Edition of Christian Observer 641
———, Political Events there .. 68, 833
Andrews, Bishop, Account of 133
Anecdotes of Bishop Latimer 709
Answers to Correspondents..132, 200, 270, 338, 414, 486, 554, 690, 762, 834
Antiquity, Respect for..... 420, 487, 555
Apocalyptic Churches, Visit to 190
Apostolic Preaching 311
Appendix to Jebb's Sermons 358, 419, 487, 555

Bampton Lectures, Heber's..... 584
Bank, Payments of 358
Basle 577
Baptismal Covenant 772
——— Regeneration 69, 161, 228, 213, 343, 433, 443, 572, 619, 635, 656, 621, 698, 708
Baptist Missions in India 610
Barbadoes Insurrection 403, 478, 510
Barbary 337, 616
Baxter on Baptismal Regeneration.... 572
Bedell, Bishop, Account of .. 271, 339, 415
Bellamy's new Translation of the Bible 347
Bethel, Dean, on Regeneration..... 621
Bible, new Translation of 612
Bible Society (*see Society*)
Bickersteth, Rev. E., Report of his Visit to Africa 751
Bishop of New York 671
Bled Noir 153
Bradford, Bishop, Tracts of 397
Bread of Life, its Nature 629

Page

Bristol, Earl, his Speech 760
British Critic, its Ignorance of Scripture 225
British Review, Faber's Strictures on .. 744
Bunting, Mr., Speech of 400
Burnett, Bishop, Prayer of 419

Calcutta, Bishop of 608, 837
Calvinism 323
Cambridge 60, 118, 187, 467, 606
Canada, Mission to 262
Cancer Institution 465
Canning's Speech 411
Canterbury, Archbishop of 479
Carnal Life, its Effects 352
Castlereagh, Lord, Speech of 410
Catholic Emancipation 479
Celsus on Judaizing Christians 517
Ceylon, Idolatry encouraged there .. 26, 68
———, Mission thither 260, 865
Chalmers, Remarks on the Review of his Address 157, 284
Charlotte, Princess, Marriage of.. 131, 197, 269, 336
Charter of Society for Propagating the Gospel 201
Chichester, Dean of, on Baptism 606
Chimney Sweepers 466
China Mission 853
Christ, his Person and Character 12
———, his Message 80
———, his Genealogy 206
———, his Love to Man 209
Christian Convention of great Powers.. 127
Christian Knowledge, Society for promoting (*see Society*)
——— Observer, Advice to 18
——— ———, American Edition of 641
——— Portrait 776
Christianity, Every-day 804
Church of England, Character of 358, 420
———, her Respect for the Fathers 358, 420, 487, 555
———, imputed Error of 443
——— Missionary Society (*see Society*)
Churches, Protestant; their Respect for the Fathers 420, 487, 555
——— of Scotland & England compared 572
——— Want of 90
Circumcision, its Analogy to Baptism.. 213
Clarke, Dr., his Commentary 779
Classical Discoveries 155, 328
Cloyne, Bishop of 400
Coblentz 227
Cologne 226

Page
Colossians, Gisborne's Sermons on 524
Comforter, Christian, Personality and Office of 584
Commandment, Second, omitted by Catholics 644
Comment on Romans i. 7. 204
Confessions of the Protestant Churches 491, 557
Consolations of Eternity 156
Copenhagen Church 644
Correspondents, Answers to (*see Answers to Correspondents*)
Corrie on the Mission at Agra 121
—— on the Hindoostanee Liturgy .. 331
——, his Sermon before Church Missionary Society 835
Corruption of Human Nature 317
Craniology 23
Cross, New 150, 285
Crosse, Rev. J., Death of 485
Curse, Divine, its Nature 498
Cuvier, his Geological Theory 105

Daubeny, Archdeacon, on Regeneration 623
Dean, Forest of 195, 514
Death, Poem on 27
—— of our Friends 85
——, Antidote to the Fear of .. 355, 501
——, Reflections on 144
—— of Reynolds 686
—— of Green 688
—— of Edwards 131
—— of Woodd 480
—— of Crosse 485
Defect in Preaching illustrated 1
Delft 93
Deluge 110
Demarara, Treatment of Slaves in 507
Display, Evil of, in Christians 17
Dispositions required by the Gospel .. 83
Distress of the Lower Classes .. 547, 780
—— ——, Efforts for its Relief 761
Duaterra, Conduct and Death of 844

Ebionites 516
Ecclesiastical Preferments ..132, 269, 486, 553, 881
Eclectic Review, Strictures on .. 365, 433, 443, 628, 817, 818
Education in France 256
Edwards, Charles, Death of 131
Ephesus 190
Episcopalians, their Difficulties in Scotland 712
Epistle of St. John 12
Errata 132, 486, 690
Errors of professing Christians 76
Esquimaux Mission 546
Every-day Christianity 804
Exmouth, Lord, Success of 616
Extemporaneous Prayer, its Disadvantage 576

Faber on the British Review 744
Faith connected with Obedience 207, 324
Faithfulness of God 148
Family Sermons ... 11, 80, 146, 209, 279, 352, 429, 497, 566, 628, 699, 775

Fellowship, Christian 81
Final Perseverance 14
Fishermen fancifully [illegible] as
Preachers 3
——, just [illegible]
with Preache[illegible] 3
France .. 64, 127, [illegible]

Game Laws ..... [illegible]
Genealogy of Ch[illegible]
Gin-shops ..... [illegible]
Gloucester, Bi[illegible]
——
——, Dea[illegible]
Gnostics, their Principles 14
God is Light 80
——, his Faithfulness and Justice 148
Gospel, its Difference from Law 357
Grace, Divine 319
Grant, Charles, Speech of 401
Green, William, Death of 688
Greenland Mission 477
Grenville, Lord, his Speech 197

Hague 95
Hayti 833
Heart, Deceitfulness of 685
Heidelberg 437
Hindoo Reformer 682
—— Superstitions 119, 836
Holy Alliance 127, 399, 685
—— Spirit, Necessity of his Influences 283
——, his Nature 584
Horsley's Controversy with Priestley .. 515
Hottentot Missions 263, 857
Hydrophobia 394
Hymns 27, 789

Java Mission 854
Jaws repaired 60
Idolatry encouraged at Ceylon 26, 68
Jebb's Appendix, Defence of 858
——, Remarks on .. 419, 487, 555
Jerram's Sermon on Liturgy 475
Jesuits banished from Russia 127
Jews, History of 99
——, their Attention to Scripture 834
—— of the primitive Church 204
India, Campaign in 552
—— Missions 610, 856
Inquisition, Decree respecting 337
Intelligence, Religious (*see Religious Intelligence*)
Intermediate State 769
Interpretation of Scripture, Rule of .. 422, 487, 561
John, St., Epistle of 12
Journey to Switzerland through Holland, &c. .. 92, 153, 226, 566, 436, 511, 577, 636
Ireland, State of 338, 415
Juggernaut, Festival of 118
Justice of God 148
Justification, its Meaning 563
——, its Nature 822

Page

Labrador Mission 546
Labourers, Distress of 547
Language, English 155, 217
Laodicea 190
Latimer, Anecdotes of 709
Lavalette, Escape of 65, 127, 268
Lavater 636
Lauffenburg 513
Laurence, Dr., on Baptismal Regeneration 619
Law, its Difference from the Gospel .. 357
——, its Nature 376, 497
——, its Authority 566
——, its alledged Abrogation 706
Lectures, Bampton 584
Letters of Martyn 21, 151
Letter of Bishop Bedell 340
List of New Publications *(see Publications)*
Literary and Philosophical Intelligence . 59, 118, 187, 264, 327, 393, 465, 535, 606, 665, 749, 819
Liturgy, Style of Reading it 214
——, its Beauties 575
Love of Christ 209
Luther, Extracts from 139

Madras, Missions to 124, 259
Malthus on Population 732, 790
Manby, Captain, Inventions of 666
Manna, Spiritual 628
Mant, Dr., Tracts of 69, 161, 228, 396, 570
Manufacturers, Distress of 547
Maps, Ordnance 394
Maron, M., Letter of 65
Marsden's Visit to New Zealand 844
Martyn, Letter from 21, 151
Μαρτυς, Signification of the Term 279, 428
Mary, Princess, her Marriage 480
Massillon, Extract from 25
Mayence 436
Medical Discoveries 607
Methodist Missions 260, 861
Mexican Traditions 111
Millar, Colonel, his Death 716
Ministers ordained while Unconverted 691
Missionary Register 121
Moderation, an Allegory 87
Moral Precepts of the Gospel 83
Mortification, Necessity of 353
Motives, Worldly, their Influence deprecated 634

Naaman, Text respecting him discussed 347
Napaul 478, 552
Nazarenes, their Opinions 516
Newspapers, Sunday, Evil of 288
—— in America 394
New-Year's-Day, Poem on 787
New Zealand, Intelligence from 844
Nimeguen 154
Nismes, Persecutions at 65, 130, 336
Nonconformists, their Grounds of Dissent 443
——, their Opinions on Regeneration 572
Norwich, Bishop of, his Speech 401
Noses repaired 60

Page

Novels, Observations on 784, 804

Obedience connected with Faith 207, 324
Obituary 131, 480, 686
Origen, Misrepresentation of 517
Owen, Mr., Speech of 401
——, his History of the Bible Society 717
Oxford Prizes 60
—— Examinations 90

Parliamentary Proceedings 128, 337, 479
Patience, Poem on 27
Paul, Father 272
Pergamos 191
Persecutions of Protestants in France .. 65, 130, 336
Perseverance 379
Persia, Opening there for Missions .. 260
Philadelphia, Church of 191
Pliny, his Desire for Christian Consolations 156
Pinckard on the West Indies 438, 507, 580
Pluralities 276
Poaching 222
Poetry 27, 787, 789
Pomona Britannica 394
Poor, Distresses of 547, 761, 782, 833
Population, Principles of 732, 770
Prayer 287
——, its Spirit 216
Preaching, fanciful Style of 1
——, Evangelical 377, 383
—— intelligibly 220
—— extempore 368
Predestination 315
Presbyterian Church 572
Priestley's Claims considered 515
Professing Christians, Errors of 17, 76
Pronunciation of English 155
Property Tax 129, 197
Protest of Spires 487, 561
Protestant Churches, Foreign, defended 487, 555
Protestant Society 65, 130
Proverbs, Reflections on 648
Psalm xix, Version of 27
Psalms, the Attention required by them 216
Public Affairs, View of 64, 127, 197, 266, 335, 403, 478, 547, 616, 685, 761, 833
——, their Political and Moral Aspect 292
—— Schools, a prevalent Practice at them considered 780
Publications, List of New .. 120, 188, 257, 329, 395, 467, 534, 609, 667, 750, 820

Quakers 203
——, Yearly Meeting of 540

Regeneration 69, 161, 213, 228, 305, 365, 396, 433, 443, 570, 619, 635, 656, 698, 699, 708, 772
—— discriminated from Sanctification 304
Registry of Slaves 28, 403
——, Lord Grenville's Speech on 197

Page
Religious Intelligence.. 61, 121, 190, 258, 330, 396, 469, 536, 610, 668, 751, 821, 835
Resurrection of Christ 144
Review, Eclectic, Strictures on.. 365, 433, 443, 638, 817, 818
———, British, of Mr. Faber's Work 744
Reynolds, Richard, Death of..... 686
Riots 414, 833
Rotterdam 94
Russian Emperor's Decree respecting Bible Society 540

Sabbath, Hymn on 789
Sacraments, Definition of 229
———, Bishop Bedell on..... 388
Saints, Meaning of the Word..... 208
Sanctification, Scripture Doctrine of 296, 370
———— discriminated from Regeneration 604
Sardis 191
Saul, Text respecting 76
Schaffhausen 512, 638
Schools in India 613
———, Gaelic 830
———, Public 780
Scotland, Church of 372, 712
Scott on Regeneration 161, 228, 621
—— on Eclectic Review..... 638, 817
Sepulchre, Holy, Visit to 141
Sermon, fanciful 1
———, Marsh's 332
———, Corrie's 835
———, Jerram's..... 475
———, Wilson's 681
Sermons, Family (*see Family Sermons*)
Servants, Society for 61
Sharpe on Baptismal Regeneration.... 619
Shore, C., Speech of 400
Sierra Leone 121, 755
Sin, Original and General 146, 317
—, dreadful Effects of 500
Slavery in America 639
Slaves, Registry of 28, 197, 403
———, Treatment of .. 438, 479, 507, 580
Smyrna..... 190
Society, Bible, Annual Meeting of.... 898
————, Correspondence of 677
————, British Critic on..... 225
————, History of 717
————, Report of..... 469, 536
————, for Amboyna 686
————, America 473, 668
————, Berg 469
————, Bombay..... 821
————, Brunswick..... 470
————, Calcutta 193, 679
————, Carolina, South 539
————, Colombo 537
————, Denmark 193, 471
————, Dorpat 679
————, Hanover 470
————, Holland..... 469
————, Iceland 471
————, India 536
————, Ireland 538
————, Massachusetts 474, 539
————, Mauritius 537
————, Moscow 539, 677
Society, Bible, for [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, [illegible]
————, Wurtemburgh 470
————, Naval and Military 193
———, Church Missionary..121, 258, 330
———————— Report of 751, 824, 835
—— for promoting Christian Knowledge, its Tracts on Regeneration 69, 247, 396
————, its Report 674
—— for Servants 61
—— for Female Servants 62, 860
—— for National Education 261
—— for promoting Christianity among the Jews 680, 832
—— Missionary, Edinburgh 261
—— ————, (London) 853
—— ————, Methodist .. 260, 861
—— Prudent Man's Friend 61
—— for Relief of the Poor 261
—— Religious, Plan of 217
—— Strangers' Friend 821
—— Prayer-book and Homily, Meeting of 474
————————————, Proceedings of 831
—— for Support of Gaelic School's 231
———————— Sunday Schools 332
—— Islands, Mission..... 853
Socinian Controversy 515
Spain, Slave Trade of 59
Speech of Abbot, Mr Justice 414
—— Bristol, Earl of..... 760
—— Bunting, Rev. 400
—— Canning, Right Honourable G. 411
—— Castlereagh, Lord 410
—— Cloyne, Bishop of 400
—— Gloucester, Bishop of 399
—— Grant, Charles, Esq. 401
—— Grenville, Lord 197
—— Norwich, Bishop of 401
—— Owen, Rev. J. ..... ib.
—— Prince Regent..... 478
—— Shore, Hon. C. 400
—— Teignmouth, Lord 399, 401
—— Thornton, J., Esq. 400
—— Thorpe, Dr ..... ib.
—— Vansittart, Right Hon. N. 399, 401
—— Wilberforce, W., Esq..... 413
Spirit of Christ..... 429
—— Holy, Necessity of his Influence 283
————, his Nature 584
Spirits, ardent, Evils arising from Use of 95
Spitalfields, Misery there 61
Spring, Poem on 27
Stephen, James, Esq..... 59
Stuigard 457

	Page
Sunday Newspapers	288
——— Schools	332
Swift's Advice to a Young Clergyman	220
Syrian Church, Defence of	823
Teignmouth, Lord, Speech of	399, 401
Thornton, Mr.	ib.
Thorpe, Dr.	ib.
Thyatira	191
Tranquebar, Mission at	254
Translation of the Bible	346
Translations of the Scriptures into Foreign Tongues	612
Travancore, Missions at	124
Treaty, Christian	127
Trinidad, Slave Trade at	29
Tweddell, Remains of	114
Vaccination	534, 666
Vansittart, Speech of	399, 401
Version of the Bible	346
Unitarianism considered	515
United Brethren's Missions	262, 263, 477, 541, 871
United States	68, 639, 833
Universities, Religious System of	89
Usher, Archbishop	278
Utrecht	153
Waterloo, Battle of	715
Wellington, Duke of, his Letter	65
———, his Return	480
———, Particulars respecting him	716
West Indies, Abuses there	36
——— Causes of Insurrection there	403
——— Pinckard's Notes on	435, 507, 580
——— Missions there	479, 541, 865
Weyland on Population	732, 793
Whitby on Baptism	373
Whole Duty of Man	223, 435, 643
Wilberforce, Speech of	413
Woodd, Rev. T., Death of	483
World, Scripture Meaning of the Term	324, 779, 812
Worldly Motives, Influence of	634
Wurtemburgh, Death of King of	761
Yates, Remarks on his View of the State of the Church	90
Zurich	636

INDEX TO THE REVIEWS.

	Page
ADAMS's History of the Jews	99
Apostolical Preaching considered, Sumner's	311
Baptismal Controversy, Tracts on	162, 228, 251, 443
Bampton Lectures, Heber's	584
Belsham's Calm Inquiry	515
——— Claims of Priestley	ib.
Bible Society, Owen's History of	717
Biddulph on Baptismal Regeneration	162, 228
Bugg on the same	251
Charge of Bishop of Gloucester	653
Cuvier's Theory of the Earth	105
David's, St., Bishop of, Address to Unitarians	515
Eclectic Review on Baptismal Regeneration	443, 817
Elgin, Lord, on the Edinburgh Review	114
Every-day Christianity	804
Fraser on Sanctification	296, 370
Gisborne's Exposition of Epistle to Colossians	525
Gloucester, Bishop of, his Charge	653
Heber's Bampton Lectures	585
Jesse's Sermons	388
Jews, Adams's History of	99
Mant on Baptismal Regeneration	162, 228
Owen's History of the Bible Society	717
Principles of Population, Weyland's	732, 790
Regeneration, Tracts on	162, 228, 251, 443
Registry of Slaves, Reasons for	98
Sancho, or the Proverbialist	645
Sanctification, Frazer on	296, 370
Sermons, Gisborne's	525
———, Jesse's	388
Scott on Baptismal Regeneration	162, 228
Sumner's Apostolical Preaching considered	311
Unitarian Controversy	515
Weyland on the Principles of Population	732, 790

INDEX TO THE PRINCIPAL NAMES.

Page

ABBOT 414
Abdool Messee .. 121, 843
S32, 843
Adams 99
Alers 722
Amsterdam 441
Andrews 133
Angouleme, Duke of 67, 95

Bagster 255
Baskett 643
Basnage 100
Bedell, Bp. 271, 339, 415
Bellamy 347
Belsham 515
Berkin 195
Bethell 621
Bernher 710
Beveridge 604
Bickersteth 121, 751, 841
Biddulph .. 162, 228, 365,
433, 443, 619
Blackstone 289
Boyle 562
Boudinot 668
Bradford 74, 397
Bristol, Earl of 766
Brougham 38
Bruce .. 65, 127, 266, 335
Bryce 609
Buchanan 104, 823
Bugg .. 251, 365, 443, 619
Bunting 400
Buonaparte 25, 715

Cæmmerer 259, 675
Canning 411
Carelesse 711
Carlyle 115
Carpue 60
Castlereagh 410
Cathcart 725
Charles 721
Chalmers .. 157, 284, 572
Charlotte, Princess 269, 337
Chrysostom 170
Claggitt 604
Clarke 116, 604, 779
Clarkson 22
Clough 863
Cloyne, Bishop of 400
Coke 861
Collins 415
Corrie 121, 330, 331, 535
Cowie 722
Cranmer 181, 359, 561
Crosse 485
Cuvier 103

Daubeny 620
Davies 842
David's, St., Bishop of 515

Page

Davy 676
D'Oyley 26
Dunterm 846
Du Bois 38, 81

Edwards 131, 675
Elgin, Earl of 111
Exmouth 615

Faber 744
Fleury 100
Fraser 296, 370

Galitzin 192, 725
Gisborne 524
Gloucester, Bishop of 655,
772
Gordon 37
Grant 401
Green 90, 688
Gregoire 104
Grenville 197, 409
Grotius 517

Hale 641
Hall, Bishop 213, 604
Hall, Rev. R. 577
Hamilton 36
Harrison 64, 262
Heber 584
Henderson 679
Herschel 119
Hobart 671
Hodge 54
Hopkins 562, 625
Horseley 515
Horst 676
Hogan 759
Hughes 722
Huggins 39
Humphreys 201
Hunt 114, 834
Hutchinson .. 65, 127, 266
335

Jebb .. 358, 419, 488, 555
Jenyns 443, 509
Jerram 475
Jesse 388
Jewell 232, 562
John 259, 677
Jowett 121, 841

Katagerry 871
Keith 203
Kerr 105, 862
Kolhoff 676

Lagarde 67
Latimer 710
Lattobe 873
Lavalette 65, 127

	Page
Saul	76
Scott.. 162. 228, 366, 433. 443, 619, 638, 817	
Sharp	563
Sharpe	651, 722
Shore	400
Smith	115
Somerville	160
Squance	261
Stebbing	604
Steinkopff	722
Stephen	59
Strafford, Earl of	340
Sumner	327
Supper	854
Swift	220
Teignmouth	399, 401
Thomason	124
Thompson.. 124, 259, 825	
Thornton	115
——, Henry 334, 651	
——, John	400
Thorpe	ib.
Tillotson	568
Tweddell	114
Twisleton	841, 864
Vansittart	399
Venn	224
Von Ess	679
Usher	562
Walmsley	126
Ward	342
Warburton	602
Waterland	183
Watkins	62
Watson	105, 834
Wellington .. 65, 480, 716	
Weyland	732, 790
Whitby	373, 635
Wilberforce	403, 722
Wilson 65, 127, 266, 335, 681	
Woodd	480
Yates	90
Young, Sir W.	39

INDEX TO THE TEXTS

ILLUSTRATED OR REFERRED TO:

	Page
Genesis xxxi. 48—50	279, 428
xl. 23	635
Ruth iv. 9—11	633
1 Samuel viii. 11 / xix. 10	76
2 Samuel xxiv. 10 / xii.	285
Psalm xix.	27
cxvi. 10	139
Isaiah viii. 12	633
xliv. 20	835
Jeremiah xxxii. 10	633
Matthew xviii. 16	633
xxiii. 37	140
xxviii. 6	141
Mark i. 17	1, 702
Luke xvi. 19—31	763
John iii. 5	170, 699
vi. 35	628
vii. 19	566
xii. 42, 43	286
xvi. 7	584
Acts ii. 37	285
viii. 14—16	698
ix. 6	285
x. 44	633
Romans i. 1—7	205
ii. 8	307
v. 14	ib.
vi. 4—11	172
vi. 5	310
vii. 4	306
vii. 18	140
viii. 1—4	376
viii. 9	499
viii. 18	352
viii. 14—25	370
xi. 25—27	681
xii. 2	171
2 Cor. iv. 16 .. 170, 375	
v. 14	209
v. 21	139
Galatians iii. 10	497
iv. 19, 20	173
Ephes. ii. 4, 5	279
Ephes. iv. 22—24	171
v. 25—27	169
Coloss. ii. 12, 13	169
iii. 1—17	529
iii. 10	171
1 Thess. i. 8, 9	140
ii. 10	633
2 Timothy i. 10	311
i. 13	475
ii. 2	633
Titus ii. 11	139
iii. 4	169
Hebrews ii. 14	501
vi. 19	225
xii. 1. 279, 564. 633	
James i. 18	139
1 Peter v. 1	633
v. 7	139
1 John i. 1—4	11
i. 5—7	80
i. 8—10	146
Revel. xxii. 18, 19	151

INDEX TO THE SIGNATURES

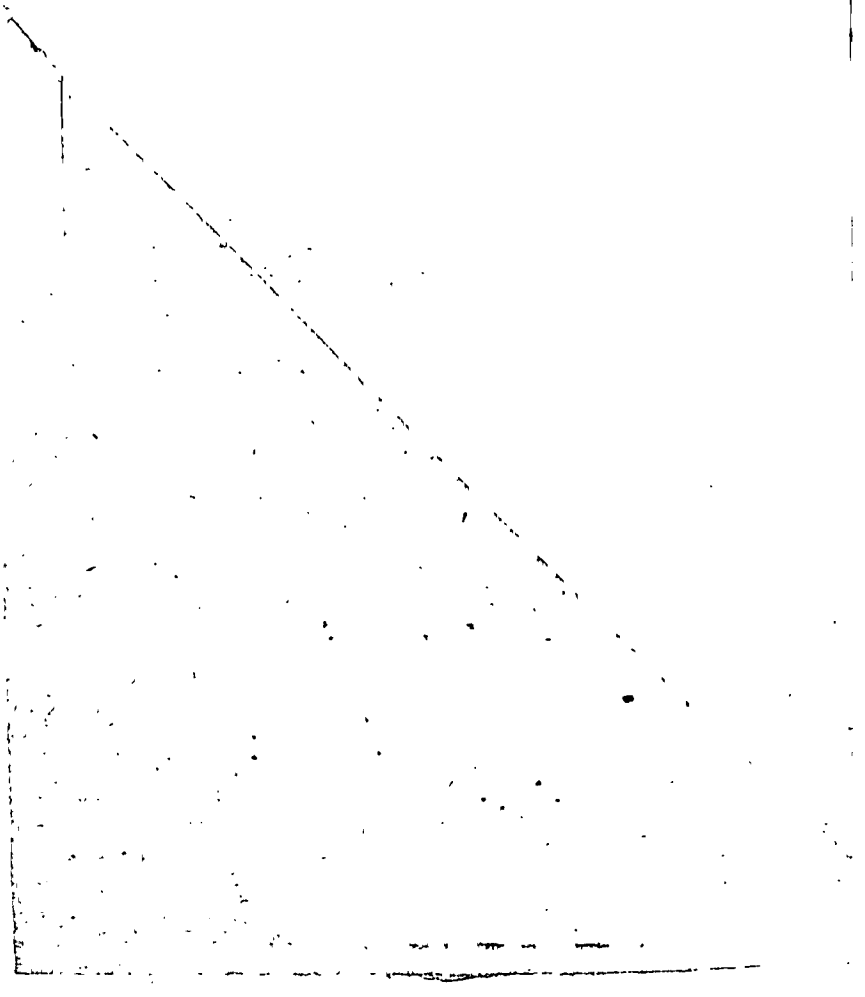
USED BY THE WRITERS IN THE FIFTEENTH VOLUME OF THE CHRISTIAN OBSERVER.

	Page
A.	772
Albius	563
Amicus	365
Anglus	76
Artium Magister	429
Austenis	296
Baccalaureus	279, 818
Benevolus	703
Candidus	757
C. C.	90
C. D	229
Charles F. Steinkopff	645
Church-of-England Divine	20
Clericus	26
——— Damnoniensis	29
C. O. G.	46, 226
David Hale	642
Dum spiro, spero	780
Eudæmon	213
F.	87, 775
G.	577
G. B.	572

Page
G. C. G. 146, 435
Hypodidascalus..... 781
John Scott... 435, 628, 639
Juvenis 635
Κρειττων 156, 217
Laicus..... 22, 199
Lay Member of the Church of Scotland 161
L. M. 223
L. N. 226
M. 204, 507
N. B. 566
Oxoniensis .....
P. .....
Παμφιλος .....
Φιλοπατριων .....
P. W. Procter .....
R. .....
R. P. .....
R. P. B. .....
R. W. D. .. 224, 644
S. .....
S. S. .....
Scotchwoman.....
Simon Simple.....
T. 546, 708, 644
W. W. N. W..... 357

END OF THE FIFTEENTH VOLUME.

00143066



Digitized with financial assistance from the
Government of Maharashtra
on 10 March, 2016